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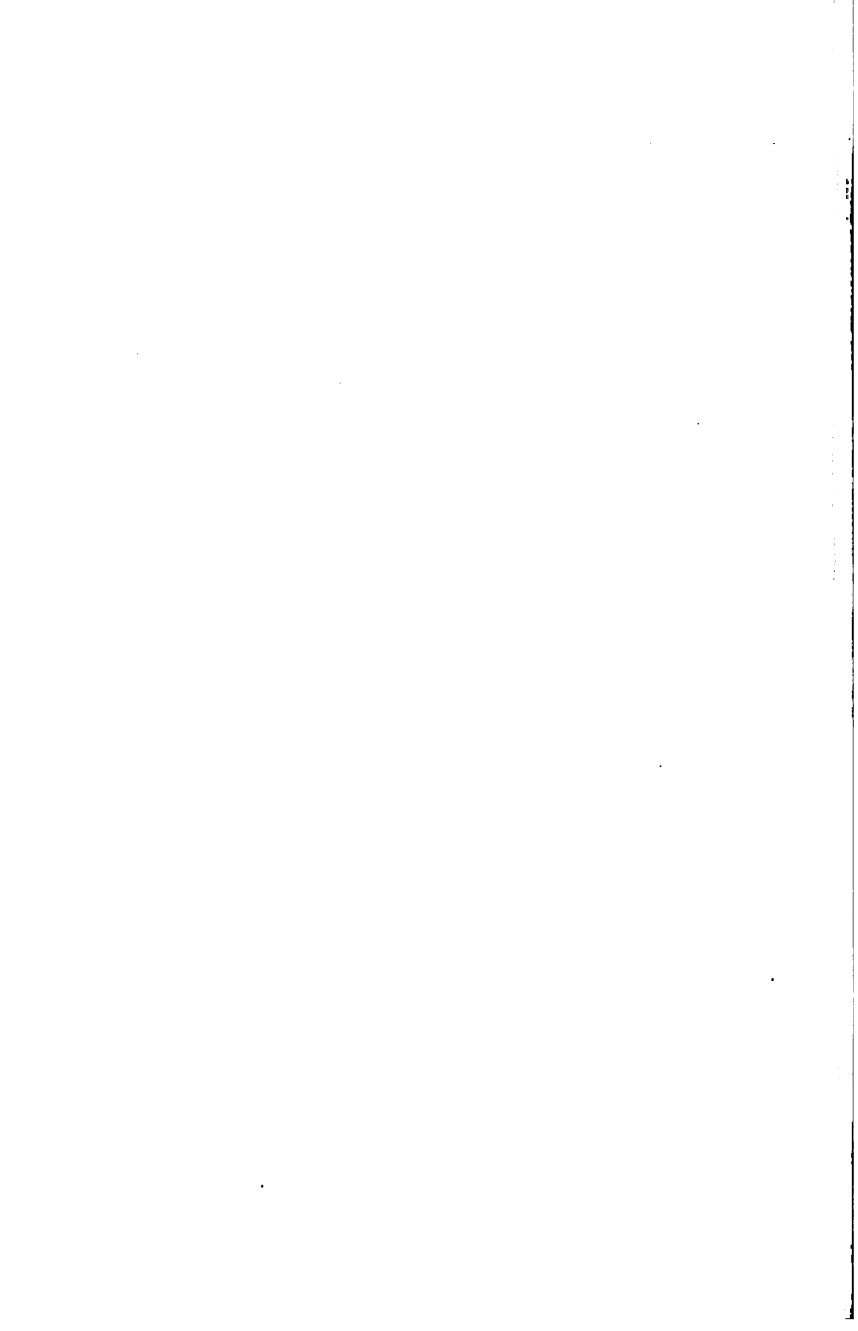
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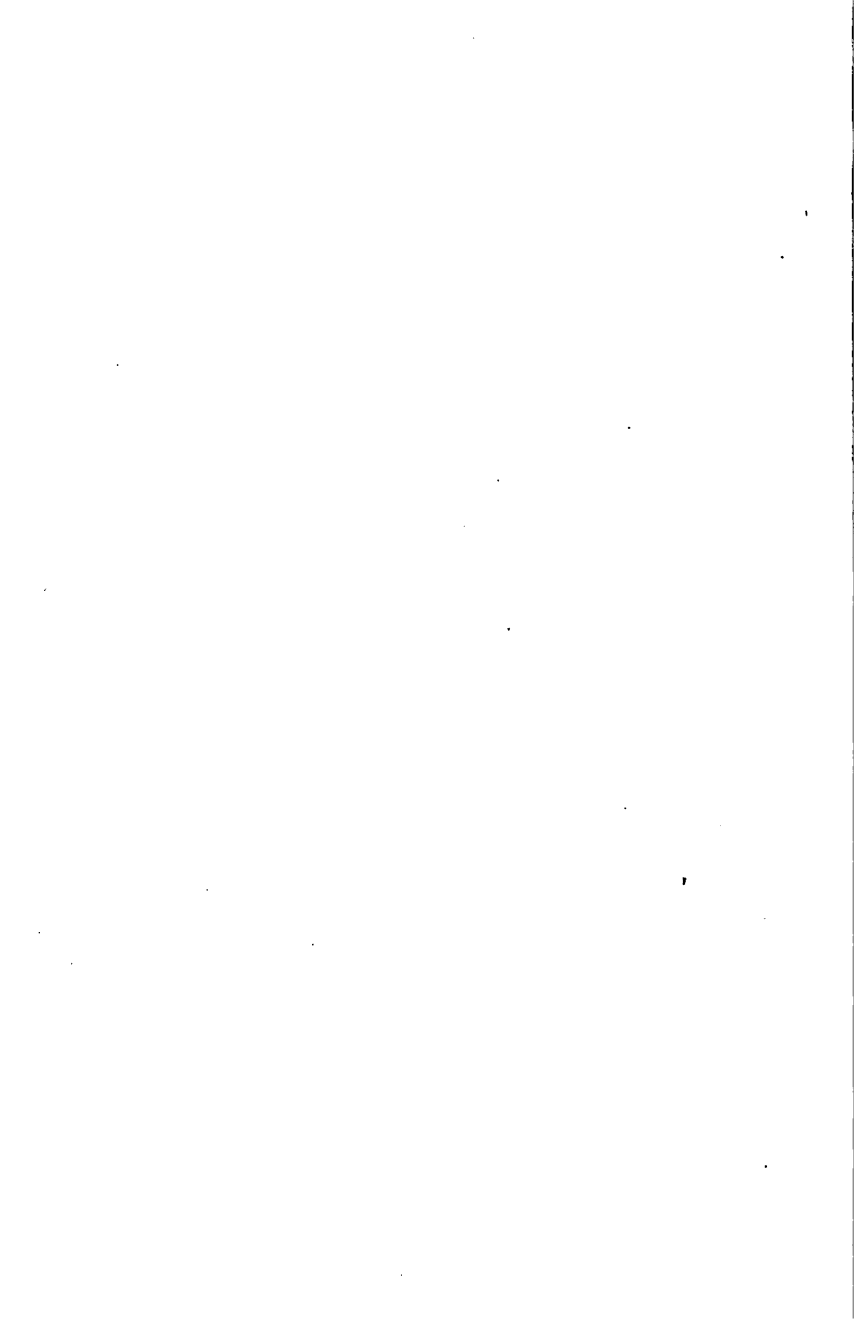
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THE BRITISH CONTROVERSIALIST,

AND
IMPARTIAL INQUIRER:

ESTABLISHED FOR THE PURPOSE OF FORMING A SUITABLE MEDIUM FOR THE
DELIBERATE DISCUSSION OF IMPORTANT QUESTIONS IN

RELIGION, PHILOSOPHY, HISTORY, POLITICS, SOCIAL
ECONOMY, ETC.

"MAGNA EST VERITAS, ET PRÆVALEBIT."

"Read not to contradict, nor to believe, but to weigh and consider. Histories make men wise, poets witty, the mathematics subtle, natural philosophy deep, morals grave, logic and rhetoric able to contend."—*Lord Bacon*.

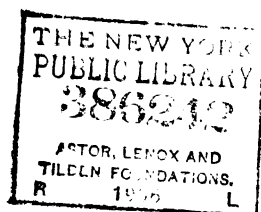
"Opinion is the order of human action; and as an opinion is wise or foolish, vicious or moral, the cause of action is noxious or salutary. Opinions are of infinite consequence. They make the manners—in fact, they make the laws: they make the legislature."—*Burke*.

VOLUME V.

LONDON:

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1854.



LONDON:
J. AND W. RIDER, PRINTERS,
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ROY WEN
DLEST
YRASEL

PREFACE.

AGAIN we sit down to pen a few introductory lines to another, and that the Fifth, Volume of the *British Controversialist*. During the past year we have diligently addressed ourselves to the discharge of our literary duties; our Magazine has regularly appeared on the first of each month; and now that the year has drawn to a close the Volume has risen like some goodly edifice before us, and all that remains for us to do is to construct the porch-like Preface, and inscribe a few words on the tabletary Title Page.

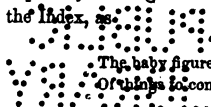
The year over which this portion of our labours has extended will not be deemed an unimportant one by the future historian of the nineteenth century. After a lengthened period of peace, during which society made unexampled advances in real civilization and mental and moral elevation, we have, in the present year, been called to witness the fearful outbreak of another great European war. Although this event is, in itself, to be deeply deplored, there is in the circumstances under which it has been brought about much that we must regard as marking progress, and pointing still onward. We, as a nation, did not recklessly plunge into this war; nor did we embark upon it until unusual efforts had been made to obtain our object by other means; and that object, be it remembered, was not national aggrandizement nor mere military glory, but the protection of a weak and insulted people from the bold encroachments of Russian despotism. Now, in whatever light the abstract question of the propriety of this war be regarded, and it is not for us to express our individual opinions upon it, we think that all will consider the facts to which we have alluded as indicating some advance towards that coming time when right shall be allied to right; when reason shall guide, and moral power govern mankind. We have referred to this subject here, in order to draw encouragement from it for the earnest philanthropist and to check the thought that the year 1854 has been one of retrogression. We would also, in connection with this subject, remind our readers, that while public attention is so much occupied with the events that are transpiring on the theatre of war, it requires additional efforts to direct that attention ever and anon to the peaceful but momentous conflict going on in our midst, in which truth brought into collision with error, indicates its triumphs by destroying the fortresses of ignorance and superstition, and bidding their bondmen go free. It is in this warfare, we need scarcely say, that we are engaged; and to the acceleration of such conquests as these we have cheerfully consecrated our best efforts.

The questions discussed in our present Volume call not for any special remark; for while in some cases they have been suggested by the topics of the day, in all they bear upon great principles, and possess a permanent value. It will be seen, by comparison, that fewer questions have been taken up in this Volume than in those preceding it; this arises, in part, from the somewhat diminished space devoted to our controversial depart-

ment, but more from the increased fulness with which each subject has been treated. This fact, we think, so far from being regretted, renders the Volume more valuable than it otherwise would have been.

Of the new sections of our Magazine, opened at the commencement of the year, we need only say that they were hailed with satisfaction by our regular subscribers, and we think they will be found to have added to the interesting features of the Volume. There is, however, one of our departments which seems to call for special notice, namely, "The Young Student and Writer's Assistant." The augmented space which we have devoted to the educational exercises there given may appear too great for the number of persons who have availed themselves of our Classes. Our apology for this must be that our interest in this very laborious part of our operations has been constantly increased by marking the progress made by our earnest students, and receiving their oft repeated expressions of gratitude for the aid we have rendered them. By way of illustration, we may quote from a letter now lying before us, in which a young man in respectable circumstances writes—"I can honestly say that your class has been the means of rescuing me from an unenviable state of ignorance. When I sought to be enrolled as a student, I did so more from curiosity than a real desire for improvement. Yet how thankful am I that I did so! It marked an epoch in my history; for, while through it I have become painfully sensible of my lack of knowledge, it has aroused me from the intellectual lethargy in which I indulged. My humble thanks, pure and sincere, I offer for the advantages I have derived from your class, and trust that you may be the means of rescuing many, as you have me, from careless ignorance." If, under the influence of such communications as this, we have shown too great an interest in our students, the cause has only to be understood for censure to be rendered powerless. But, after all, we do not see why the space occupied by the section under review should be regarded as lost to those who have not joined our classes; the exercises can easily be adapted for other purposes, and nothing would rejoice us more than to hear of our readers making them the basis of benevolent efforts, in their various localities, for the instruction of the uneducated around them.

Space forbids us specially noticing the other sections of this Volume, but we may refer all our readers to the Index, as


 "There is seen
The baby figure of the giant mass
Of things to come at large."

We cannot close without availing ourselves of this opportunity of expressing our deep obligation to those Gentlemen—and Ladies too—who have written for our pages, sought to increase our circulation, or in any way strengthen our position and augment our influence. We beg them not to regard this as a formal acknowledgment, but to accept it as a sincere and heartfelt one. We hardly need hint that in the coming year we shall require their continued support, and doubt not that they will cheerfully render it: we would at the same time invite others to join their ranks and share their efforts, assuring them that in so doing they will enjoy the highest possible reward in the consciousness of being engaged in a great and good work, and helping on the cause of man's mental and moral elevation.

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ERRATA.

- Page 10, col. 1, line 14, for "absolute," read, "positive."
 Page 11, col. 1, line 30, for "deny," read, "decry."
 Page 11, col. 2, line 53, for "shro," read, "sheol."
 Page 62, col. 1, line 2, for "prove," read, "disprove."
 Page 133, col. 1, line 24, for "Shevelt," read, "Shenelt."
 Page 133, col. 2, line 8 of the note, for "Worthing," read, "Wortley near Leeds."
 Page 184, col. 2, 7th line from the bottom, read "are" for "is."
 Page 186, col. 2, 15th line from the top, read "morn" for "man."
 Page 193, in 1st line of the Article on Scanning Poetry, for "Vol. III.," read, "Vol. IV.;" and in last line but 3 of the same article, for "pentamer," read, "pentameter."
 Page 206, line 10 from bottom, for "other," read, "other two."
 Page 209, col. 1, line 22, for "distinctly," read, "distinctively;" col. 2, line 5, for "objects," read "object."
 Page 360, col. 2, line 21, for "1785," read, "1857."
 Page 381, col. 2, line 15, for "though denied," read, "though we denied."
 Page 411, col. 1, line 6, for "consequences," read, "consequence."

THE BRITISH CONTROVERSIALIST.

European Philosophy.

BY THE AUTHOR OF "THE ART OF REASONING," "RHETORIC," &c.

To exhibit the gradual and orderly evolution of events—to detail the successive changes which have taken place in the external condition of man—to trace the effects which these changes have produced on the human species—to note the crude elements out of which great empires have been composed—to describe the means by which these empires have been consolidated, and to point out the several stages of development to which, at certain epochs, human society had attained, are the duties of the civil historian. Institutions and manners, arts and industry, migrations and conquests, peace and war, kings and peoples, revolutions and crusades, usurpations and alliances, abdications and intrigues, diplomacy and education, treaties and protocols, change and progress—all the antecedences, co-ordinates, and sequences which occur,

"As circumstance doth hurry circumstance
Along the crinkled current of events,"

constitute the topics which specially demand the historian's attention and study. History, is the record of the actualization of *the possible*,—a registry and chronicle of the development of man, and of the progress of all the great and permanent interests of humanity,—an embodiment and catalogue of facts regarding man's moral, political, social, artistic, and spiritual advancement. All the various combinations into which men have entered—all the multitudinous situations in which they have been placed—all the different scenes in which they have acted or suffered—all the meridian heights which vaulting ambition has reached—the innumerable vicissitudes of fortune to which mankind is subject—all that the toil, the struggles, the virtues, the heroism, the experience, the power, and the wisdom of man has accomplished and realized, pertain rightly to the historic page. Civil history is "a detail of the various manifestations of mind, as they have been impressed upon the surface of human life."* The topic on which it treats is, therefore, the past; but the past is important only because it is the womb of the future, and "the great index to the probable." The mere exhibition of this vast panorama,—albeit the result of the sublime efforts of human genius and industry,—by which events have been and are occasioned, cannot satisfy the desires of reasoning man. He requires that the originating cause be shown,—that the

* Morrell's "History of Modern Philosophy," vol. i. p. 39.

prime motive force be explained; he wishes to see how it is that the personal mind operates upon the stupendous chaos of phenomena around it, in order that events may be effectuated. The life of a nation is twofold. Man is the occupant of a stand-point between two worlds; the one visible, in which the act alone availeth, and the intention matters nought; the other invisible, and acted upon only by the will: in both of these worlds man is an efficient force.* In the invisible world of mind all acts are initiated, and the seeds of all events are nurtured; but it is not until

"The seed,
The little seed men laughed at, in the dark
Has risen and cleft the soil,"

and bursts upon "the vision of the world," that it comes within the legitimate province of the historian. It is within the mind that

"Thought by thought is piled, till some great truth
Is loosened, and the nations echo round ;"

and the intellectual man yearns to trace the growth of events, from these their embryotic germs to the flower and fruitage of realization; he believes with the poet that

"All things which are or were are thought in action,"

and he is desirous of acquiring a knowledge of these early elements, from which the various modifications of human life proceed,—those ideas which have altered the features of society, changed the circumstances of human life, and given birth to the present as the "long result of time." This being the case, we cannot but believe that an intense interest must concentrate round a history of those forth-goings of the energies of human thought by which man has essayed to conquer the dread silences and uncertainties of Nature, and attempted to become acquainted with the destiny to which this life-pilgrimage leads.

The dim mysteriousness of fable, myth, and legend, envelops the pre-historic epochs of human existence. In the world's rapt and visionary youth, how intense, yet volatile, was thought! "Creation's heir"—primeval man—could not but be wonder-struck at the immense pageant which lay within the circling horizon of an instant's gaze. The day-god raining chaste joyance on the earth, the various-vestured heaven, the flower-clad glebe, "the blue-tumbling waves of the sea," the lakelet, "rich with tints heaven-borrowed,"—all

"The placid world
Of wood and water, hill and plain,"—

how full of enigmas must these have been when they first came within the vision of a mortal's eye! To the semi-awakened perception—to the dazzled fancy—to the untrained mind,

"Wrapt
In its own clouds of shifting thought"—

how strange and mystic must the world's phenomena have seemed! Is it matter of wonder that then

"The intelligible forms of ancient poets,
The fair humanities of old religions,

* This thought is borrowed from Fichte's "Destiny of Man."

The power, the beauty, and the majesty,
That had their haunts in dale or piny mountain,
Or forest by slow stream, or pebbly spring,
Or chasms, or watery depths,"

received their being—that all the wonders of the material universe should become personified abstractions, and that the marvels of fancy should fill the void forms of science? Primeval man, following the instincts of his intellectual nature, doubtless did his utmost to spiritualize his conceptions; but the necessity under which he laboured of employing a material symbolization must have occasioned, in a degenerating race, the reception of the *symbol* as the *fact*, and consequently the materialization of his purest mental concepts. Mythology is, in point of view, the solution which, in the earlier ages of human development, the imagination gives to the problems of the reason. The human race, doubtlessly, started from the vantage stand-point of revealed truth; but as the separate families settled apart, the torchlight of tradition could not but burn dim; the knowledge of the truth being thus lost, inventive Fancy, striving to fill up the vacancies in the record, forgot the due sobriety of truth, and then inscribed upon the blank pages of human thought the marvels of mythology.*

For a long time the stream of historic fact must have mingled with that of mythic lore, like

"A clear stream flowing with a muddy one,
Till in its onward current it absorbs,
With swifter movement and in purer light,
The vexed eddies of its wayward brother."

If the reader inquire how much of the mythic history of any country deserves belief, we reply, we cannot say; and, to use the words of Grote, "If the reader blame me for not assisting him to determine this—if he ask me why I do not undraw the curtain and disclose the picture—I reply in the words of the painter Zeuxis, when the same question was addressed to him, on exhibiting his masterpiece of imitative art, 'The curtain is the picture' . . . the curtain (to us?) conceals nothing behind, and cannot by any ingenuity be withdrawn." Nevertheless, we may quote, as somewhat to the present purpose, the quaint words of Dr. Donne; they are worthy of our consideration, not only in this, but in every other investigation:—

* Perhaps the view taken in the text may appear strange to some of our readers, and may not, therefore, be readily comprehensible. To prevent any misapprehension likely to arise, we think it advisable to present the following articulate statement:—

We cannot doubt that at man's creation he was imbued with a knowledge of his divine origin and future destiny. Sin, however, easily scattered the race; and as each migratory tribe departed from a lower status of thought than its predecessors, it is obvious that gradual degeneracy would supervene. But the human race is endowed with reasoning powers, which, on being arrested by circumstances, are capable of eliminating from Nature the teachings of God as therein written; and thus it most probably happened that "man, commencing with a knowledge of one God, gradually became a polytheist; and philosophy, slowly retracing the steps of error, returned to the truth, which had been lost."—*Keightley's "Mythology of Ancient Greece and Italy,"* p. 3. An instance of an analogous, and consequently an illustrative nature, may be gleaned from the history of Central Asia, where "Khiva, Bokhara, Merve, Balk, Samarcand, have at various epochs formed the nuclei of so many small states, which, having attained a certain degree of civilization, have dwindled suddenly, and retrograded towards barbarism."—"Eclectic Review," January, 1851, p. 42.

"Though Truth and Falsehood be
Near twins; yet Truth a little elder is;
Be busy to seek *her*
. . . . Doubt wisely; in strange way
To stand inquiring right is not to stray;
To sleep, or run wrong, is."

Situated as we are, with the vast heritage of wisdom, which the monarch-minds of by-gone centuries have bequeathed to us, securely attained, we can form no adequate notion of the intense heroism of those men who looked abroad into the abyssmal vagueness in which all things appeared to be, and conquered therefrom the certainties of which we are now the possessors. In the sublime, though repulsive, carnage of war, the forces are merely physical, and in many cases calculable,—the resources of each army may be balanced with some approach to equality; but in the warfare of thought the contest is solitary—the opposing forces are unknown—the field is untrodden and unsurveyed. Ah, there is something here of the truly heroic,—the nobly manful! Amid the mistiness and gloom,—the uncertain footing and the unthreaded labyrinths of that territory—then known only as *vagueland*,—to push one's onward way with unblanched cheek, with firm-nerved arm and dauntless heart, right up to the hitherto impregnable-fortressed kingdom of "Night's daughter—Ignorance," and couch a solitary lance against the thousand ministrants of war who are subject to her domination, and win one ceded shred of her vast realm as an eternal possession to all truth-seekers, is, surely, bravery greater than that displayed by the frippery and gaudy hosts whose triumphs history has hitherto delighted to inscribe in glory-blazoned characters upon her pages! And yet who honours worthily the heroism of those who have thus gone forth "conquering and to conquer?" Whether are the *thoughts* of Plato, Bacon, Kant, and Hamilton, or the *actions* of Alexander, Charles XII., Napoleon, and Wellington, most widely known, most earnestly studied, most thoroughly admired, and most sedulously conned?

A history of speculative thought—of the active energies put forth by mind for the conscious attainment of truth—cannot but be worthy of the interest and studious attention of all those who are earnestly desirous of discovering those laws of progress by which man passes onwards to the fulfilment of his destiny. To observe the awakening of human reason under the influence of the phenomena and laws of the physical world—to trace the progress of thought from its earliest and feeblest efforts to its boldest enterprises, and its loftiest effectual manifestations—to mark the successive stages to which, at different epochs, human intelligence had advanced—to watch how the loose and scattered materials of thought are conjoined by the ligatures of nicely-appreciative conceptions, and new discoveries are developed from those which precede them—are all highly interesting investigations, capable of fully repaying the toil and rewarding the trouble of elaborate industry and patient study. The evolution of thought in all its phases thus exhibited must afford most palpable evidence of the processes and methods of truth-search, and consequently be a regular *praxis* in the art of correct thinking. Then there are the biographic details of those men who have made their lives illustrious by their achievements in the regions of speculation,—who, urged by a burning zeal for truth, have toiled on through uncertainty and doubt, and rendered the ages in which they lived for ever memorable by their intellectual daring. Where can more noble inducements be found to continuous and well-

directed efforts after higher and nobler manifestations of being, the improvement of society, and the welfare of mankind?

Again; the history of speculative thought is advantageous because it recalls to memory the benefactions which have been left us, and the names of the bequeathers, and thus an age, too entirely self-glorifying, being reminded of its indebtedness to "the days of other years," is led to see in a clearer light the due proportion which it bears intellectually to other times. "The discovery of to-day will be the commonplace of to-morrow; but it is not less a discovery. A dwarf standing on the shoulders of a giant sees farther than the giant; but if he stood on his own basis he would scarcely see at all. It behoves him to remember that the giant is a giant."* This is especially needful in an age so rigidly positive and utilitarian as ours. By what has positivism become possible,—whose energy of mind has called forth the conceptions by which facts have been colligated into law—who have elicited from consciousness and experience the forms of reasoning, and thus rendered scientific progress a potentiality? Those, surely, who have diligently elaborated the laws of the discovery and development of truth, and furnished man with a knowledge of the formative principles of thought,—the means of systematizing the realities around and within him into science! If we are the inheritors of the ages, we can only rightly appreciate our own relative position by knowing how much we are indebted to The Past.

The history of philosophy is invested with a higher and sublimer interest, when regarded not only as the legislatrix of speculation, but also as the chief instructress regarding the nature, grandeur, and power of man's noblest possession—the mind. Thought is the highest and mightiest power in the universe, and as such correlates itself to and necessitates the loftiest and sublimest investigations. Philosophy is the centre-thought of an age,—the attempt to *know* the reason of what other minds *believe* regarding the world's great riddles—God, Mind, Destiny, Will, Reason, Matter, and their interrelations. Existence manifests all things concretely—essentials and adjuncts interblended:—How make these disparate and distinguishable?—how abstract the accidental and variable from the changeless and true?—how perceive the truth which underlies phenomena, and the laws by which phenomena are, and exist as they are? Philosophy is present throughout the entire range of human thought, and, rightly or wrongly, every man bears within himself some real or assumed test of fact and opinion, which to him are philosophical verities. All systematization proceeds from some central philosophic idea, which, seizing upon all the impressions of sense or consciousness, moulds them in conformity to its *dicta*, and subjects them all to vassalage and subserviency. This is no visionary dream, but an every-day-life reality. The reason cannot rest satisfied with the merely phenomenal; it wishes to know *why* and *how* it exists,—nay, it even questions if it do exist; its great yearning is after certainty. It may be that certainty is unattainable—that, for wise purposes, the Deity has implanted in us

"Those thoughts which wander through eternity,"

to point us to higher states of being hereafter; but surely the exercise of these, man's noblest faculties, cannot be fruitless, whether in convincing us of the finiteness of human thought, or in teaching us to find in all things the "Footprints of the Creator," and the

* Lewes's "Biographical History of Philosophy," vol. ii. p. 233.

reflection of His glory from whom all light and truth proceed. Is it best, then, that man give up as insoluble these darling enigmas, and confine himself to the tangible, the real, and the presently-useful? Vain thought! Can the lightning tarry in the full-charged thunder-cloud when the conducting-rod pierces it? As soon may the reason remain incurious and inactive when the impressions of phenomena impinge upon it. Facts, individual facts, and events are connected by perceptivity into notions or concepts; concepts are, by the judgment, colligated into cause and substance; and the reason seeks, from these, to construct, mentally, the universe which God has, in reality, commanded to *be*. The intelligential reason satisfies itself with science; but the moral reason looks for a purpose and design in all,—asks some trace of the part which man is intended to perform in this mystery-shrouded state—some indication of the ultimate design of the vast apparatus of life, reproduction, and death, which work continually around him, and of which he is a part, and exclaims with Fichte, “Something that is to endure must be brought forth in all these changes of what is transitory and perishable, something which may be carried forward safe and inviolable upon the waves of time.” Such queries and such exertitions as these are not without their uses even in an age like ours, which, practically at least, has homologated the basest utilitarianism as its philosophical creed, and expends its highest intellectuality in time-serving strategies. This servile flexure to circumstance philosophy contemns. *The true* it believes to be the result of *the beautiful* in physics and *the good* in morals. It looks upon the universe as the hieroglyphic writing of God, and maintains that, could the right interpretation be found, Eternal Truth, so far as our nature was capable of comprehending it, would become ours. It does not, however, consider the attainment of truth, in its entirety, either as possible or desirable. “Plato has profoundly defined man ‘the hunter of truth;’ for in this chase, as in others, the *pursuit* is all in all, the success comparatively nothing. . . . We exist only as we energise; *pleasure* is the reflex of unimpeded energy; energy is the *mean* by which our faculties are developed; and a higher energy the *end* which their development proposes. In *action* is thus contained the existence, improvement, and perfection of our being; and knowledge is only precious as it may afford a stimulus to the exercise of our powers, and the condition of their more complete activity. Speculative truth is, therefore, subordinate to speculation itself; and its value is directly measured by the quantity of energy which it occasions—immediately on its discovery—mediately through its consequences. . . . By no other intellectual application (and least of all by physical pursuits) is the soul so reflected on itself, and its faculties concentrated in such independent, vigorous, unwonted, and continued energy; by none, therefore, are its best capacities so variously and intensely evolved.

‘Where there is most life, there is the victory.’ ”*

However erroneous, therefore, the conclusions to which great philosophic minds arrive, they are not useless, as they tend not only to the evolution of important thought, but also help to exhaust the category of the possible. Greater than these considerations, however, is that which Guizot has stated in the following words:—“It is the just and happy privilege of genius, that its errors are pregnant with truth; it may at times lose

* Sir William Hamilton's “Discussions on Philosophy,” &c., p. 40.

itself on the path which it opens; but the path is open, and more cautious followers may tread it surely.*

While making these reservations and admissions, however, we do not intend to subscribe to the too prevalent idea, that philosophy ignores *the practical*. Very far from it; the thoughts entertained concerning the purpose of life, the greatest good of man, and his relations with eternity, cannot fail to influence largely the conduct of men. It must, surely, make a vast difference in the conduct of individuals and communities, whether they have imbibed a philosophy which asserts that

"This narrow world embraces all we know;
And what we see beyond, or think we see,
Terror or bliss, is but a huge reflex
Shot on the blank concavity without;"

or that which, amidst the frivolities and madness of an age, proclaims loudly and fearlessly

"The end of being,
Which is the good of *all*, and love of God!"

Those who have read the history of the world aright cannot have failed to perceive the close union which subsisted between the philosophy of an age and its results upon the future. The uncertainty concerning moral truths, combined with the reliance placed on dialectics in the pre-Socratic era, undoubtedly led to the unprincipled statesmanship prevalent in that age, when the sophists so sedulously occupied their talents in teaching how

"To gloze misdeeds—to trifle with great truths,
To pit the brain against the heart, and plead
Wit before wisdom."

How much did the almost universal acceptance of an ignoble and degenerate form of Epicureanism tend to produce "the decline and fall of the Roman Empire?" Hear the evidence of Longinus:—"I am of opinion that energy and spirit have been depressed by the universal misery which incessant wars have produced, *and the abject sentiments which everywhere prevail. The thoughts of all are engrossed by gain and the indulgence of appetite.* A boundless luxury, with its attendant vices, pervades society. These unfit men for noble thoughts, quench aspirations after immortal things, and degrade our souls to the dust."†

The grand results of the Baconian Method in reforming discovery and augmenting human progress, in a physical and material point of view, are only equalled by the sad convulsions which in its ultimate issue, as developed in the sensational school in France, that method produced on the continent of Europe. And I cannot refrain from expressing

* Preface to Translation of Gibbon's "Decline and Fall of the Roman Empire" (Bohn's "British Classics"), vol. i. p. viii.

† This is an abstract of Longinus's "De Sublimitate," chap. xl., which we extract from a note by Wenck on Gibbon's "Decline," &c., p. 78. On comparing it with the original, it will be found to contain the essence of that splendid chapter of that author, who

"Is always just;
Whose own example strengthens all his laws;
And is himself the great sublime he draws."

my personal conviction that the homologation by the Scotch school of the principles contained in Buffier's "*Traité des Premières Verités*," under the cognomen of the "Philosophy of Common Sense," is the prime cause of the many lamentable perversions to Popery which have of late years attracted so much attention. I believe the common-sense school, in its ultimate development, to be inimical to the freedom of human reason and the right of free inquiry,—to be, in fact, the philosophic incarnation of Papal Catholicity.* If history be the result of thought, how can it be otherwise than thus? How else can we account for the facts which appear in history, unless we believe that the philosophy of an era is an effective agent in the on-goings of events. Believing that philosophic speculation is a fact-element in man's progress,—nay, is the very mother of events,—we cannot but attach a vast importance to the investigation of the intellectual conditions by which the activities of the human race are initiated, and from which events result. The truest philosophy of history is the history of philosophy. The real secret of the prevalent distrust of philosophy is man's distrust of himself. Self-love will not permit him to acknowledge himself in fault, and he lays the blame upon philosophy; and because this age is barren in speculative thought, he asserts that all philosophy is barren. To be convinced of the error of this opinion, we have but to cast a glance along the host of names—glorious for Heaven's divinest gift, genius—whose energies have been spent on the problems which the reason posits for man's consideration; but, alas! in the present age, how many of these names

"Are passed
From honour and remembrance, and a stare
Is all the mention of their names receives;
And people know no more of them than of
The shapes of clouds at midnight, a year back."

Is it right that the labours of those men who have cultivated that study which "nourished the infant mind of humanity, gave it aliment and directed its faculties, rescued the nobler part of man from the dominion of brutish ignorance, stirred him with insatiable thirst of knowledge,"† and taught the human race to unseal the fountains of wisdom which their own consciousness contained, should be thus unknown and unregarded by us?

"A single soul is richer than all worlds;"

and yet those men who have introvised themselves so keenly, that they perceived the very processes through which the lightning-speeded thoughts which occupied their reason passed forward to development, and have revealed the choicest treasures which enrich the human soul, are by us decried and neglected. We know it is fashionable to say that philosophy is unprogressive, and moves only "in the same endless circle,"—to reiterate the sceptical decision, "The difficulty is impossibility,"—to assert that—

"Down to the profoundest depths
Of utter space—where not an atom mars
The void invisible—it were easier far
To cast a line and calculate its rate,
Or pierce all space nor cross the path of light,
Than fathom man's dark heart, or sound his soul."

* The author begs it to be distinctly understood that he alone, and not the proprietors of this serial, is responsible for the opinions herein expressed.

† Lewes's "*Biographical History of Philosophy*," vol. i. p. 21.

We hope, in our future chapters on this topic, to give proofs to the contrary. In these we expect to show that, although no ultimate and everlastingly-satisfactory answer has been given to the speculations of reasoning man,—although the same questions for ever recur and redemand solution,—yet every age starts from a loftier platform of knowledge than its predecessor, and gives a nobler interpretation to our human destiny; that philosophy is an eternal necessity of the soul,—the natural product of the reason when brought into contact with phenomena,—the inevitable criticism to which mind subjects itself and all things; that it is a possibility; that it is progressive, and that it not only wields a mighty influence on the welfare of nations, but also presents to the individual man the surest medium of a true self-culture, by making the various faculties of the human soul efficient factors in the investigation and discovery of truth. All our sympathies incline towards progress, and we regard philosophy as the prime initiative agent in all progress; hence our present attempt to expound how “The thoughts of man are widened by the process of the suns.” May we be granted the power of diffusing such a knowledge of this subject as may lead to the furtherance of progress. May our efforts be successful in enabling our readers to train their minds aright towards the highest possible perfection;—may they aid in speeding on the culture of the human race—diffusing knowledge, which is true power, and in urging upon all men to obey the poet’s behest:—

“Ring in the love of Truth and Right;
Ring in the common love of Good.”

Philosophy.

HAVE WE SUFFICIENT EVIDENCE TO PROVE THAT COMMUNICATIONS ARE NOW MADE TO MAN FROM A SPIRITUAL WORLD?

AFFIRMATIVE ARTICLE.—I.

“To minds which can admit nothing but what can be explained and demonstrated, an investigation of this sort must appear perfectly idle; for while, on the one hand, the most acute intellect or the most powerful logic can throw little light on the subject, it is at the same time—though I have a confident hope that this will not always be the case—equally irreducible within the present bounds of science; meanwhile experience, observation, and intuition, must be our principal, if not our only guide. Because in the seventeenth century credulity outran reason and discretion, the eighteenth century, by a natural reaction, threw itself into the opposite extreme. Whoever closely observes the signs of the times, will be aware that another change is approaching. The contemptuous scepticism of the last age is yielding to a more humble spirit of inquiry; and there is a large class of persons among the most enlightened of the present, who are beginning to believe that much which they had been taught to reject as fable has been, in reality, ill-understood truth. Somewhat of the mystery of our own being, and of the mysteries that compass us about, are beginning to loom upon us—as yet, it is true, but obscurely; and in the endeavour to follow out

the clue they offer, we have but a feeble light to guide us. We must grope our way through the dim path before us, ever in danger of being led into error, whilst we may confidently reckon on being pursued by the shafts of ridicule—that weapon so easy to wield, so potent to the weak, so weak to the wise—which has delayed the birth of so many truths, but never stifled one.

“That the facts presented to our notice appear to us absurd, and altogether inconsistent with the notions our intellects would have enabled us to form, should have no weight whatever in the investigation. Our intellects are no measure of God Almighty’s designs; and I must say that I do think one of the most irreverent, dangerous, and sinful things man or woman can be guilty of, is to reject with scorn and laughter any intimation which, however strangely it may strike upon our minds, and however adverse it may be to our opinions, may possibly be showing us the way to one of God’s truths. Not knowing all the conditions, and wanting so many links of the chain, it is impossible for us to pronounce upon what is probable and consistent, and what is not; and this being the case, I think the time is ripe for drawing attention to certain phenomena, which,

under whatever aspect we may consider them, are, beyond doubt, exceedingly interesting and curious; whilst, if the view many persons are disposed to take of them be the correct one, they are much more than this."—"The Night Side of Nature," by Mrs. Catherine Crowe.

It was with much pleasure that we saw the announcement of this question for discussion, among others of "present interest and permanent importance," in the pages of the *Controversialist*. Its occurrence in such a connexion appeared to us as a sign of the suspension of that scepticism in relation to all spiritual manifestations which has for so long a period overhung the church, or that portion of mankind among whom it is located,—a scepticism attributable to the prevalence of the principles of a negative philosophy, acting in conjunction with a state produced by the absence of absolute or vital religion. We believe that the "communications" the question refers to are permitted by Providence for the purpose of dispelling this latent scepticism as to the reality of a spiritual world in a class of minds who require some such striking evidence to reassure their faith. But this evidence, while it is sufficient to turn the scale with a mind disposed to admit the desiderated truth, is not of such a demonstrative character as to force conviction on all doubters or deniers; and this for cogent reasons in connexion with that order of spiritual therapeutics which is always observed by the Divine Physician of souls in his dispensations for their benefit; for as the *quantum* of light which is pleasant and necessary for healthy natural vision might be productive of pain, or total deprivation of sight, in cases of abnormal or diseased states of the eye, so that manifestation and conviction of truth which is grateful and beneficial to the believing and pious soul, might be productive of a deleterious influence, and a more deeply damning state, to the confirmed infidel. In short, while we doubt if any arguments or facts supported by evidence as to the existence of a spiritual world, and of communications with or from it, can be brought home to the convictions of those whose doubts take their rise primarily from a heart-seated aversion to the truths of religion, and their consequent provisions and restraints,—to those of whom it is written, "If they hear not Moses and the prophets, neither would they believe though one arose from the dead,"—we do believe that suf-

ficient evidence can be adduced for the satisfaction of the honest sceptic,—of one whose doubts take their rise from the intellect merely, and have not necessarily any foundation in moral evil. It is in the hope of being serviceable in this latter regard that we take up our pen to argue in affirmation of the present question. We have alluded to that "phase of faith" which these latter subjects exhibit as a latent scepticism in relation to the fundamental truths of religion, which manifests itself in doubt and denial of the collateral truths of spiritual communications. We defend the phrase, as denoting the true quality of that *quasi* belief which is the result of education merely, and is wanting in any heartfelt conviction. Its creed was fabricated by Addison, when he uttered that paradoxical sentiment in regard to witchcraft, "A thing to be believed in the general, but resolutely disputed in the particular." In the words of the talented authoress from whose work we have extracted the paragraphs which head this article, "The truth is, that not one person in a thousand, in the proper sense of the word, believes anything; they only fancy they believe, because they have never seriously considered the meaning of the word and all that it involves. That which the human mind cannot conceive of, is apt to slip from its grasp like water from the hand; and life out of the flesh falls under this category."

A complete chain of evidence as to the possibility, probability, and actuality of spiritual communications might be adduced, extrinsically of the scripture record, from the earliest times of history downwards; but the question limits us to "evidence to prove that communications are now made to man from a spiritual world." We presume that the "communications" referred to have specific reference to the notorious "rappings," since these alone, of all other species of communications presumed to be going on around us, profess to be communications from spirits; but we purpose, in the course of our remarks, to take cognizance of those communications which it is purported that man has effected with the spiritual world, since these latter may be regarded as the converse of the former. With regard to the "evidence," both of one and the other, we do not hesitate to say that, if the same amount of testimony as to the facts and their collateral adjuncts

had been adduced on behalf of anything which falls within the limits of that extremely limited and conventional standard called probability, which is founded upon common experience, it would have been deemed superfluously replete, and altogether *primâ facie* and conclusive. "La Place says, in his 'Essay on Probabilities,' that 'any case, however apparently incredible, if it be a recurrent case, is as much entitled, under the laws of induction, to a fair valuation, as if it had been more probable beforehand.' Now no one will deny that the case in question possesses this claim to investigation. Determined sceptics may, indeed, deny that there exists any well-authenticated instances . . . but that, at present, can only be a mere matter of opinion; since many persons as competent to judge as themselves maintain the contrary; and in the mean time we arraign their right to make this objection till they have qualified themselves to do so by a long course of patient and honest inquiry; always remembering that every instance of error or imposition discovered and adduced has no positive value whatever in the argument but as regards the single instance; though it may enforce upon us the necessity of strong evidence and careful investigation."* We would not, however, by these remarks be supposed to deny that instinctive reserve the mind of man generally manifests towards new facts, the origin of which it cannot discover, and the bearings of which it cannot at once foresee; on the contrary, we believe that this natural conservatism of disposition subverts important uses in his connexion, since it prevents the sudden adoption of opinions which might result in the utter subversion of those principles which are the mainstay of his moral nature and influence his actions in life, and so leave him at the mercy of all those elements which bring temptation and ruin of soul; not that we see that any danger could possibly result from the full and free admission of the facts of spiritual communications, the possibility and probability of which we might reasonably expect would be conceded by a community in possession of and avowed submission to the contents of such a book as the Bible, which is itself a divine or spiritual communication, and contains the record of

many such, provided care is taken to discriminate between the *fact* and the *matter* or quality of such communications, of which quality we shall have more to say subsequently. But what we more especially deprecate is the *denial* which some minds proceed to give to any new, or apparently new, thing which conflicts with their opinions or prejudices, and in regard to which they are wont to assume impossibility or extreme improbability, and so foreclose any investigation of the subject or evidence of the fact.

That which we conceive to be wanting in connexion with the amount and variety of the testimony on behalf of the fact of those spiritual communications for which we contend, is a rational and consistent theory accounting for them on well-understood principles, or at least principles capable of being understood by the competent mind making the necessary exertion, and consistent with itself, with the facts, and with divine revelation, which latter element, we have seen, is certainly in favour of the *possibility* of such facts; and we are not aware that any arguments can be adduced from it to show the *improbability* of their occurrence "now." We purpose, therefore, to endeavour to submit such a theory to our readers; and in order to do this it will be necessary to premise some general information as to the constitution and nature of the spiritual universe,—of its connexion with the natural universe,—and of the relation in which man stands to both worlds.

First. We have scriptural authority for the opinion that the spiritual universe is composed of three grand divisions, viz., heaven, the final abode of the blessed; hell, the final abode of the lost; and *hades*, or the spirit-world, the receptacle of recently-departed souls. As some of our readers may not be disposed, at first, to admit the definite existence of this last-named division of the spiritual universe, it may be necessary to vindicate its reality, especially as it is important to our theory, as being that part of the spiritual universe with which, we hold, communications are made. This may be done both from scripture and reason. 1. We have evident intimations throughout scripture of a spiritual abode, or state, which is neither heaven nor hell. Thus, throughout the Old Testament the Hebrew word *sheol*, which in the English Bible is sometimes

* Mrs. Crowe.

translated "the grave," and sometimes "hell," is now generally allowed by the learned to signify the state or abode of the recently-departed spirit, prior to its consignment to its final destination; although it is imagined, regardless of the high character of the scriptures as the word of God, that this might be an accommodation of language to the prejudices of the Jewish nation. The same signification primarily attached to the Greek word *hades*, which literally means the *unseen world*, but is always translated "hell" in the New Testament, where, without doubt, it usually signifies the ultimate destination of the wicked, although, as a common word in use at the time of the establishment of Christianity, it certainly signified the immediate receptacle of departed spirits in general, and is used in this evident sense in many contemporaneous writings, as well secular as religious. A notorious instance is furnished in the passage of the Apostles' Creed, "He descended into hell (*hades*)," where it is admitted on all hands that the place of punishment is not signified. But there are several direct recognitions in the New Testament of a state or abode of departed spirits which is both intermediate and transitory, as 1 Peter iii. 18, 19: Rev. vi. 9—11. Also compare Acts ii. 31, with Psa. xvi. 10; Eph. iv. 9, with Psa. lxxiii. 9. 2. Reason alone might lead us to conclude to an intermediate sphere, situated, as it were, between heaven and hell, and in a certain manner related to both. The soul of man is his life-principle—the real man, which is the subject of affections and thoughts, from which result actions, the material body being merely the organ or medium whereby he exists and operates on the material world; hence nature or moral character attaches to the soul, and is *he*; nor does natural death destroy the identity, since it merely results in translating the soul, or man-spirit, into the spiritual world. Now, we know that no man attains to so perfect a nature as to be wholly free from errors imbibed, or evil habits contracted, during his natural life, and we have seen that these results attach to the soul or spirit as the real essential man; hence he is not fit to be immediately translated to that state of perfect society we understand by heaven. On the other hand, no man while living in the world—hence, neither at the termination of natural life, nor at his first entrance into

the spiritual world—is so wholly divested of good, derived from the knowledge of truth and of natural affections, as to be fit for immediate consignment to hell. Therefore we conclude to the existence of an intermediate state, or common receptacle of departed spirits, where one class—viz., those principled in good—are prepared for heaven; and the other class—viz., those principled in evil—for hell. It is in this world that the judgment is pronounced on the "servants" to whom "talents" are committed, which it is easy to see includes the whole human race. "Take from him the pound, and give it unto him who hath ten pounds . . . for I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."

Secondly. We come to speak of the connexion between the natural and spiritual spheres. The three postulates of the true philosophy of created existence are:—1, "Everything is derived from something prior to itself;" 2, "Existence is perpetual subsistence;" 3, "Sustentation (or preservation) is perpetual creation." To these we may add two others, namely, "Motion is derived primarily from life;" and "Creation is variety in unity." Whatever system ignores or denies any of these primary principles of derived existence, is either idolatrous, as deifying matter, or it is atheistical, as denying the only true God, "in whom we live, and move, and have our being." The grand conclusion from these postulata is, that the whole of creation is connected together, and with its divine Author, by relations analogous to those which exist between *end*, *cause*, and *effect*. From this, again, we derive such principles as *influx*, *correspondence*, *order*, and *use*. Influx is the inflowing of the creative and operative energy of Deity. Correspondence is the adaption, or *answering to*, produced by this influx, on the principle that "like begets like." But, since all emanation from the Deity must necessarily be into a sphere *beneath* him, the likeness begotten will be not of the same nature, but analogous thereto, and the *sphere* will constitute an *order* or *degree*, which, coming to be the medium or instrumental cause for a still further *outward* emanation of creative energy from the Deity, which results in the production of an ultimate sphere or degree, and that relation which the

former degree sustains in regard to the ultimate, viz., as the medium or instrumental cause is what we mean by *use*, which every being or thing, from Deity down to the smallest material atom, sustains, and this in threefold character or degree, viz., end, cause, and effect. Thus everything is a centre of uses; being, in the first place, an effect of a prior cause; next, as cause in relation to a posterior effect; and, lastly, the end for which a posterior cause and a postreme effect is called forth;—and thus creation is a chain of uses, each in three degrees, which results in correspondence or analogy throughout all the orders or degrees of creation, the Deity himself being the grand end and cause of all things, his emanation producing, in the first place, a spiritual sphere, and through this the natural sphere, which thus corresponds with its proximate cause, while the ultimate or most perfect effect of creation in both spheres is that in which the divine ends are accomplished. This ultimate effect is *MAN*, in whose nature and organization all the orders of creation are collocated, and to whose use all things in the natural and spiritual spheres respectively, for his body and soul, are proximately or remotely subservient, and who in his integrity is “an image and likeness” of Deity.

This leads us, in the third place, to remark on the relations in which man stands to both spheres. Being composed of two natures—spiritual and natural, soul and body—he must necessarily, and in accordance with those laws of created existence we have already indicated, be a denizen of both spheres, and this simultaneously; for material elements cannot sustain a spiritual nature, and “existence is perpetual subsistence;” hence he must derive his spiritual sustenance from the spiritual world, which can only be by his being a denizen of that world. Nor is there anything to create astonishment in this dual existence, since we have seen that the spiritual world is related to the natural as a cause to its effect. Now, the effect is in the cause, though out of it; just so the spiritual world is in the natural, though out of it; and man’s thoughts and affections, which are in his body and affect it, occupy no space therein, and yet they are his spiritual part, and the most real facts of his consciousness. Not to be conscious of this dual existence is quite in accordance with a

universal law, viz., that sensation should be manifested in the ultimates of being. Thus the body is conscious of pain at its ultimate parts, although the brain, an internal part, is the seat of bodily sensation. If our finger is pricked, we feel the pain in the finger, although, if the nerve which connects the finger with the brain be divided, no sensation ensues. Just so it is with man, who, while in the body, is sensible only of bodily existence; but when he is divested of this body, and his spiritual body becomes the ultimate of his existence, he is then aware of spiritual presence. This explains the higher phenomena of mesmerism or clairvoyance, in which state the body is, as it were, partially separated from the spirit and in a state of somnambulism, whence ensues a sort of imperfect spiritual existence for the time being. This duality of existence is also necessary for the formation of moral character in connexion with man. Moral character is the peculiar attribute and predicate of the soul; and, in order to its evolution, apperception of, and freedom of determination to, moral good and evil, is necessary. Now, these desiderata can only exist by the influx of spiritual light into the “mind’s eye” and the influx of life into the soul; but the latter influx—namely, of life—must not be of a determinate character, such as would flow immediately from God, or mediate through heaven or hell, since in such a case man would be a mere machine, acting out good or evil according to the nature of the influent life. Hence the necessity for his insertion in the spirit-world, or intermediate sphere and common receptacle of both good and bad spirits, through whom he can receive influx, and where in virtue of the opposite spheres, derived mediate from heaven and hell, he is in an equilibrium, and where, in virtue of this equilibrium, he possesses free determination of volition and action.

We will now present our readers with an extract, which in some measure confirms and develops our preceding remarks, and which has the advantage of being conceived from a scientific stand-point. Moreover, it will lead naturally to the conclusions we wish to establish on the more immediate point at issue:—

“As we find that the body is not a mere simple uncompound substance, but a collection of innumerable parts and organs, so

by parity of reasoning we may conclude that the mind or spiritual body, as the parent and director of the natural body, cannot be that simple entity, that *abstract nothingness*, so generally represented by metaphysical writers; but rather that the controller of the human organism must be itself organized, according to the laws of its own peculiar nature, and capable of manifesting those laws, under certain circumstances, through those organs of the body, that is, of the brain and nervous system, which are united to it by the law of correspondent activity and connexion. St. Paul, therefore, spoke the language of the profoundest philosophy when he declared that there were spiritual bodies and natural bodies, and that the natural body was the first in its development, and *afterwards* the spiritual body; and when, on another occasion, he defined the human organism, as existing here, to be compound of 'spirit, soul, and body,' in this respect giving his apostolic sanction to the doctrine of the ancient sages of Greece. The two first terms used by the apostle to describe the spiritual part of man are, in the original Greek, *Pneuma* and *Psyche*; and the latter term, which in our version of the scriptures is, in the passage alluded to, translated *soul*, is by the Latin writers called '*animus*;' and this term is always used to signify the animal soul as distinguished from the *pneuma*, or more interior human spirit.

"And here it will be well to remark, that no truth is more evident to sound, natural inquiry, than that the Creator has given to every part of his 'handiwork *specific character*;' and that, from the Creator to the lowest inert matter, there exists a chain of **DEGREES**; and that each object of creation can only be well and truly studied by viewing it in its *own degree*, and comparing it with objects in *another degree*. By no process can matter be sublimed into spirit; and spirit having, according to apostolic authority and the general law of *analogogy* observable in all things, its distinctions and degrees, the properties of a *lower degree* may not apply to a *higher* one. True philosophy also teaches, that if spirit in no degree is material—that is, does not possess those properties which we apply to ponderable matter—still it is no less on that account a truly real and substantial existence; more truly substantial than the granite

rock, because more unchanging and more enduring.

"Now, viewing the spiritual organism of man as consisting of two distinct degrees, called by the apostle the *pneuma* and *psyche*, or as possessing both a spiritual internal and external together, forming, while in this mortal life, the *common internal* of the natural organism, the *PSYCHE* or *ANIMUS* will be the connecting medium between the pure human spirit and the nervous system of the natural body. By its connexions, through correspondence and natural affinity, with the body, it is placed in relations with outward nature; while as a spiritual entity, and by its indissoluble union with the higher spiritual principle, it has at the same time immediate connexion with the spirit-world; and because it is a subject of the lower, and possesses the properties of that world, which have nothing in common with *time*, *space*, or *common matter*, it displays those powers which can be explained by no merely natural or physiological knowledge, but which receive easy, rational, and satisfactory solution when man is really seen to be that which revelation, philosophy, and the statements of true clairvoyants, declare him to be, namely, a compound of spiritual and natural organisms, intimately related by the exactest correspondence or analogy; and that although the lower or natural organism cannot act without the continued influence of the higher or spiritual organism; nor can the spiritual organism be developed without the medium of the natural one; yet when developed the higher organism can act, not only by and through the lower organism, but even independently, and when disconnected with it."*

We have already said that we consider the higher phenomena of mesmerism as in some sort the converse of communication of spirits with the natural world. The state of a clairvoyant may be aptly compared to partial death, whereby there is a *closing* of the natural external body, and a consequent transfer of the sensational perception from the ultimate of the body to the ultimate of the spirit, and thence and simply from the transfer of ultimates (according to what we have advanced as to the ultimates of being, the seat of sensation, though not its source)

* "Somnolism and Psycheism, otherwise Vital Magnetism; considered Physiologically and Philosophically." By Josh. W. Haddock.

arises an awakening of the conscious sensational perception of the inner man, or spirit. In other words, the man is then partially in the spiritual world, and conscious of its phenomena; "but the connexion of the mind and body is yet sufficient to enable the soul's sight and feeling to be manifested to our physical senses, by and through the natural organism of a clairvoyant." Now, a disembodied spirit has, by its separation, no sensation or apperceptional knowledge of the natural sphere, since it has no organs for this result; but all that is required in its case is a *subject*, which, as a "medium," may conjoin him for the time to the natural sphere, whereby he can become cognizant of space, time, locality, and objects, in this lower world. The union of a spirit with its "medium" we apprehend to be of a similar character to that of a mesmerizer and his patient in some of the higher stages of mesmerism, when the consciousness of the one becomes blended with the consciousness of the other; and thus a spirit comes into the use of the memory of his "medium," and so has facilities for understanding the language of the circle among whom he is acting; and hence, too, the facility for communication by "rapping" out the letters of the alphabet. As regards the *modus operandi* of the "rappings," we have seen no more plausible or satisfactory explanation than that purported to be a "communication" of a spirit itself in explanation of its presence:—"The sounds are, to a certain extent, produced by the control which invisible spiritual beings have over the electrical mediums of the nervous system."

We apprehend it will be unnecessary for us to enter into any detail as to the facts of "spirit rapping," since the numerous cases, the extensive spread, and the sameness of character of the "rappings," render it extremely probable that all our readers are cognizant of instances in point. We would, however, direct their special attention to a series of papers in "Chambers' Edinburgh Journal;" they occur in Nos. 482, p. 193; 490, p. 321; 493, p. 383. The evidence there detailed as to the "rappings" is valuable, since, although the facts are given with all the fulness, candour, and freedom from colouring, which we could wish or expect, there is still an evident disinclination from first to last to admit the spirituality of the

agency. Yet, in accepting the recital of the facts there given as true, which, from the high character of the publication alone, we should have no hesitation in doing, it appears to us, as it appeared to a Rev. Mr. Hammond, whose testimony is given (p. 194), that it would "require a greater stretch of credulity" to opine collusion, "than it would to believe that it was the work of spirits."

We conclude this somewhat lengthy article with a few words as to the quality of the "communications" we firmly believe are made by spirits. We have seen that these spirits are the denizens of a world which is the common receptacle of departed souls; as such they may be either good or evil, and their "communications" true or false. This consideration alone is sufficient to put us on our guard; but we suspect that these same spirits, who display an evident complacency in their communicating functions, and require no very potent incantation to summons them to the presence of their interrogators, are by no means the highest of their class. Their tendency being worldward, it is probable that their affections are thitherward also; and this, we take it, is no very commendatory trait in a spirit's character. In short, while we think their "communications" might be of service to science, in that department of it which has been named the "metaphysics of science," we should strongly deprecate any attempt either to form or confirm any system of doctrine from their authority. Principles are things of the soul; and, once adopted and acted out in life, they are inherent, and must accompany the soul as its qualifying characteristics after natural death has freed it from this lower sphere. Especially is this the case with religious principles, which affect the inmost nature of the soul; and consequently religious persuasions must be, of all others, most permanent. What, then, shall we look for in the perorations of the "communicating" spirits but the doctrines of their own persuasions, enforced, it may be, with a more subtle mode of argumentation and an assumption of authoritative judgment? Indeed, most of the sects have already had their creeds and principles confirmed from this source. This speaks for itself, and lands us on the apostolic injunction, "Prove all things, and hold fast that which is good;" "Try the spirits, whether they be of God."

BENJAMIN.

Politics.

CAN SCOTLAND REASONABLY COMPLAIN OF INJUSTICE FROM ENGLAND?

NEGATIVE ARTICLE.—I.

It is a humiliating fact, that reasonable men should now be called on to discuss such a question as this. So long, however, as there are those whose sophistry or declamation is harmful, the irksome task will be imposed of combating the errors which they endeavour to disseminate. A few individuals have united in Scotland, to stir up the embers of national animosity, in imitation of the repeal agitation in Ireland. Their language is more extravagant, bombastic, and inflammatory than is usual even at the commencement of a revolutionary campaign. There can be no doubt that the leaders of the Scottish Rights movement look forward with pleasure to a general agitation, for the consequences of which they would not hold themselves responsible. There is indeed nothing more natural than the expectation that we shall soon have tradition, if not treason, as prevalent here as was the case in Ireland. We believe there is no grievance of which Scotland can possibly complain, greater than that her loyal and dutiful sons may probably have to submit to the alienation of the English people, in consequence of the declamation of a few agitators. The awakening of national hatred, which the Scottish Rights movement is sure to cause, if adopted by the population, would prove a curse to Scotland, as certainly as such animosity has blighted Ireland. We live in extraordinary times: witness a groundless agitation suddenly raised in the midst of a peaceable and contented people. The times are extraordinary enough to render it not improbable, that although now writing articles against each other's views, we may, if this tumult be allowed to increase, be drawing swords against each other. This would be a backward movement, it is true, but the progress of society is not always unchecked. Backward and forward the pendulum swings which marks the slow progress of human affairs. There is a villanous tendency in such an agitation as we condemn, to gather new strength as it proceeds. The prosperity

of Great Britain depends upon the three kingdoms maintaining a cordial sympathy, instead of raising questions of real or pretended national grievance, which would constantly suggest the idea of these being united only by a weak bond, and having a number of separate or opposing interests. Such a course would arouse the suspicions of foreign powers—would take away our unity of sympathy, which is the source of our national strength—and would be the forerunner of Britain's fall. It is undeniable that Scotland has received immense benefits from the union with England,—benefits in comparison with which her grievances are as nothing. Her commerce has been largely increased; much of English wealth flows in upon her; many government offices are held by Scotchmen. Scotchmen find their way in England to an opulence which their own country could not give them. It is dangerous to raise, by means of agitation, a few paltry cases of grievance, as such agitation would go on even after these had been remedied, and lead to an examination by England, as well as Scotland, of the principles on which the union is based, and either to a separation of the countries, or to conditions less advantageous to Scotland.

We submit that we have now stated very strong reasons for refusing to commit ourselves to an agitation which, if it once gains sufficient prominence, cannot be bridled. We add, that such an agitation cannot possibly obtain the objects sought for. The reason is obvious. By the union we have merged much of our national power in that of England. For example, the members of parliament returned from Scotland are only a small portion of the House of Commons. It is clear, therefore, that it must be either from the good will of England, or from national menace or rebellion, that we can obtain the redress of any of our grievances; and we do not believe that Scotland is strong—or at all events united—enough, to enable her to dissolve the union, or to *force*

England to yield to her demands. We observe, as a reason against the Scottish Rights agitation, that Scotland is flourishing, and her population comparatively happy and contented. Till the year now closed, we had no such complaint of injustice to Scotland, since the union. There seems reason to suspect that men are here annoying themselves about trifles. None felt that any grievances existed, until the population were told so by a few individuals. We have not the excuse of poverty and distress, which the Irish had for the repeal agitation. It is evident, therefore, both from our prosperity, and the long time which has elapsed since the union without such agitation, that it is now too late to attempt to raise it, and is groundless in point of equity.

The principle upon which wise men act, is not doggedly to carry out abstract principles, but to support those political institutions which work well, and are suited to the age. At the same time, their abstract principles may be wisely set forth, and gradually adopted. Great Britain condemned the chartist agitation, as ignoring such policy. Our Scotch opponents are falling into the same errors, not omitting the error of needless agitation. Notwithstanding the various inequalities which exist, the government of this country, on the whole, is wisely conducted. If we go into matters of abstract justice, we should require to touch upon various things maintainable only on account of their expediency. The cry of justice is here a miserable pretence. Scotchmen condemned the Irish agitation, and do not now pretend to uphold it. What injustice can Scotland complain of nearly so glaring as that which presses down Ireland—an ecclesiastical establishment, paid for by those of a different faith, who constitute a very large majority of the people? Why do our opponents not strengthen the cause of justice to Scotland, by supporting the dissenters of Ireland in attempting to rid themselves of this burden? They dare not. The fact is, there is no great principle involved in their agitation. The movement is destitute of all value, either as regards principle or expediency. The objects desired by the Chartists are being gradually secured without agitation; and we may be assured, that if Scotland has any proper grounds of complaint, these will be remedied without popular clamour.

We cannot now enter into an examination of all the charges made by our opponents against England. The utmost ingenuity and diligence have been exerted to discover cases of grievance. We shall only animadvert on the leading grievances alleged; and it is proper to observe, that our remarks on these are generally applicable to those we do not notice.

1. The agitation began by an unscrupulous procedure. It was first a complaint, made by memorials and otherwise, by a few obscure persons, not of a social grievance, a religious grievance, or a pecuniary grievance, but a heraldic grievance! At this time, however, the great design of a general agitation against Scottish grievances was carefully concealed. It was decided at once by the competent authorities, and it is now generally acknowledged, that the complaint was groundless. Yet this decision was kept back by those who made the complaint, we suppose, in "justice" to the community. It appears that the lion has all along been in its proper place in the national arms, and that the unicorn has, except during a short interval, been without a crown. In the twenty-fourth section of the treaty of union, it is expressly stated, that "the quartering of the arms, and the rank and precedence of the Lyon King of Arms of the kingdom of Scotland, as may best suit the union, *be left to Her Majesty.*" The complaint, frivolous as it was, is thus shown to have no foundation.—2. It was complained that the Free Library Act, and other acts of public utility, were not extended to Scotland. The public were led to believe that the Scotch people were taxed for the maintenance of free libraries in England. Certain English towns wished the Free Library Act, and it was passed. Not having been asked for in Scotland, it was not extended to that country at the time. It might be considered as an experimental measure, and thus was properly limited at first in its application. It is possible that such legislation might prove injurious; but in this view Scotland would be free from it. At the same time it is perfectly possible for Scotch members to introduce and pass measures for Scotland alone. Thus the tests in the Scottish universities have been virtually abolished, whilst the English universities are closed against dissenters. The Scotch are likely

to have the benefit of a national education sooner than the English. A new free library act would have required to be introduced applicable to Scotland, as Mr. Ewart's act could not have been well adapted to our municipal institutions. The writer of the present article vainly endeavoured to induce the town council of Edinburgh, or the general population, to take up the subject, after the act had been for some time in force in England. Only one petition was sent from Scotland in favour of the extension of the act—a petition which emanated from a society with which he is connected,—and the act was soon afterwards extended. The hollow agitators never pressed the subject, and now that the act is extended, have made no effort for it to be carried out. We would here make a remark sufficiently significant. Mr. Ewart, the author of the act in question, assured us, that when he introduced it, he made a strong attempt to have it applied to Scotland; but that this was opposed, and his object defeated by certain members of parliament returned from the northern part of the United Kingdom. The preceding views have been stated at some length, as they apply generally to the whole question of the passing of measures of public utility, applicable at first to only one part of the kingdom.—3. It is urged that London and Dublin have various charitable institutions, supported or assisted by government, while those of the Scottish capital receive no such aid. London, from its immense population, and Dublin, from the poverty which prevails there, have probably greater need of government endowments than Edinburgh, which abounds with hospitals which are made an improper use of. We contend, however, that all such grants should be withdrawn. That these are given to two of the capitals, is no reason why they should be extended to the third.—4. It is alleged that large sums are expended by government in the endowment of English colleges, but that Scotland receives a much smaller sum for her universities; also, that Ireland alone has received the benefit of the Queen's Colleges. As to the first point, it is sufficient to reply that the Scotch universities receive annually £7,560 from the state, while the English universities receive £6,000, although entitled to much more. Regarding the other matter,

England itself has no such universities as government gave to Ireland. The latter country was discontented, and Sir Robert Peel, amidst general clamour, built and endowed those colleges, and increased the endowment of Maynooth; and, in doing so, perhaps went too far in that direction. We think that because government, actuated by state policy, planted colleges in certain quarters, it is not bound to do so in other parts of the kingdom. To expend public money in that way, without the necessity of a large increase of taxation, we believe, after all, would be wise; and we have no doubt that, in connexion with a national system of education, our government will be soon willing, and indeed glad, to build and endow "people's" colleges, both in Scotland and England.—5. Scotland, it is said, has reason to complain that she has no proper means of defence. Sir Archibald Alison states that the English have 40,000 regular troops, and 80,000 militia, and that the Irish have 22,000 troops, and 12,000 armed police. In Scotland, again, there are only two battalions of infantry, and one regiment of cavalry. Why should Scotland have soldiers? Because an invasion is feared! The alleged grievance is only an application of the invasion panic to Scotland, and the most liberal politicians have regarded such fears as groundless. A few years ago, the French, under Louis Philippe, were expected to invade England, and march upon London; more recently it was the French under Napoleon III.; now it is the Russians who are to attack Scotland! The fact is, the British army are chiefly placed round the seats of government, and in Ireland, where they are most needed; and to send them to Scotland, where they are not required, would be a palpable absurdity. The remark of Sir Archibald, that the troops are used for the defence of the "English" only, is a mere quibble. It is obvious that before an attack on Scotland could be made, the whole army in the two other kingdoms could and would be concentrated in Scotland in a few hours. We are gravely asked, under these circumstances, to submit to a permanent increase of the British army. As for a militia, we do not require such a burden. The militia existing are judged sufficient for the protection of the kingdom; and if a greater number should be needed, Scotland will

assuredly be called on to contribute her proportion. Meanwhile, we suppose there is nothing to hinder our patriotic opponents from forming rifle clubs, or enlisting in the army, if they prefer it. Nearly similar remarks might be offered as to the complaint that Scotland is destitute of proper arsenals. Those in England are situated where they are absolutely required.—6. Holyrood Palace and Chapel, it is complained, are allowed to go to ruins, whereas Hampton Court, and other English palaces, are carefully preserved. The latter are needed for state purposes: on the other hand, Holyrood is scarcely used; and we have no evidence that our Queen would abandon Balmoral, and reside at Holyrood Palace for a considerable part of each year, if the latter were repaired. We think all that a government should do with such edifices, is merely to keep them from decay. To expend large sums of money upon them would be a vain extravagance; and this evil, if it prevails in England, should be checked, not extended to Scotland. Various ancient buildings have claims as well as Holyrood. But our opponents either display ignorance or duplicity in pretending that government has done nothing for Holyrood. Some years ago they paid a large sum for plans to put a roof on the chapel, but it was discovered that the walls were too weak to support one. It appears from a parliamentary return issued in 1830, that during the previous nine years upwards of £29,000 had been squandered on the palace in question. Within a few years, £45,000 of public money have been expended on the adjacent park, all for the benefit of the Scottish metropolis: but of course our opponents quietly ignore these facts.—7. Scotland, it is said, requires a secretary of state. It had one before, but the office fell into disrepute, and there does not seem much encouragement to revive it. To make the office independent of changes of ministry would be adverse to the spirit of the constitution. What is here wanted would promote that very evil of centralization which our opponents affect to condemn. It is true that the Lord Advocate, who virtually fills the office of secretary of state, may be overworked; but the same remark applies to other members of the government, so that the grievance does not apply to Scotland in particular. Besides this law

officer, the Secretary of State for the Home Department acts for Scotland as well as England; there is also a Scotch lord at the Treasury Board, and a number of Scotch peers and members of parliament. If these cannot attend to the interests of Scotland in the legislature, it is absurd to expect that a secretary of state could do so. It appears to us that such an office would only lead to greater indolence on the part of those whose duty it is to co-operate in promoting Scottish interests in parliament.—8. The last complaint which we shall notice is that of an adequate representation of Scotland in the House of Commons. The Act of Union declares the number of members to be 513 for England, and 45 for Scotland. The Reform Bill, again, fixes the proportion as 493 to 53. It is urged that Scotland should have twenty additional representatives. In estimating the increase of members from Scotland as only nine since the union, our opponents forget that England has twenty members less than previously. We cannot avoid noticing the gross insincerity of the Tories, who are the leaders of the Scottish Rights movement. The Reform Bill was framed, allowing to Scotland exactly the number of members to which she was entitled according to the combined estimate of taxation and population on which the bill was founded,—but all this, and much more, was defeated by the Tories. Sir A. Alison, and his friends, opposed the extension of the franchise, and, in terms of impertinent scurrility, attacked the character of the proposed ten-pound voters: his opinions, therefore, on all such matters, seem little worth. We deprecate any great increase in the number of the Scotch representatives, because it would be the means of introducing into the legislature a greater number of obstructive Tories, and nameless and incapable Liberals. As in Ireland there is a Romanist party, in Scotland we should have an anti-Romanist faction, each making the House of Commons the scene of ecclesiastical wrangling. We wish to see a British liberal party, not either an Irish or Scotch party. We feel it would lead to dissatisfaction in England if her representation were diminished, and the number of members taken from her shared between Ireland and Scotland, or given to Scotland alone. Scotland has never been refused any measure of justice by having a

smaller rather than a larger number of members. Half-a-dozen enterprising members could introduce and carry measures affecting Scotland, as well as a greater number. The whole matter of the national representation is soon to be taken up by government, and if any inequality exists, it may be removed. The legislature have never been asked for an increase of Scotch representatives, and, of course, it has not refused to give it.

It is evident, in reviewing the alleged grievances now adverted to, that the Scottish Rights movement is based on a number of gross fallacies. For example, it looks only to what government has not done, not also to what it has done, for Scotland alone. It forgets the claims of the English provinces. We may add, it implies that the grievances complained of, if just, will not be removed without agitation. It very improperly expects everything to be done at once. For example, if something has been promised, government commissioners sent down, and plans made, yet if any delay occurs in the final execution, the government are bitterly blamed. But every other part of the United Kingdom may make the same complaint.

It appears to us, that any grievances justly complained of are chargeable against Scotland alone. The Scotch think that their own members fail to do their duty; yet, in place of electing better, our opponents vulgarly seek a mere numerical increase in the number of representatives. Many of the members sent from Scotland never open their lips on Scotch grievances, or Scotch business in parliament; a considerable minority are given over to the most rabid Toryism, and stand in the way of all improvement. To attach blame to England, under these circumstances, seems a wrong course.

In conclusion, let us inquire what is the

proper issue for this question. Not certainly strife,—agitation. That would only alienate the two kingdoms, and diminish our means of improvement and redress. We have had enough of agitation in Scotland. We live here in the midst of an intense worldliness, met, alas! by an intensely controversial spirit, which pains and harasses all to whom Christianity is a spirit of gentleness and good will. Shrinking, as we do, from the popular doctrine of spiritual independence, we would be most unwilling to weaken the bond which unites us with noble England. We speak in these friendly pages to many Englishmen, and we feel assured that they mean to inflict no injustice upon us: hence agitation is a crime. Let Scotland use the means which the constitution allows for the removal of every abuse. There are no greater evils than those which men bring on themselves. Let us not expend our strength upon the removal of imaginary evils. Let us not fall into the vulgar error—that which stands on the very front of this movement—of ascribing too much to mere legislation. Did Scotland get everything our opponents wish, she would be no better, no happier. She would have learnt to repeat the cry, "Give," "Give," and idly relying upon government, would cease to exert the energies which have raised her so high amongst the nations. The cure of Scotland's *political* evils lies, we think, not in supporting an agitation led by men in whom we can have no faith—who never did us any good as politicians, but in promoting the cause of true, though gradual, reform of that great rational liberal party whose *principle* and *desire* it is to remove every political abuse. Our Macaulays, our Humes, and our Ewarts, are the men whom we ought to trust.

Edinburgh.

T. U.

AFFIRMATIVE ARTICLE.—I.

HAD we been at the framing of the above question, we should certainly have demurred to the wording of it, believing, as we do, that Scotland has no cause of complaint against England, but only complains against the partial government of Great Britain; however, as the question has been fixed, we cannot now pretend to quarrel with it, but

must address ourselves to our task, and we expect to find that task a very easy one, convinced that no one who is at all acquainted with Scottish affairs, and the way in which these affairs are managed, will attempt to maintain the negative of this question.

We rejoice that it is our privilege to live in an age that delights in bringing all things,

whether they be time-honoured customs, venerable institutions, or century-moulded laws, to the "light of truth," and cheerfully submitting them to the examination of the rational faculties of man. We rejoice that we live in an age when public opinion is respected,—in a country where that opinion is listened to by the government, in which the utmost freedom of thought, inquiry, and opinion is tolerated, and even encouraged.

We are convinced that on this question, also, the public opinion will be respected, for sure we are, that no government can withstand the united voice of its subjects, especially when those subjects have a just cause of complaint; and we hope, ere we conclude this paper, to convince our English friends that the Scottish nation has grievances, and that of no light or ordinary character.

But it is necessary to premise that the union betwixt the two countries of England and Scotland is a union on equal terms, that the one nation did not *merge* into the other, but that both stand on an equal footing; such, we believe, will be conceded by all who have studied the history of their own fatherland, or who have read the Treaty of Union between the two integral portions of Great Britain; one of the articles in that union distinctly states, that all parts of the United Kingdom, for ever, from and after the union, shall have the same allowances, encouragements, and drawbacks, and shall be under the same prohibitions, restrictions, and regulations of trade, and liable to the same customs and duties on export and import. Now, the question is, has Scotland received the same allowances, in proportion to her population, as England? Has she received the same encouragements? We say she has not; but now for proof.

And *first*, as regards the *representative system*. Has Scotland the privilege of sending as many members to the parliament of Great Britain as England has? that is, in proportion to the numerical amount of inhabitants. By the census of 1851 we find that Scotland has a population of 2,870,786, which gives an average of 54,166 to each of our *fifty-three* representatives. Applying the same rule to England, it will be found that each of her five hundred members represents only 35,845, which is a *third* less to each. Further, there are about seventy towns in Scotland, possessed of from 2,000 to 9,000

inhabitants, giving an aggregate of 250,000 unrepresented in parliament. But there are thirty English boroughs, whose whole combined constituency does not amount to that of Edinburgh, who return two members each to represent them in parliament, being seven more than that returned by all Scotland, whose populous burghs are grouped in half-dozens, and send only *one member* to each group. Is this justice to the northern half of Great Britain? Does it now excite your surprise that it is so difficult to get a hearing on Scottish affairs in the House of Commons?

But a *second* Scottish grievance is the want of some person to represent her interests in the cabinet, and who could be continually attendant upon his place in parliament to watch over Scottish interests. True, we have a Lord Advocate; but he is unable to attend to all the duties devolving upon him as the legal and legislative representative to the government. We, for our own part, cannot conceive how a lord advocate can execute thoroughly the duties of adviser to the crown, or public prosecutor in Scotland—of secretary of state for a country which is weekly increasing in wealth, population, and legislative business—and also to attend to his own private duties as an advocate, which he cannot be expected to forget or forego. But that Scotland and her interests and affairs are neglected, from want of a qualified *resident* party to look after them, no one will deny who reads the following list of complaints which wronged and ill-used Scotland has to prefer against the government of Great Britain.

First. The boards of customs and excise have been abolished, and our metropolitan establishments reduced to the position of *sub-offices*. This is peculiarly felt in the Scottish commercial capital, where the want of a customs and excise board is a serious evil.

Secondly. The charitable institutions are entirely neglected by the British government. None of our maternity hospitals, our blind asylums, our royal infirmaries, or our houses of refuge, receive any aid from the government. But we mistake. Government does contribute towards the support of one of our charitable institutions: the government of Great Britain contributes the munificent sum of *Two pounds* per annum to the dispensary of Kirkwall. How stands the case

with England? Is she placed on the same footing? No! she is not. London received in 1852, for charitable institutions, the sum of £118,583; and those of the metropolis of Ireland, £41,790.

Thirdly. The metropolitan character of Edinburgh puts it to great expense in upholding a gaol, the benefits of which are reaped by the country at large; it is also from the same reason exposed to a great influx of poor and destitute people from all parts of the country, and who are consequently a heavy burden, either in their pauper character on the charitable institutions, or in their criminal, on the police establishment. The Commissioners of Police naturally prayed government to assist in defraying the expense of these police establishments, but were bluntly refused; nevertheless, London receives £131,000, and Dublin £36,000 annually.

Fourthly. With all our increasing commerce with other nations, we only possess one single harbour of refuge, viz., that of Port Patrick. On the eastern coast, which is rocky, dangerous, and stormy, and on which are situated the important seaport towns of Leith, Dundee, Aberdeen, and Montrose, there is no harbour of refuge. On our western shore they are less required, owing to the great number of bays and indentations of the sea along the greater part of that coast; yet we have one harbour there, viz., that of Port Patrick, but which was not constructed out of any regard to the marine interests of Scotland—or more particularly, if you will, of Glasgow and Greenock—but for the safety of the Irish mail steamers betwixt that port and Donaghadee. In the Pentland Firth, from Duncanshay to Dunnet Heads, there is also no harbour, although one in that quarter would be of great value to our whaling interests. How stands the case with the southern portion of Great Britain. In England there is at present five harbours constructing, viz.: Dover—estimated cost, £245,000; Harwich—£110,000; Alderney—£620,000; Jersey—£700,000; Portland—£588,959: a total of £2,263,959. To Holyhead has been voted, £91,270; but to repair the Scottish harbour of Port Patrick, parliament has voted £2,556.

Fifthly. The revenue of the Scottish woods and forests are transmitted to London, and employed in the embellishment of English

palaces and parks, whilst Holyrood, our venerable palace, is fast crumbling into decay, and the garden let out to a market gardener! Scotland is in danger of being left without a palace, unless her own patriotic sens will themselves undertake to maintain its once honoured, and its now revered, palace, dear to the heart of every true-hearted patriot, because it stands out in baso-relievo to remind them of their independence—their immunity from conquest; because it reminds them that the present royal family of Great Britain received the crown from Scotland, in virtue of their descent from our James VI. When the magistrates of Edinburgh petitioned for funds for its repair, the Chancellor of the Exchequer answered that he had no funds for *such purposes*, although the hereditary revenues of the Scottish crown amount to £10,000 per annum; yet in 1853, with no funds for the repair of Scotia's one palace, the British government did expend £181,960 for the repair and embellishment of royal palaces, parks, &c., in England, besides £100,000 for Victoria-park, purchased for the convenience of the East-end Londoners. Further, this is in gross violation of the terms of union, the nineteenth article of which expressly asserts that Scotland shall possess her own Exchequer Court, which court had the power of making grants for the repair of her public buildings; but this was abolished in 1837, and amalgamated with the Court of Session; and in consequence, Scotland has now to apply to the English treasury when she wants assistance to enable her to repair her institutions, and is generally, like a beggar, spurned from the door. But, not to multiply examples, we will only glance at the remaining part of the list of Scottish grievances. Our museums are not such as become the Scottish nation; more especially as regards the geological section.—As a nation rich in mineral productions, we are without a museum,—without a professorship of geology; while England, with inferior metals, has both.—Our Ordnance survey, though begun in 1809, is not yet completed; and in the report issued by the parliamentary committee in 1852, Scotland is declared to be behind *all civilized nations* as regards its geography.—The Glasgow Post-office is a positive disgrace to any government; a roofless building, threatening to topple down about the heads of the people

engaged in the public service, who, by the way, are grossly underpaid for their labour.—The want of an official in Scotland who permits the exchange of one stamp for another when one is spoiled, and which, when required, has now to be done in London.—Our unprotected shores, where an enemy might land and possess himself of the whole country without let or hindrance.—Our universities unrepresented, whilst Oxford, Cambridge, and Dublin have each their members.—Our university allowances, which is a very pittance.—Our medical diplomas, which are taxed, to the manifest injury of our medical jurisprudence.—Even the regulations as regard the public health of Scotland are under the management of the London board.

And now we appeal to the readers of the *British Controversialist*,—we appeal to all intelligent Scotchmen and Englishmen,—to say whether these are grievances or not.

Can you think of these facts, and yet turn round and say that Scotland is fairly represented, or that her interests are properly attended to? You cannot look fully at these things without perceiving that the Scottish nation is really an independent nation. Look at the very trifle she receives from government, and the great amount of public work she performs, and you will perceive the strugglings, the throbbings, of an energetic, independent heart, pulsating through the whole length and breadth of the land. Assuredly the time has come for Scotland to assume one of two alternatives,—either she must sink her nationality, and become an English county, or she must struggle for her just rights; and, by the memory of her actions from the days of Bannockburn to the present, we are persuaded that she will do the latter.

WALTER.

Social Economy.

IS SLAVERY UNDER ANY CIRCUMSTANCES JUSTIFIABLE?

AFFIRMATIVE ARTICLE.—I.

PERHAPS upon no subject previously brought before the attention of the readers of this magazine has there been such need, as upon this, for the exercise of a calm and unbiassed judgment, and an entire self-divestment of pre-conceived notions and popular prejudices. During the memorable years in which the agitation for the abolition of slavery in our colonies was carried on, popular feeling ran high upon this subject; but then it was the feeling of an English party, now it is too much the feeling of the British public. It is now the general belief, both of the educated and the illiterate, that all slaves are the most miserable wretches beneath the sun, and that all slave-owners and their defenders are amongst the most demoniacal beings to be found in this fallen world. This state of opinion is, doubtless, for the most part attributable to the universal perusal of that fascinating but untruthful work, "Uncle Tom's Cabin." Written in a most popular style, appealing to the strongest prejudices, and avowedly

employing fiction for the purpose of representing fact (!), it has gained the attention of all classes of the community, exciting their imaginations, misleading their judgments, and arousing their passions. The British public have thus been misled as to the character of a system, the scene of whose operations is too far removed from their observation to correct mistakes respecting it. Notwithstanding that public opinion is in such an unfavourable state for the impartial discussion of this question, we rejoice that it has been introduced into this magazine, because we expect to find amongst its readers men and women who are prepared calmly to consider the arguments that may be brought forward, and who are endowed with courage and moral heroism enough to follow the truth wherever it may lead them.

Now, we are not about to assert that slavery, or involuntary servitude, is a desirable social state, or that it is consonant with the highest developments of humanity; but we maintain that there is not that moral evil

essentially connected with it which is commonly supposed, and further, that under some circumstances its existence is justifiable.

From the earliest ages, and nearly in every habitable part of the world, slavery, in some form or other, has existed; it has prevailed in the most civilized, as well as in the rudest nations; among the chosen people of God, as well as among the heathen whom they were commissioned to destroy. Its principle is found in our own constitution, and is carried out, to some extent, even in our own day. The majority of the ruling classes decide upon a certain code of laws for the government of the body politic, and decree that the infringement of those laws shall be followed with the infliction of bodily torture, or the loss of personal liberty, even for the term of a man's natural life. Now, few of our opponents will be prepared to denounce such a course as this as unwise or unjust; and yet the principle involved in it is precisely the same as that involved in the system which we are now discussing.

That there is no moral sin in slavery appears evident from the manner in which it is referred to in the word of God, and the relationship which eminently good men have occupied in connexion with it, in all ages of the world. "The 'servants' mentioned in scripture history were mostly unconditional and perpetual slaves; they were strangers, either taken prisoners in war, or purchased from the neighbouring nations. They and their offspring were the property of their masters, who could sell them, and inflict upon them corporal punishment, and even, in some cases, could put them to death."* Doubtless, of this description were the three hundred and eighteen servants of Abraham, who, we are told, were "born in his own house." To prevent misconception here, it may be well to notice that the Hebrews had slaves of their own nation, individuals who sold themselves through poverty, or had committed theft, and were not able to make the restitution required by the law (Exod. xxii). These native servants, or slaves, became free on the completion of the seventh year of their servitude, or were liberated in the year of jubilee. But not so the alien slaves; these were perpetual bondmen; and Moses, as the vicegerent of God, recognised

and legislated for this state of things. If there had been here any moral wrong, or essential iniquity, do our candid readers think that such would have been the conduct of this man of God? or that we should have found, on the sacred page, such words as the following, "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. *And ye shall take them as an inheritance for your children after you, to inherit them for a possession: they shall be your bondmen for ever.*" (Levit. xxv. 44—46). But we know it will be said that these words were uttered under a dispensation that has now passed away: we admit it, but would remind our friends that justice and injustice are the same at all times, and under all dispensations; and none can for a moment suppose that God would, at any time, sanction an institution that was radically and morally wrong. But further, let it be remembered that our Lord and his apostles, who so fearlessly denounced every evil with which they came in contact, did nowhere, at any time that we are acquainted with, utter a single word prohibitory of slavery. On the contrary, "The Divine author of our holy religion found slavery a part of the existing institutions of society; with which, if not sinful, it was not his design to intermeddle, but to leave them entirely to the control of men. Adopting this, therefore, as one of the allowed arrangements of society, he made it the province of his religion only to prescribe the reciprocal duties of the relation." If it be necessary to adduce any proof of this, we refer our readers to the numerous injunctions given by his apostles to servants—to "servants under the yoke," or slaves—as to their demeanour towards their masters; and also to the directions given to *these* masters as to their conduct towards their slaves. If these things are so,—and surely they cannot be denied,—we think we have incontrovertibly established our position, that there is no necessary evil or moral iniquity attached to a state of involuntary servitude.

All that now remains for consideration is,

* Penny Encyclopædia.

the question of expediency; and this may be dismissed in a few words, for here the testimony of history will suffice, as she speaks in unmistakable language as to the advantages which youthful nations have derived from this institution. But we need not fetch our illustrations from the past; it will be sufficient to glance across the waters of the Atlantic, and to contemplate the extent and surpassing prosperity of our descendants there, and learn, from their presidents and "men of mark," the estimate which they put upon this kind of servitude. That there is

much connected with a portion of American slavery that is contrary to justice and Christianity we freely admit; but that it has been of service to the state we firmly believe. It has been one of the various means which have been instrumental in so rapidly raising America to her present position; and, when its work is completed, we believe it will be gradually removed,—as the slaves become better fitted for the discharge of the duties of social life, and the exercise of the privileges of citizenship.

X.

NEGATIVE ARTICLE.—I.

"God that made the world and all things therein, . . . hath made of one blood all nations of men . . . for we are also his offspring."

St. Paul, Acts xvii. 24, 26, 28.

"Oh, give me liberty!"

For were even Paradise my prison,
Still I would long to leap the crystal walls."

Dryden.

TIME, with inexorable precision, hath marked another period in the cycle of existence. The history of the past, with its comminglings of joy and sorrow, is realized in the present; while the future is full of hope to the aspirant after truth and justice. Old friends and new, we give ye all a happy greeting; and invite you, with us, earnestly to address yourselves to the mental duties of the day, that we may be prepared for the future, as

"'Tis the promised land,
To which hope points with prophet hand,
Telling us fairy tales of flowers
That only change for fruit."

The expression of anti-slavery feeling recently made by all classes of society, may induce some to consider that a discussion upon the question of Slavery is not merely unnecessary, but an insult to the common sense of mankind. We do not think so. The waves of public excitement may dash with wild fury upon the rocks of existing evils, but by the consequent reaction, their beneficial influence may be lost, and their onward motion stayed. Millions are still held in those fetters by honest, good, and christian men—men who on all other topics of social economy can think and act as justly as any anti-slavery advocate. They believe themselves justified in the course they are pursuing; and we must meet them with kindness and affection, yet with all the force

reason can command, and endeavour to bring truth, drawn from the word of God, to bear upon their intellects and hearts. We must show them that slavery is essentially wrong; that the first law of nature and of pure religion demands freedom for the slave, and then their interest—the selfish interest of vitiated society—must give way to the dictate of reason and a sense of duty. It must be made manifest to them that "Disguise thyself as thou wilt, still, Slavery! thou art a bitter draught; and although thousands are made to drink of thee, thou art none the less bitter on that account."

All men having descended from *one* common parent, it will at once be admitted that all men were once equal. It may be they differed in their moral and intellectual qualities and acquirements, but still they were all equal in their *natural rights*. But we have used a phrase which may possibly be misconstrued; we will, therefore, explain what we intend by it: "a person has a *right* to the use of his faculties and powers; he has a *right* to enjoy the light of the sun, and the air of the atmosphere; he has a *right* to the use of his property, and the fruits of his labour. These are self-evident propositions; and the meaning of the term *right*, which occurs in all of them, may be collected from its uniform signification in each; and from the nature of the propositions themselves, the phrase *natural right* is also easily understood. Agreeably to this rule, *right* is the relation of a person to a thing, in which no alteration ought to be made, without his own consent. In this circumlocution, the name of *person* and *thing* imply that a *right* is the appurtenance of a

person, or of a being vested with choice and volition, and has reference to the will of such person respecting the object of his choice. This object may subsist in the person himself; in his lot or possession; or in any constituent of his being or state whatever."

It is a maxim of mathematical science that "equals to the same thing are equal to one another," and although it is not frequently the case that moral or social science admits of the same formulæ as the stricter science, we think our previous remarks will enable us to develop the same principle in the following argumentative formula:—

Existences having the same origin and nature are naturally equal.

All men have the same nature and origin. Therefore all men are naturally equal.

This principle holds good, however long the chain of descent may be continued, providing that at no time the links have been broken by "voluntary consent" to "alteration" in any individual case; but even then, "voluntary consent" only affects the person *willing and consenting*, and cannot affect a third party against his will; hence slavery, or involuntary servitude, by the nature of things can never become a right; "voluntary consent" being a necessary condition to every alteration of the natural equality of mankind, slavery can under no circumstances be justifiable.

In exact unison with the foregoing remarks is the declaration of the apostle Paul, and the scriptural account of the creation of our first parents; so far, reason and revelation agree in the prohibition of slavery: but it may be urged that the natural right to freedom in some instances has been forfeited by consent, by overt act, or by some other mode implying volition on the part of the slave, and thereby, under certain circumstances, rendering slavery justifiable in the present day. To these assumptions we object *in toto*; for should a person have sold himself to another for the purpose of servitude, as was practised among the Jews and other nations of antiquity, still this act of selling was voluntary on the part of the servant himself; it was not the act of a third party selling him against his will into a state of involuntary servitude, neither was it a forcible act of the master, and it could not affect the descendants of the servant, because, as we have previously shown, no alteration

can be made in the possession of natural right without the consent of the individual possessor.

In every condition of society it has been a practice to punish some infractions of the criminal and commercial law, by deprivation of personal liberty and forced labour, and it is thought that this must be a proof of the justifiable nature of slavery under some circumstances; but on a moment's reflection it will be perceived this has nothing at all to do with the question of slavery. It is a punishment for wrong done—a defence of natural right, which had been infringed by the person punished, and not an abnegation of that right.

"The amiable vice,
Hid in magnificence and drowned in state,"

is also made a pro-slavery advocate; fit co-worker this, which

"Looses the fiend, receives the sounding name
Of glorious war; and through the admiring throng,
Uncurst, the ornamented murderers move."

The right of conquest has been freely assumed as valid argument, justifying the demand of involuntary servitude from prisoners of war. Were we to object, as we fairly may, that war is unjustifiable, what then becomes of the boasted rights of conquest, or prisoners of war? They become nonentities. Yet, as we would not be thought to evade what the pro-slavery advocate considers one of his strongest bulwarks, we meet him upon his own ground, and observe that the laws of nations give to each nation the right to detain prisoners of war in safe custody during the continuance of the war, and the right to demand ransom or exchange of prisoners: but a prisoner is not a slave—detention in safe custody is not slavery—the ransom or exchange of prisoners is not dealing in the flesh and bone, the body and soul of prisoners—it is an acknowledgment of the injury done, or capable of being done, to the state releasing the prisoner, by the individual, as an integrant portion of the belligerent state: hence the practices of war fail to justify the existence of slavery.

We have never known any civilized people of modern times who have sold their prisoners of war into perpetual slavery, except the Moors.

The predatory incursions of some African tribes upon their less powerful and more

peaceable neighbours, is rather to be designated wholesale man-stealing than war; we therefore only refer to the horrible cruelties originating in that benighted and barbarous land to show that the right of conquest cannot justify the practice of slavery throughout the New World. The negro, being a *man hunted and captured by a band of his fellow men*, cannot be a prisoner of war; he occupies a relation to his captors analogous to that of *game to the sportsman*.

Nature, reason, revelation, the laws of commerce and of war, all are shown to be opposed to slavery of any kind—herein slavery is evidently unjustifiable upon principle; but as a fact, in its social and moral bearing it is equally unjustifiable, for it is subversive of the true dignity of human nature. God is dishonoured—the standard of morals is debased—vice, cruelty, and crime are in-

creased—the inherent value of the immortal soul is ignored—and millions of our fellow men, made “of one blood” with ourselves, equally with us “the offspring of God,” are reduced to hopeless misery, endless toil. Yet

“It often falls in course of common life,
That right long time is overborne of wrong,
Through avarice, or power, or guile, or strife,
That weakens her, and makes her party strong:
But *Justice*, though her doom she do prolong,
Yet at the last, will her own cause right!”

Reader, our object has been, not so much to vanquish opposing writers as to afford suggestive thoughts and principles, by which you may become a philanthropist to the slave—

“That thou mayst injure no men, dove-like be,
And serpent-like, that none may injure thee.”

L'OUVRIER.

The Essayist.

POETIC CRITIQUE.—No. IV.*

“Assist me, some extemporal god of rhyme.”

“*Love's Labour Lost*,” act i. scene 1.

“Some of them had more feet than the verses would bear.”

“*As You Like It*,” act iii. scene 2.

“Bring me a rope, and an oak staff,
And I will bind him fast;
Short be his shriek, for he shall swing
From yonder tall top-mast.”

“*Sir Gilliam of Wydetown*.”

When the soul awakes to the beauty of the world it inhabits, and enters into communion with the beings which are ever present in our dream-life—the REAL, though not the ACTUAL—when it listens to the “eternal whispers,” which are ever hovering around to address themselves to a soul elect—to find themselves an abiding place in a chosen human breast, which shall hearken to their teachings, treasure them up in its “heart of hearts,” then mould and fashion them into the language of the time, to urge on the human race to elevate the common into the regions of the beautiful, that so the actual may assimilate itself to the ideal, *then* is the material hitherto in abeyance, and the spiritual is strong. The whole of man's being is wrapt in that calm, from whence springs the strength of souls that set at naught all outward things—they stand calm,

erect, immovable, bathed in a flood of light and beauty, as the pine upon the mountain top stands amid the glories of the setting sun. The heat of life is dispelled by glorious shadowy evening, falling like a benediction upon the soul; then all petty cares are lulled to rest, all is peaceful, like the foreshadowing of a future heaven. Half revelations—or *pre-meditations*—come to the sensitive soul, like the voice of God in cool of the evening. They are star-points of light relieving the rays of the setting sun—tremulous evening whispers of a glorious morning history—lamps lit for vesper by the declining torch of day.

This human reverie in divine things is shared in some degree by all. Whether these inklings of radiance serve as lights to guide, or as glimmerings that mislead, depends partly upon the individual, and partly upon his mental and physical conformation. But certain it is that only to the few is the privilege given to gaze, like the eagle, unabashed, at the full, glaring, mid-day sun. These few are the gifted. For the right to interpret for humanity, which is the province of genius, can never be shared by all. The poet may, perhaps, have this position accorded to him as his by right *par excellence*. We know not *how* it is; but so it is. A poet is indescribable, and “is, as one should say, a poet.” And though we cannot pretend to analyze one, yet we shall all perceive that there is a vast difference between him and the mere versemaker, however sweetly he may sing: for, as we have said before, there are many writers of ballads, sonnets, poems, &c., who may charm and delight us, and yet have no pretensions to the title that belongs to few. We may not be able to

* Those of our readers who wish to understand some of the references in this article should first read “Poetic Critique, No. III.” in our number of July, 1862.

draw the boundary line in definable limits, yet a line there is that separates the two classes of writers. We know them, each in his place, and each apart, but can give no pass-word by which to designate unerringly the one or the other. It is, perhaps, to this want of demarcation that are to be attributed the many claims of imposture, the *soit disants nourrissons du Parnasse*.^{*} But that such dry, milkless-nurtured babes as "Ignotus," and others of our correspondents, should lay claim to the title, is certainly a most ludicrous idea, and is of itself sufficient to exonerate us from being considered "merciless critics."

Coleridge says, "There is a great difference between an egg and an eggshell, but at a distance they look remarkably alike." This, perhaps, is one of the pithiest distinctions between sham and reality that has ever been penned, and is just the difference we have to point out. The real thing is full of life-giving meat—there is vitality within it; whereas, for the other, you have only just to prick it—*say with a steel pen*—and you find that, like Sir Charles Coldstream's head, "there's nothing in it." Yet it is wonderful how many chickens have been hatched in these dry cradles—the shells without meat—and how they strut about like walking anatomy—nothing but bone—admiring their own deformity, and thinking others ill made; as the peasants in one of the cantons of Switzerland, who had large, thick necks, laughed at strangers because theirs were not so too, little thinking it was *their own* misfortune, and not the strangers'.[†]

The desire to be thought "*somebody*" seems to have a fast hold on the minds of many young men. They no sooner begin to read than they fancy they have a mission to write. Do they read Bacon or Kant, they will be philosophers; or Milton, they will be poets; or Hume, and they, too—yes, *they* will be sceptics! and—what a sensation! We should be sorry to ruffle the feathers of our warbling correspondents; but we must protest against this sickly phantasy—this morbid craving to appear in print on "magazine-day," as though all the world were waiting in breathless anxiety to read their effusions. As an instance, one of our subscribers was highly indignant that "his" article had not been noticed *tout-a-coup*.[‡] Others, deeming their merits of the highest order, are indignant at our remarks, and think them "rather hard." Yet we are glad to notice improvement steadily pursued by others, who have taken our advice and gone to prose writing, by which they may express in clear, legible outline, what they wish others to understand, and succeed in making men at least respect them. We know it is harder to be than to *seem* to be, at least when *seeming* has once commenced, for then one sham must be held up as a certain to screen another. It really is very difficult to give up trying to be poets. But we must remember the old saying, that, if we take the highest seat at the feast, the master of the house may place one before us; whereas, if we take the lowest, he may say, "Friend, go up higher." We shall always honestly speak what we think of the effusions

sent to us for notice, whether they please or displease. We like the old proverb well, "Spare the rod and spoil the child;" and it is particularly applicable in this case.

But we fear that we shall trespass on the space allotted to this part of the magazine, and will at once to business. We shall not notice all the verses that have been sent, as many are anonymous, and we purpose to pass in silence such as are not accompanied by the name of the writer, and we may say that we have not even read the contributions so sent. We shall reserve them till our correspondents entrust us with their personality. We wish this to be kept as a rule which we shall always abide by; not that we shall ever publish names when there are other signatures appended, but that we hold it as a bad principle to admit contributions to a magazine, unless accompanied by the writer's name as a guarantee of his sincerity and good faith.

To commence, then, with P. W. D.—1, "The Poet's Grave;" and, 2, "The Years that have gone." There is, certainly, a poetic fancy running through these verses; but we would advise P. W. D. to take more care in the selection of his words and phrases, as there is a phraseology, always to be avoided, which rather suggests ludicrous images than otherwise. Take as a sample (perhaps the worst line in the composition), "Oh, poet, now thy *thoughts* are all sublime!" It suggests "all serene" to our minds. For a young writer we prefer simplicity of diction; then, if there is any merit in the thought, it will out. The *thoughts* should be "*sublime*," or "beautiful," or "heavenly," &c., not the words; as it has been well said, "The poem should be moral, not the hero." We should feel, and express our feelings, if we chose; but not the writer. A witty friend of ours used to reply, when asked what he had to say on the matter, "Oh, nothing; I don't feel 'profound.'" In this "feeling profound" lies the great mistake of many who attempt to give utterance to their thoughts. In No. 2 we do not like the last line of the first verse, where "past" is made to serve as a double word, or as two words, a proper noun and an adjective, "To that *past* eternity." It is seen at once that it is compelled to perform that duty. Again, we object to the construction of the verses; they are somewhat "*lame*." The shortening of the last line in each verse is bad, as well as being very difficult for a beginner; it falls upon the ear. We think that in early attempts also, and especially in short pieces, the measure with which they are commenced should be followed out to the end, otherwise it has the appearance of trying to see how mechanically clever it is possible to be, or it is like a vain endeavour to get out of a difficulty; even where it succeeds, we only *excuse* it for the thoughts and real merit of the production, and not for the beauty of the change. What we mean will be best illustrated by the burlesque following, where it will be seen that all sorts of stratagems are resorted to to overcome this obvious difficulty, as also in "Ignotus's" original. We should be glad to see No. 2 re-written in a better form. As P. W. D. confesses he has never read Goethe's "Faust," we can only say he ought not to write another line till he has; we cannot excuse him on any pretence; it is almost as bad as never having read the "Pilgrim's Progress," or Shakespeare. We remember, some years ago, *doing*

^{*} The would-be children of Parnassus, or would-be poets.

[†] See fourth verse of "Shame is a Goddess," by "Ignotus."

[‡] All on a sudden—at once.

penance for not having read "The Vicar of Wakefield."

Next comes "Ignotus,"* which, we prophecy, he will always remain, so far as regards being a poet. But first for his letter, which runs as follows:—

"Dear Sir,—I beg to acknowledge the receipt of the 'certificate of merit'† which you were pleased to bestow upon me. I am young, and unused to making formal compliments and thanksgiving; therefore, in a word, accept my warmest and sincerest thanks. . . . You will, perhaps, be surprised to hear that I have just passed my nineteenth birthday. I am also, at least my friends say so; a poet, or at least‡ a writer of poetry; for, after all, a poet is by no means synonymous with a writer of poetry. I have full confidence in your candour, and therefore humbly beg to send you some specimens of my effusions. Yours, &c., —."

1. "Lines to my Mother." As a specimen, take this:—

"In childhood's happy hours of joy
You ne'er forgot your eldest boy,
But strove to please, with some small toy,
Me, your eldest son."

Wretched! No excuse that it was written at twelve years of age. We have seen verses written by a girl, thirteen, that far exceed in merit anything "Ignotus" has written since he was "a boy." And yet she would not have the hardihood to call herself a poetess.

The translations are tolerably executed; though, as you say, too literal: that is the fault of all early attempts. Not that we would give much liberty in this delicate task of translating another's thoughts. "Ode to Poetry" might have been better with greater care. "Christmas Hymn" is rather tame, though the language is wild and extravagant enough, as is also that in the "Ode on the Death of the Duke of Wellington."

At the end of twenty-four pages of — rhyme "Ignotus" says, "And now, sir, I await your decision. Have I, or have I not, the right to claim the title of poet?" Modest, unassuming little "Ig." We will give our readers a few specimens, and see what they think, and then show how easy it is to produce such glib nonsense, "by way of amusement," as our friend of "Auld Scotland" would honestly say. He says, *he believes* he dreamt, *one night*, that he showed some verses to a friend, who said he ought to be ashamed of himself; the next day he wrote "Shame is a Goddess." We can only say, the friend of "Ignotus's" dream was a better friend than his "wide awake" ones. But, "to our task":—

"Shame is a goddess, at whose shrine
I'll never bend these knees of mine;
Let others own her sway.
Let others crouch in pallid fear;
Let others tremble when they hear
What fellow-mortals say.

"Let others shrink to meet their gaze,
And hear them chide with mute amazement;
I'll let them chide away.
Shall eagle cease to soar on high,
And quit his eyrie in the sky,
Because he heard as *he did* fly
The croaking of a jay?"

"Or shall the meteor in its flight
Quick vanish from all mortal sight,
Because they cannot bear the light
Of its dazzling ray?
Or shall the tuneful nightingale
Neglect to tell her plaintive tale,
Because a spiteful, blustering gale
Wafted a bull-dog's bay?"

We need give no more of this; it will serve as a specimen. Next is—

"Hark! 'tis the bugle's last
Most melancholy blast,
That tells the day is past.
Extinguish every lamp,
Cease the re-echoing tramp
Through the benighted camp.
Hush all the busy noise;
Be silent every voice;
Rest in the hours of night,
Till the returning light
Afford a sweeter strain,
To call the camp to life again."

Then we have the lines on the death of the Duke:—

"With military pomp and show,
With mournful steps and slow,
With roll of muffled drum,
They come! they come!
Their standards veiled,
Their splendours paled;
The solemn train appear
On every face
Of the numberless throng,
Of sorrow deep and long.
The nation is in tears," &c. &c.

We think our readers will agree with us, that there is not much in "Ignotus's" *verses*, if they have even the merit of that title, which we scarcely think they have, to warrant his claims to consider himself a poet. Just to show how easy it is to string together lines in a certain order, with tolerable metre and with rhyme, we will offer the following perpetration, written off at once, without any consideration as to where it may lead; for, after all, that is the way most of the silly nonsense, these novices in the art of verse-making perpetrate, is done.

"Shame is a goddess, before whose shrine
I'll always bend these knees of mine,
Especially when I'm full of w(h)ine,
And ever own her sway.
I'll crouch like one in pallid fear,
Be ready, too, to 'drop a tear';
And 'drop another' when I hear
What she is pleased to say.

‡ Poor, crippled lines!

‡ "They, hand in hand, with wandering steps
and slow,
Through Eden took their solitary way."
"Paradise Lost," book xii. line 648.

* Unknown.

† Not for rhyming, as it is not our intention to reward that, except by the honour of one of E. B.'s whippings.—E.D.

‡ The italics are ours.

"Like Caudle, too, with mute amaze,
I'll hear her chide, and 'go my ways';
Nor sing, 'The light of other days
Is fading fast away';

That is, if I on eagle's wing
Have dared to soar without a string,
Because I feared a scorpion's sting,
'Or croaking of a jay.'

"Or yet, supposing I had spun
A tale about your eldest son,
As 'little Ig.' has surely done
'In childhood's hours of joy';

When, hoping that his mother dear
Would think that he was 'no small beer,'
And strive her 'biggest boy to cheer
With cake or some small toy.'

"Or if I 'could or would have sung,'*
And harmonized it with a gong,
'Whose accents rolled the clouds among,'
Or banged against the sky;

Or blown aloud the bugle's last,
Most mournful, melancholy blast,
Which tells the day is almost past,
And night is nearly nigh.

"'Tis time to snuff the candles out,
And bundle off yon noisy rout,
For fear thy 'Ma's should know they're out,'
When they should be in bed.

And thus throughout the busy camp
Would silence reign instead of tramp,
And echoing feet of drunken scamp,
Who comes with heavy tread.

"Why, then, as surely as I live—
What other word, now, shall I give
To rhyme, unless I make a rive.
Er ripple o'er the stones?

'Why, then, as surely—that's the cue—
Would I the goddess give her due;
Yea, wear my —a through and through
On 'bended marrow bones.'

"And thus my prayer should rise on high:—
'Oh, gentle goddess in the sky,†
Vouchsafe to lend me half an eye;
Of pity for my sin.

Behold, I bow me to thy feet,
And thus my lips thy toe shall greet'—
But here the goddess left her seat,
And kicked me on the chin.

"'Come, now,' she cried; 'let's have no soap;
Come, cut it short, or, by the Pope,
I'll treat you to a yard of rope,
And make you know your place.'

* "Thus sung, or would, or could, or should
have sung."

"Don Juan," canto iii. stanza 103.

† As some of our readers may be disposed to
question whether the goddess "Shame" should
dwell aloft, we beg to suggest that she should
be enveloped in clouds. More than that; humanity,
we hope, will never be above Shame when they
have done wrong. Therefore, dear goddess,
"pray be seated;" and, while we have imperfect
natures, may we never be "Shame"-less.

‡ "Lend me ten thousand eyes." (a) Surely,
we may borrow a half one.

(a) "Troilus and Cressida," act ii. scene 2.

So, belting quickly my chagrin,‡
Though feeling sore about the chin,
I thought it better to begin
To finish saying grace.

"Then hear, I cried, 'my suppliant prayer,
And hear me vow; yes, 'Hear me swear,
Then' (as Norma sang, with streaming hair,
When 'cross the stage she trod),

That, should I dare, for sake of song,
To introduce a glittering throng,
With sorrow deep, and faces long,
I hope thou'lt use a rod.

"Or e'er again, by mouth or pen,
Should utter love-sick strains again,
As, "Meet me in the willow glen
When flowers begin to nod;,"

Or if I only celebrate
In verse my birth-day, twenty-eight,
Which comes next March, not very late,
The seventeenth—that's odd!

"Or e'er I rise with crippled wing,
And should "communicably sing
Of grovelling worm"—the nasty thing!
Or anything so grim,

And—"Hold!" the goddess cried, in scorn;
'I see the fast-approaching morn
Is gilding yonder field of corn
With gold (?), though rather dim.¶

§ We know that *chagrin* should be pronounced
shagreen, and therefore would not rhyme with
"chin," &c.; but, as we said we had to "bolt
it quickly," we thought it might "go down."

|| A malicious friend, who wishes to spoil the
above verse by his critical remarks, says 'twas
Adelgisa sang it. Now, as that name is too long
for our purpose—for *Ad-el-gi-sa* has too many
feet to walk or run smoothly in that line—we
think our friend is hypercritical; nevertheless, if
our readers will pardon the use of a rather vulgar,
though we are sorry to say a somewhat common
word, we can oblige our friend, and at the same
time prove our ability to rhyme the word, as also
logically prove that we were correct in the first
instance. Thus, then,

"As *Adelgisa* spoke in *Norma's* cause,
'Twas *Norma* spoke through *Adelgisa's* jaws."

What says our critic now?

¶ We consider our editor blameable in pointing
out the above phrase as being exceptionable, as
it might have passed without observation had he
not underlined it. We know as well as he does
that "We cannot gild without gold," at least in
manufactures (which we are half inclined to think
now that our editor has something to do with,
though we always thought him before a tolerably
handsome fellow); but he would not, surely, wish
us to electro-plate the "field of corn." We only
gilded it *poetically*, not as a workman would
buttons, to hide the brass; yet,

"If workmen gild to hide the brass,
So we may gild to show the grass."

Besides, we said the gold was "rather dim," so
we think our readers will agree with us that it
was the editor who caused it to shine. Besides,
if it is allowed "to gild refined gold," (a) surely
we may "gild with gold." Alas! how hypercritical
(a) Shakespeare.

"So, now, just to make a short change in the measure,
 "By the sweet soul of song" I'll esteem thee a treasure,
 And will meet thee again with the greatest of pleasure,
 If you'll write what you think in a common-sense way;

"For rhyming and chiming turns many heads
 'wry—"

Must surely come after or else there's an hiatus; you'll observe I'm obliged to cut *dia*,
 Which in Saxon means through, as you know,
 I dare say.

"But now let us come to a serious conclusion,
 For I fear we're both rhyming in glorious confusion;

So at once let us seek out some modest conclusion,

To weep for our sins, till with tears we are blind."

"We turned and left the spot;
 Oh, do not deem us weak,
 For surely we might walk away,
 When 'more we could not speak.'
 For genius oft will lose its rays
 When most it hopes to shine;
 As men with fiery 'hearts ablaze'
 Put out the flame with wine."

Conclusion. To *Pegasus*.

"Now, Peggy, rest; thy flight is o'er;
 No more aloft we'll bid thee sail;

the world is getting. These editors little think what we poets—I speak it humbly—have to put up with! Now can we feel for that inspired son of Apollo, who, for the sins of human nature in taking down the Crystal Palace,

"Drew his mental cambric forth,
 And wiped a mental tear." (e)

Alas! we have no tears; "the fountain of our tears is dry."

(a) "Punch."

* "Soldier, rest, thy warfare's o'er."—*L. L.*

Yet, if thou fain again would'st soar,
 We'll take good care to grease thy tail;
 For heavy people will hang on,
 Although they know thy wings are lame.
 So, to thy stable, now, begone—
 Thus ends our flood of verse so tame."

As we have taken up more time than we intended, we will at once conclude by an extract from Goldsmith:—

"While we censure as critics we feel as men; and could sincerely wish that those whose greatest sin is, perhaps, the venial one of writing bad verses, would regard their failure in this respect as we do, not as faults, but foibles: they may be good and useful members of society without being poets. For who that has a regard for the public, for the literary honour of our country, for the figure we shall one day make among posterity, would not choose to see such humbled as are possessed only of talents that might have made good cobblers, had fortune turned them to trade? The regions of taste can be travelled only by a few, and even those often find indifferent accommodation by the way. Let such as have not got a passport from Nature be content with happiness, and leave the poet the unrivalled possession of his misery, his garret, and his fame. We have of late seen the republic of letters crowded with some, who have no other pretensions to applause but industry, who have no other merit but that of reading many books and making long quotations. These we have heard extolled by sympathetic dunces, and have seen them carry off the rewards of genius; while others, who should have been born in better days, felt all the wants of poverty, and the agonies of contempt." E. B.

I must beg to apologise to the readers of the *Controversialist* for having broken faith with them with regard to the appearance of this Critique in August last, and to assure them that the editor is not at all to blame; circumstances over which I had no control have prevented me from reviewing the article, which has been in type ever since July last.—E. B.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

201. You will greatly oblige me if you would insert in the *British Controversialist* the following questions relative to the Oxford University:—

1. What premiums are given for classical honours in each examination respectively? 2. What would be the amount of expenditure per annum at one of the best colleges? 3. Is it absolutely necessary to have a tutor to go through the university, and what are the fees which they demand? 4. Are students required to live in their colleges, or may they lodge outside? I trouble you with this because I have no other means of inquiry.—H. C.

202. Will some mathematical correspondent of the *Controversialist* kindly give me an answer to the following queries:—There are two spindles revolving parallel to each other, six feet distant between the centres. Upon the first spindle are four pulleys, in the following order:—The first is twelve inches in diameter, the second nine inches,

the third six inches, and the fourth three inches. On the second spindle opposite the twelve-inch pulley on the first is a three-inch, and opposite the three-inch on the first is a twelve-inch. Now it is obvious that these two sets of pulleys will work with the same length of driving-band. I want to know what should be the size of two intermediate pulleys on the second spindle, to revolve opposite the nine-inch and six-inch on the first spindle, which will work with the same length of band as the other two sets; the band, in all cases, to be crossed. And if by any, and what rule, the required diameters can be ascertained.—F. T. A.

ANSWERS TO QUESTIONS.

[The questions to which these answers refer will be found in Vol. IV., first series.]

165. *The Nature of the Sun's Body*.—It is with extreme reluctance that we take up our pen

in behalf of the position advanced by us in our article on the above subject in the July number of this magazine. In that article we endeavoured to prove theoretically that the sun is neither a *body of fire*, nor yet a *body on fire*, but that it is an opaque body, surrounded by a luminous atmosphere. That reluctance is not occasioned by any lack of material wherewith to answer the objections brought forward by our friend "W. H. T.," but from a fear that in the field which the "Inquirer" opens up, such controversies are unsuitable; but we cannot, in justice to ourselves and what we believe to be truth, allow the article of "W. H. T." to pass without comment. Our friend "W. H. T.," rejecting the theory of the sun's luminous atmosphere, adopts that of its incandescent state, and bases it upon the shifting of the sun's spots. Rejecting all theories or hypotheses that may be formed by the fertile imagination of the human brain, let us inquire what actual observation has led others to believe of the sun, and we think that we could not do better than to make the following extract from Humboldt's "Cosmos," which is the *highest authority* on such a subject:—"The conjectures," says he, "gradually adopted in modern astronomy regarding the physical character of the sun's surface, are based on long and careful observations of the alterations which take place in the self-luminous disc. The order of succession, and the connexion of these alterations (the formation of the sun-spots, the relation of the deep black nuclei to the surrounding ash-grey penumbrae) have led to the assumption that the body of the sun itself is almost entirely dark, but surrounded at a considerable distance by a luminous envelope; that funnel-shaped openings are formed in this envelope, in consequence of the passage of currents from below upwards, and that the *black nucleus* of the spot is a portion of the *dark body* of the sun which is visible through the opening." Still more clear and decided, however, is the opinion of the late lamented and renowned French savan, Arago, who thus writes in his "Annuaire du Bureau des Longitudes pour l'an 1846":—"According to the present condition of our astronomical knowledge the sun is composed—1st, of a central sphere, which is nearly dark; 2nd, of a vast stratum of clouds, suspended at a certain distance from the central body, which it surrounds on all sides; 3rd, of a *photosphere*, or, in other words, a luminous sphere inclosing the cloudy stratum, which in its turn envelopes the dark nucleus. The total eclipse of the 8th of July, 1842, afforded indications of another envelope situated above the *photosphere*, and formed of dark or faintly illuminated clouds. These clouds of the third solar envelope, apparently situated during the total eclipse on the margin of the sun, or even a little beyond it, gave rise to those singular rose-coloured protuberances, which so powerfully excited the attention of the scientific world in 1842." Our own Sir John Herschel holds the same views, and in order to save further extracts, we would only refer "R. S.," and my friend "W. H. T." to his "Outlines of Astronomy," p. 234, as well as to the contributions by Sir William Herschel to the "Philosophical Transactions," in 1795 and 1801; but should these latter works be beyond the reach of my friends, let me commend to their attention that masterpiece of the scientific literature of the nineteenth

century, viz., Humboldt's "Cosmos," containing, as it does, an embodiment of all that is known concerning the material universe; and sure we are that if they sit down to study it, they will rise up confirmed that the sun has a *luminous atmosphere*. We regret that space forbids us to pursue the subject further.—WALTER.

178. *The Classification of Plants.*—"Phonog" is desirous of gaining such information as will enable him to understand and classify the various grasses and other botanical specimens, and I take the liberty of offering a few hints on the subject, the result of practical experience and hard study. I will endeavour to give such information relative to botany and the study of plants as, I hope, will prove plain and easy, and answer the desired purpose. It is indispensably necessary for all who wish to be able to classify plants to understand the rudiments of botany; that is to say, the rules upon which the science is based, whether according to the Linnæan or the natural system. A thorough knowledge of the rudiments, or first principles, with practice combined, is far better for the beginner, or young student, than plunging into the depths of the science, to be overwhelmed with theories and technicalities. All good botanists study the two systems, the Linnæan and the natural; inasmuch as, although the natural system has detected some few errors in the Linnæan, still the latter acts as a safeguard upon the other. It will be here necessary for me to explain the principles and the difference in these two systems of botany. First, the Linnæan—the oldest system—is founded upon the sexual or reproductive organs of plants, upon which is constituted the classes and orders by which they are divided; the stamens, or male organs, constituting the classes, of which there are twenty-four, besides an additional one, which was afterwards added, called *Palmas*; the styles, or female organs, constitute the orders, which are neither consecutive nor equal, as some classes contain many more orders than others. This system divides the vegetable kingdom into genera, species, and varieties; as, for example, the twenty-fourth class, *Cryptogamia*, contains four orders; viz., 1st. *Filices* (Ferns); 2nd. *Musci* (Mosses); 3rd. *Algæ* (Flags or Seaweeds); and, 4th. *Fungi* (Mushrooms). The first order of this class contains eighteen genera and fifty-four species; the second, twenty-three genera and three hundred and sixty-five species; the third, twelve genera and two hundred and thirty-nine species; and the fourth contains ten genera and eighty-two species; all of which have varieties innumerable.

The natural system of botany is founded on the structure and general character of plants. This system divides the vegetable kingdom into divisions, classes, subdivisions, subclasses, orders, and tribes. The divisions are founded on the elemental structure, which Jussieu has arranged in two grand divisions, viz., *Vasculares* and *Cellulares*. The classes, which are only three in number, are founded on the number of seminal leaves, or the want of them; thus, *Acotyledones*, without seed-leaves; *Monocotyledones*, one seed-leaf; *Dicotyledones*, two seed-leaves. The subdivisions—on the calyx or corolla being or not being distinct; subclasses—on the situation of the stamens; orders—on the most prevailing character; and tribes—on near alliances. This is the Jussieuan system, as improved by De Can-

dolle, but which modern botanists have further improved and divided into the following sections, viz., Amphigens (Algae, or Fuci, or Seaweeds, and Fresh-water Algae), Acrogens (Acotyledones), Endogens (Monocotyledones), Exogens (Dicotyledones). In acrogenous plants the stem is simple, unbranched, and increases only at the *extremity*; in endogenous plants the stem increases *internally*, and is also unbranched; and in exogenous plants the stem is branched, and increases *externally*. According to this system of botany the vegetable kingdom may thus be divided into two great divisions, viz., Endogens, vascular, as in the aloe; and Exogens, cellular, as in the beech.

I will now inform "Phonog" how he may classify the various species of grass. Presuming, then, that he understands the rudiments of botany, he must first provide himself with a botanical dictionary, a magnifying glass, a small pair of tweezers, and a sharp penknife. He may then proceed with his specimens thus:—First, ascertain the Linnæan class to which one belongs by counting the stamens; and then the Linnæan order, by counting the styles; then, by referring to that class and order in Smith's "Flora Britannica," or any other book written upon the Linnæan system, he will find a description of the generic and specific character of the plant, which, with the aid of the dictionary, he will be able to understand, and thereby determine the generic and specific name of the specimen. Grass belongs to the third class, Triandria, which means three husbands, or stamens, and the orders Monogynia and Digynia, which mean one wife, or style—two wives, or styles. Dr. James Edward Smith, in his "Flora Britannica," enumerates thirty-five genera, and one hundred and twenty-six species,

besides varieties. In the natural system grass belongs to the order Gramineæ, and the class Monocotyledonæ, and is endogenous or vascular. I should recommend the following works as best adapted for a course of botanical instruction, and the use of young beginners:—For the Linnæan system, an elementary work, with Smith's "Compendium to the Flora Britannica," and a botanical dictionary; and, for the natural system, Lindley's "School Botany" and Carpenter's "Vegetable Physiology." *Entomology*.—One of the best works that I am acquainted with on this science is Westwood's "British Insects," published by Orr and Co. *Conchology*.—This part of the inquiry I must leave for some one else.—G. HASKER, Ball's Pond, Islington.

194. *Qualifications requisite for the English Bar*.—To become a barrister-at-law, "M." must get enrolled as a student in one of the inns of court, and apply, after a certain period, to its principal officers (or benchers) for a call to the bar. As a qualification for the call, he must keep commons for three years (i.e., twelve terms), by dining in the hall of the society at least three times in each term. The society of Lincoln's Inn requires that he should be a member for five years, unless he has taken the degree of Master of Arts, or Bachelor of Law, in the universities of Cambridge, Oxford, or Dublin; but if he apply to be examined in law, and pass a sufficient examination therein, then three years will be enough. I would advise "M." to get the "Law Student's Magazine" for October, 1853, and read the article on the "Education of Law Students." It will cost 1s. 9d., and he can get it by applying to T. Day, 13, Carey-street, Lincoln's Inn, London, or through any bookseller.—R. J. J., Liverpool.

The Young Student and Writer's Assistant.

This section of our magazine was opened with the commencement of Vol. II., in January, 1851. Its object was to afford educational assistance to young people "resolutely determined on self-instruction and mental improvement." For the first year it embraced only a "Logic Class;" but, such was the interest manifested in it, that, with 1852, we opened classes for grammar and mathematics, and immediately enrolled nearly three hundred students. Many of these have steadily pursued their labours up to the present time, and others have more recently sought admission to their rank. Notwithstanding the enormous amount of labour which these classes have entailed upon us, we are anxious to continue them, and willing, as our readers will perceive, to increase their number and popularity. We cordially invite the attention of our readers generally to the following outline of our plans for 1854—

RULES.

1. Every reader of this magazine wishing to become a student shall, with his first exercise, forward his name and address in full, and also the initials, or *nom de plume*, under

which he wishes his exercises to be registered on the wrapper of the magazine, and also state the class and section which he wishes to enter.

2. All letters must be posted within eighteen days of the publication of the exercises which they contain.
3. All exercises must be legibly written on *foolscap* or *post* paper, and on one side only.
4. Each sheet must be headed with the writer's name or cognomen, and each exercise numbered and dated with the heading given in the magazine.
5. The exercises for each class must be forwarded in separate envelopes, and directed thus, with the name of the class distinctly written:—

The Editors of the British Controversialist,
65, Paternoster Row,
London.

**** Class.

6. Each communication must be prepaid *in full*, and no extraneous business referred to.
7. Violation of these rules will entail the passing of exercises unregistered.

GRAMMAR CLASS.

MODEL EXERCISE No. IX.—*Vide* Vol. III. p. 397.

I.—PRONOUNS.

PERSONAL.		RELATIVE.		ADJECTIVE.	
Singular.	Plural.	Simple.	Compound.	Possessive.	Indefinite.
Mas., Fem., Neut.	Mas., Fem., Neut.	who	whoever	his	one
		whom	whosoever	my	any
		which	whatsoever	our	whole
Nominative.	Nominative.	which	whichever	my (own)	all
I	we	that		his	some
She	we	that		their	few
He	you	who		his	one
It	you	whom		his	some
Thou	you	which (interrog.)		its	all
I	you	what (interrog.)		my	
I	ye			your (own)	Demonstrative.
It	you			her	this
				thy	that (much)
				thy	that
Possessive.	Possessive.				those
				Distributive.	that
Mine	ours			each	this
His				every	
Hers					
Objective.	Objective.				
Me	us				
It	them				
Him	us				
Him					
It					
Him					
Him					
Thee					
It					

II.

Good, bad, evil, ill, have no comparative or superlative form.

Better, best, worse, worst, have, in current English, no positive form. This is also true of *more, most*; though, as late as the reign of Elizabeth, *more* had the positive form *moe*. (See Latham.)

Old and late have each two comparatives,—*older, elder*, and *later, latter*.

Near was originally a comparative form of *A. S. neah*. *Next* is the superlative of the same word, with the hard sound of the *h* slightly changed.

Nether has, at present, neither positive nor superlative form. Originally a comparative, it is now used as a positive adjective.

Further, former, were originally comparatives of the same word, *fore*, of which *foremost* is the superlative form at present in use. The positive form is now obsolete, except when used in combination; as, *foreman, forehead*, &c. The *th* occurs in *forth*.

Farther is the comparative form of *far*. The *th* is supposed to have been added, through its being confounded with *further*.

Junior Division.

In accordance with the rules on the preceding page, perform Exercise No. XII., which will be found in the February number, Vol. IV. p. 78.

Senior Division.

Supply the appropriate verbs and pronouns.

Thou () love thy neighbour as thou () thyself. The wise and virtuous () generally happy. Neither he nor his brother () here. The art of making clocks and watches () comparatively modern. Geography and chronology () the eyes of history. The general causes of these derangements () those things that weaken the constitution. Fretfulness generally () from physical causes, and afterwards () habitual. Whom did you see this morning? (pron.) who served me yesterday. The parliament () prorogued (pr.) (v.) again in February. At the close of the war the army () disbanded. Peace renders (pr.) services no longer necessary. Either I or my brother () church every Sunday. Neither sugar, rice, nor silk () produced in this country: (pr.) may all be obtained from India. Either the Queen or her servants () arrived. Both the mother and her daughters () industrious. Neither Jane nor Charlotte () idle. The wages of the men () been raised. The study of politics () not always improve a man's fortune or temper. There () ninety head of cattle in the market. Every man () vanity. Each pupil () the attention of the teacher. Every part of Italy () cultivated. Either of you () welcome. Who answered your question this morning? () whom you met at my house. Whom do you expect to see this evening? () whom I saw yesterday.

MATHEMATICAL CLASS.

SOLUTIONS.—IX.

Question 74.

Given $\begin{cases} x^2 + y + z = 69 & (1) \\ y^2 + x + z = 99 & (2) \\ z^2 + x + y = 137 & (3) \end{cases}$ to find x, y , and z .

From close attention to the above it will appear that y exceeds x , and that z exceeds y . The commutation, moreover, is strictly symmetrical, which can only occur when x exceeds y by the same quantity that y exceeds z . Hence, x, y , and z are in arithmetical progression.

Let n = the common difference,

then $x = n + y$, and $x + 2n = z$.

$$\therefore (1) \ x^2 + x + n + x + 2n = x^2 + 2x + 3n = 69 \quad (4)$$

$$\text{and } (2) \ (x+n)^2 + x + x + 2n = (x+n)^2 + 2x + 2n = 99 \quad (5)$$

$$\therefore (4) - (3) \ 2x + n + n^2 - n = 30 \quad (6)$$

$$\text{But } (3) \ (x+2n)^2 + x + n + x = 137$$

$$\text{or } x^2 + 4x + 4n + n^2 + 2x + n = 137$$

$$\text{and } x^2 + 2x + n + n^2 + 2x + 2n = 99$$

$$\therefore 2x + 3n + n^2 - n = 38$$

$$\text{But } (6) \ 2x + n + n^2 - n = 30$$

$$\therefore 2n^2 = 8, \ n^2 = 4, \ n = \sqrt{4} = 2 = \text{com. difference.}$$

Then $(4) \ x^2 + 2x + 3n = 69$, or by substitution,

$$x^2 + 2x + 6 = 69$$

$$\therefore x^2 + 2x = 63$$

$$x^2 + 2x + 1 = 64$$

$$x + 1 = 8, \text{ or } x = 7.$$

$$\therefore y = 7 + 2 = 9 \text{ or } z = 7 + 4 = 11.$$

Question 75. Set all the numbers down in a row, and find some common measure of them, by which divide the numbers. Again: Find a common measure of their quotients, and so on, until no common measure be found; then the product of all the measures so found will be the greatest common measure required.

Dividing by 3) 1962, 2289, 2616, 2943, 3597, 981

and by 109) 654, 763, 872, 981, 1199, 327

6, 7, 8, 9, 11, 3

$\therefore 3 \times 109 = 327$, the greatest common measure.

J. S. D.

Question 76. Since 327 is the greatest common measure, we cancel it, and the resulting quotients are—6, 7, 8, 9, 11, 3. Divide by 3 and by 2, or by either, all that either or both of these numbers will measure, and the resulting quotients will be—1, 7, 4, 3, 11, 1. The product of these and the measures is the multiple required.

$$\therefore 327 \times 3 \times 2 \times 1 \times 7 \times 4 \times 3 \times 11 \times 1 = 1,812,888.$$

Question 77. Let x and y equal the respective lengths of the arms of the beam, and W the true weight; then we have,

$$W y = 17 x \text{ and } W x = 14 \frac{1}{2} y$$

$$\text{or } x = \frac{W y}{17} \text{ and } x = \frac{14 \frac{1}{2} y}{W}$$

$$\therefore \frac{W y}{17} = \frac{14 \frac{1}{2} y}{W}, \text{ or } W^2 = 17 \times 14 \frac{1}{2}.$$

$$\therefore W = \sqrt{17 \times 14 \frac{1}{2}} = 15.70, \text{ \&c., lbs.} \quad J. F. L.$$

Question 78. Let $x+9$, and $x-9$ denote the numbers,

$$\text{then } (x+9)^2 - (x-9)^2 = 159984$$

$$\therefore 72 x (x+81) = 159984$$

$$\therefore x^2 + 81 = 2222$$

$$\text{put } x = z - \frac{27}{x}$$

then by substitution and reduction we have,

$$z^2 - 2222 z^2 = 19683,$$

which, solved as a quadratic, gives, $z^2 = 2230.623$.

$$\therefore z = 13.068$$

$$\text{whence } x = z - \frac{27}{2} = 11; \text{ also } x + 9 = 20, \text{ and}$$

$$x - 9 = 2. \quad J. T.$$

Question 79. Cubic feet in the globe =

$$10^3 \times 5236 = 523.6;$$

$$\text{weight of ditto} = \frac{523.6 \times 2662}{16} = 87113.95 \text{ lbs.}$$

$$\therefore \text{units of work} = 87113.95 \times 80 = 6969116. - Ans.$$

W. D.

Question 80. $A = 30$, and $r = .06$, and $n = 7$.

$$P = \frac{A}{r} \left(1 - \frac{1}{R^n} \right)$$

$$= \frac{30}{.06} \left(1 - \frac{1}{1.06^7} \right)$$

$$= \frac{15.1089}{.0902178} = £167 \text{ 9s. } 5 \frac{1}{2} \text{d.} \quad W. C. D.$$

Question 81. The specific gravity of cork = 240,

and of water, 1000. $\therefore \frac{240}{1000} = \frac{6}{25}$, the proportion

of cork that floats in the water, and $\frac{19}{25}$ out of the water.

Let x = the cubic feet of cork to sustain the ton of iron;

$$\text{then } \frac{19}{25} x \times 1000 = 35840$$

$$\therefore x = \frac{35840}{\frac{19}{25}} = 47 \frac{1}{19} \text{ cubic feet.}$$

Question 82. Let x = the depth of the moat;

$$\text{then } \sqrt{18^2 - x^2} + \sqrt{23^2 - x^2} = 30$$

squaring and transposing, $60 \sqrt{23^2 - x^2} = 1105$.

Again:—

$$\text{Squaring and transposing, } x^2 = \frac{27335}{144} = 189.82638$$

$$\therefore x = 13.77775 \text{ nearly.}$$

Again:—

Let $2a$ = the excess of the lower interior diameter over the upper, and we get,

$$\sqrt{23^2 - x^2} = a = \sqrt{529 - 189.82638} = 18.416$$

$$\therefore 2a = 36.8333$$

$\therefore$ lower interior diameter = Feet.

$$800 + 36.833 = 836.833$$

lower greatest diameter =

$$836.833 + 100 = 936.833$$

upper greatest diameter =

$$800 + (2 \times 80) = 960$$

upper least diameter = 800

area of greatest circle =

$$960^2 \times .7854 = 723824.64$$

area of great circle at bottom =

$$936.833^2 \times .7854 = 689311.567816$$

and $\sqrt{723824.64 \times 689311.567816} =$

706357.34407 = the mean propor-

tional of the areas.

Then, area of greatest internal circle =

$$836.833^2 \times .7854 = 550007.787205$$

area of the less internal circle =

$$800^2 \times .7854 = 502656$$

and $\sqrt{502656 \times 550007.787205} = 525799.1197 =$

mean proportional of the areas.

$$\therefore 706357.34407 + 723824.64 + 689311.567816 =$$

2119493.551886 = the sum of the greatest frustum,

and $525799 \cdot 1197 + 550007 \cdot 7873068 + 502656 =$
 $1578462 \cdot 9069058 =$ the sum of the lesser frustrum.
 $\therefore 2119493 \cdot 551886 - 1578462 \cdot 9069058$
 $\therefore \frac{5410437 \cdot 645984}{3 \times 27}$

$\times 13 \cdot 77775 = 92026 \cdot 974924$ cubic yards. J. F. L.

Question 83. Let A B C represent the angles,—
 a b c , their opposite sides. Then the area of
triangle = $\sqrt{[s(s-a)(s-b)(s-c)]} = \sqrt{[424 \times 226$
 $\times 150 \times 48]} = 26266 \cdot 57$. Then, since twice the area,
divided by the product of any two of the sides,
gives the sine of the included angle, we have,—

$$\sin. A = \frac{26266 \cdot 57 \times 2}{376 \times 274} = 5099716$$

$$\therefore A = 30^\circ 39' 28 \cdot 7''$$

$$\sin. B = \frac{26266 \cdot 57 \times 2}{274 \times 198} = 9683171$$

$$\therefore B = 104^\circ 27' 39 \cdot 9''$$

$$\sin. C = \frac{26266 \cdot 57 \times 2}{376 \times 198} = 7056353$$

$$\therefore C = 44^\circ 52' 51 \cdot 4'' \quad \text{ABERGWILI.}$$

SOLUTIONS.—X.

Question 84. $\pounds 1 + 1\frac{1}{2} + 2 + 2\frac{1}{2} + 3 = 10$.

$$\frac{\pounds 20,000}{10} = 2,000 = A's \text{ share.}$$

$$\therefore 2,000 \times 1\frac{1}{2} = \pounds 3,000 = B's \text{ share.}$$

$$2,000 \times 2 = 4,000 = C's \text{ share.}$$

$$2,000 \times 2\frac{1}{2} = 5,000 = D's \text{ share.}$$

$$2,000 \times 3 = 6,000 = E's \text{ share.}$$

$$\text{Proof .. } 20,000 \quad \text{CARO.}$$

Question 85. As $110 : 45 :: 10 : 4\frac{1}{2}$.

$\therefore$ Cost price per sack = $45s. - 4\frac{1}{2}s. = 40\frac{1}{2}s.$,
and the gain per sack at second price =
 $60 - 40\frac{1}{2} = 19\frac{1}{2}$ shillings.

$$\therefore \text{As } 40\frac{1}{2} : 200 :: 19\frac{1}{2} : 46\frac{3}{4}$$

$$\text{Question 86. } \frac{3x+6}{2} - \left(x - \frac{8x}{9}\right) = 28$$

clearing the fractions, $27x + 54 - 18x + 16x = 504$
or $25x = 450$

$$\therefore x = \frac{450}{25} = 18. \text{—Ans.} \quad \text{R. M.}$$

Question 87. If a = the first term of a geometrical
series, r = the ratio, n = the number of terms, and
 S = the sum of the series;

then $S = \frac{a(r^n - 1)}{r - 1} = \frac{4(4^{12} - 1)}{4 - 1} = \frac{4}{3}(4^{12} - 1) =$
 22369620 pence = $\pounds 93,206$ 15s., the amount re-
quired. J. S.

Question 88.

Number of positions = $1 \times 2 \times 3 \times 4 \times 5 \times 6 = 720$.

Any one thing (a) admits of one position; any
two admit of two positions, as, a b , or b a , or 1×2 .
If there be three, a , b , and c , any two of them,
omitting the third, will have 1×2 variations; and
therefore, when the third is taken, they admit of
 $1 \times 2 \times 3$ variations. If there be four things, any
three of them, omitting the fourth, will have
 $1 \times 2 \times 3$ variations; and if the fourth be taken,
there will be $1 \times 2 \times 3 \times 4$ variations; and so on.
W. D.

Question 89. 17 lbs. = 272 ounces.

Let y = the diameter of the hemisphere;

$$\text{then } y^3 \times \frac{5236 \times \frac{1000}{2}}{272} = 272$$

$$y^3 = \frac{272}{261 \cdot 8} = 1 \cdot 0389610$$

$$\therefore y = 1 \cdot 01282, \&c.$$

Again:—

$$y^3 \times \frac{5236 \times \frac{8788}{2}}{272} = \text{weight of copper hemisphere.}$$

Let x = diameter of internal copper sphere; such

$$\text{that } x^3 \times \frac{5236 \times \frac{8788}{2}}{272} = y^3 \times \frac{5236 \times \frac{8788}{2}}{272} - 272$$

$$\therefore x^3 = y^3 - \frac{272}{\frac{5236 \times \frac{8788}{2}}{272}} = 1 \cdot 038961038 - 1 \cdot 182249$$

$$= 920736068$$

$$\therefore x = \sqrt[3]{920736068} = 97285, \&c.$$

$$\therefore \frac{1 \cdot 01282 - 97285}{2} = 0 \cdot 01998 \text{ of a foot,}$$

or = 23976 of an inch.—Ans. J. F. L.

Question 90. Breadth of the river =

$$\frac{1142 \times 4}{2} = 2284 \text{ feet. —Ans.}$$

R. T.

Question 91. Time between seeing the lightning
and hearing the thunder = $\frac{35 \times 60}{73}$; consequently,
 $\frac{1142 \times 35 \times 60}{73} = 32852 \cdot 0547$ feet; or six miles,

$\frac{390 \cdot 6839 \text{ yards}}{6600} = \text{the distance at which the con-}$
cussion took place. PHILOMATH.

Question 92. $7912 \times 7854 \times 4 = 196663355 \cdot 7504$
square miles.

Question 93. Again, the superficial dimeasure-
ment of a sphere varies as the area of one of their
great circles, and the areas of circles are to each
other as the squares of their diameters.

$\therefore$ if y = the diameter required, $y^2 : 7912^2 :: 2 : 1$,

$$\text{or } y^2 = 7912^2 \times \frac{2}{1}$$

$$\therefore y = 7912 \times \sqrt{2}$$

$$= 7912 \times 1 \cdot 414213$$

$$= 11189 \cdot 253256 \text{ miles.} \quad \text{J. F. L.}$$

$$\text{Question 94. } x^2 + y^2 = \frac{5xy}{2}$$

$$x + y = 9$$

$$\therefore x = 9 - y.$$

Substituting the value of the first equation, we

$$\text{have, } 81 - 18y + y^2 + y^2 = \frac{45y - 5y^2}{2};$$

$$\text{or } 9y^2 - 81y = -162$$

$$\text{or } y^2 - 9y = -18$$

$$\text{or } y^2 - 9y = -\frac{162}{9}$$

$$y - \frac{9}{2} = \pm \sqrt{-\frac{162}{9} + \frac{81}{4}} = \pm \frac{9}{6}$$

$$\therefore y = \frac{9}{2} \pm \frac{9}{6} = 6 \text{ or } 3,$$

$$\text{and } x = 9 - y = 3 \text{ or } 6. \quad \text{W. C. D.}$$

QUESTIONS FOR SOLUTION.—XI.

(a) 1. Subtract 3897201 from 4082910, and ex-
plain the principle of the operation.

(a) 2. Multiply 2800716 by 10084, and explain
the principle of the operation.

(a) 3. Divide 564872643 by 976, and explain
the principle of the operation.

(b) 4. Add $\frac{3}{4}$, $\frac{2}{3}$, $\frac{1}{2}$, $\frac{1}{10}$, and $\frac{1}{15}$ together.

(b) 5. What is $\frac{2}{3}$ of $\frac{1}{2}$ of a pound sterling?

(b) 6. Find a decimal fraction corresponding to $\frac{1}{2}$ of $\frac{3}{4}$ of $\frac{5}{6}$.

(b) 7. Explain the principles involved in the performance of the foregoing operations.

(c) 8. Required, the sum of an arithmetical series of 100 terms, whose first term is 1, and the common difference 3.

(c) 9. Explain the nature of the performance of question 8.

(c) 10. The length of a degree of a given circle is 70. Required, the chord of an arc of 60° .

(c) 11. Required, the content in imperial gallons of a cylindrical vessel, of which the depth is 8 feet and the diameter of the base 6 feet.

(c) 12. Given, $\begin{cases} xy - x + y = 21 \\ x^2 + y^2 = 153 \end{cases}$ to find x and y .

Note.—The questions marked (a) are to be worked by the first division; those marked (b), by the second; and those marked (c), by the third. This plan will be adopted throughout the course.

* For remarks respecting the Grammar and Mathematical Classes, see Wrapper.

PHONETIC SHORT-HAND CLASS.

From the numerous inquiries which we have received during the existence of this magazine as to the best system of short-hand and the readiest method of acquiring a knowledge of it, we have learnt that there is a strong desire in many of our subscribers to become familiar with this time-saving art; nor do we wonder at it, for, as Dr. Johnson says, "Its usefulness is not confined to any particular science or profession, but is universal." In answer to the inquiries thus received, we have already recommended Pitman's *Phonography*, not because we wished to disparage other systems, but because we had tested the value of this, and derived innumerable advantages from its daily use during a period of some ten or twelve years. We have now the pleasure of affording our readers additional facilities for acquiring a knowledge of Phonography or Phonetic Short-Hand, by opening a separate class for its study. For the conductorship of this class we have been fortunate enough to secure the services of a gentleman who has had much experience in the work; we recommend him to the confidence of our readers, and trust that he will be surrounded by a large number of diligent students.—EDS.

1st LESSON.

We cheerfully avail ourselves of the opportunity

afforded by the editors of this magazine of directing the studies of some of their subscribers in the delightful art of Phonography. Being acquainted with the art ourselves, and knowing the many useful purposes to which it may be applied,—especially by the young and studious,—we have always found much pleasure in teaching it to others. In these feelings our students will soon participate, if they will pursue the study of the system in an earnest and persevering manner.

At the commencement it will be necessary for us to mention the books which will be required during the course, and they are as follows:—"The Manual of Phonography," ninth edition, price 1s. 6d.; "The Phonographic Instructor," price 6d.; and the "Copybook," price 3d. These are all the works absolutely necessary for acquiring a knowledge of phonetic short-hand. They are published by Pitman, 20, Paternoster-row, London, and may be had on order through any bookseller. As, however, there are several editions of the manual out, and it is important that all who join our class should possess the last, we will undertake to supply our students with the three books through the post, on the receipt of 2s. 3d. in postage stamps. We should wish as many applications as possible to be made before the 5th instant; they should be addressed to the editors of this magazine, and be marked on the outside, "Phonetic Short-hand Class."

Supposing, then, our students to have obtained their books, we should wish them to commence operations on the 9th instant, and we strongly recommend all to devote at least one hour a day to the performance of the following exercises:—

1. Read and study the "Introduction" to the system in the "Manual," and the prefatory remarks in the "Instructor."

2. Learn the consonants in the "Phonographic Alphabet," on page 6 of the "Instructor," and study the remarks upon them on page 7.

3. Copy page 8 of the "Instructor" into the "Copybook," repeating the names of the letters as you make their signs. This should be done twice with a pencil and twice with a pen.

4. Read and copy remarks on the consonants, from pages 27 and 28 of the "Manual."

5. Read and copy, several times, pages 9 and 10 of the "Instructor."

6. Write a fair copy of all the exercises that you have done, and send it to us by the 18th instant. This we shall correct and return after registration if postage stamps are enclosed.

The Societies' Section.

REPORTS OF MUTUAL IMPROVEMENT SOCIETIES.

Chipping-Sodbury Mutual Improvement Society.—The annual soirée of the members and friends of this society was held at the Town-hall, on Tuesday evening, Oct. 11; and, each member having the privilege of inviting one friend, a party of nearly one hundred and twenty assembled on the occasion. After a comfortable tea, the chair was taken by the Rev. F. H. Roleston (in the absence of the president, Mr. Holbrow), and the report of the proceedings of the past year was read by the secretary, from which it appeared that during that time the society had increased from

thirty-nine to seventy members, and that eighty-six volumes had been added to the library. A list of the lectures, essays, discussions, &c., by members of the society, was also given, and afforded cheering evidence of mental activity. After the adoption of the report, the chairman announced various sentiments as subjects for remark from any persons present; such as,—*"Success to the Chipping-Sodbury Mutual Improvement Society," "The Ladies,"* &c.—these were responded to by some of the members in a manner which conducted greatly to the hilarity

and enjoyment of the meeting. In the course of the evening a plentiful dessert of fruit was provided, and several pieces of music were performed by some of the Harmonic Society. A most agreeable evening's entertainment, which will be long remembered with pleasure, was concluded, about half-past nine o'clock (after the proposal of several new members), by singing "God save the Queen" in enthusiastic chorus.

Hirocaun Mutual Improvement Society.—The annual meeting of this society was held on Nov. 4, at the Freemen's schoolroom. The chair was taken, at eight o'clock precisely, by Mr. H. E. Thomas. The report of the treasurer showed the finances to be in a very flourishing condition. Thanks were voted to the retired officers, and the following gentlemen were elected for the ensuing quarter:—Mr. Sims, chairman; Mr. Jeffrey, treasurer; Mr. H. E. Thomas, secretary. The chairman-elect entered at great length into the objects of the society, and clearly showed the advantages to be derived from it, not only in an intellectual, but in a moral point of view. The members separated at ten o'clock, expressing themselves well pleased with the proceedings of the evening.

The Forfar Debating and Literary Society was instituted September 2, 1833. A meeting of a few young men was called, and a resolution was immediately agreed to that a society should be formed, and a remit made to a committee to draw up rules and to report. Another meeting was called, at which the rules were adopted, and every necessary arrangement made for carrying on the society. The following gentlemen were also elected as office-bearers for the first session:—Mr. Charles Laing, president; Mr. William Clinkskel, vice-president; Mr. John Kydd, secretary; and Mr. Charles Mill Hendry, treasurer. The society meets weekly, on Tuesday evenings, for discussions and the reading of essays; and also on every alternate Friday for readings from the best authors, and for the study of elocution. Essays have been read by Mr. John Kydd on "The Present Age—its History, Progress, and Literary Aspects;" by Mr. William Clinkskel, on "The Social Position of the Working Classes, and their Prospects;" by Mr. John Kydd, on "Printing;" by Mr. John Melvin, on "Liberty;" by Mr. Charles Laing, on "The Working Classes—how may they be Improved in their Condition?" and by Mr. Charles Mill Hendry, on "Education." The society is much indebted to the town council for the grant of the Academy for its meetings. The society, at its formation, also received most kind assistance and information from Mr. James Cowan, of Edinburgh, who takes an active interest in societies of the kind. The *British Controversialist* is taken by some of the members, and I have no doubt they reap great advantage from its perusal: I do not hesitate to recommend it to the favourable notice of every young man and every debating society in the kingdom.—J. K.

Beth Templetonian Discussion Society.—This society was formed by a young man who has now left the country; and, as a memento of him, the remaining members associated his name with that of the society. The first meeting of the society was held in February, 1851; and since then its operations have been carried on with considerable interest and success. The first meeting of the present session was recently held,

when officers were elected, and a discussion took place on the question, "Ought a Man to be influenced by Public Opinion?"

Edinburgh Temperance Mutual Improvement Association.—The members of this association, with a number of their friends, met on the evening of Friday, October 14. After tea Mr. James Templeman, president, occupied the chair, and opened the meeting by the delivery of an eloquent address, bearing principally on the benefits to be derived from Mutual Improvement Societies. An address was then delivered, on "The Past and Present History of Britain," by James Dick; and another, on "Decision of Character," by John Bone. A party of the Edinburgh Abstinence Musical Association were present, and enlivened the company by singing a few of their favourite pieces.—W. A., Secretary.

Edinburgh Young Men's Literary Union.—The first of a series of lectures under the auspices of this association, was delivered on Thursday evening, the 8th of December, in Rose-street Church, by the Rev. George Gilfillan, Dundee. The Dean of Guild, Blackadder, occupied the chair. The church was crowded in every part. Mr. Gilfillan chose for his subject, "The General Characteristics of the Present Age;" and the lecture, which was a very eloquent and able one, was received with much applause. The Dean of Guild strongly urged the claims of the union, and particularly the propriety of other societies connecting themselves with it. The Edinburgh Young Men's Association, and the Controversialist Society, of which it is composed, meet at 12, South-street, David-street; the first every Friday evening, and the other on the second Wednesday evening of each month.

Glasgow—Eastern Mutual Improvement Society.—The members of this society recently held their first annual supper; Mr. J. Bryson in the chair. After supper, the chairman addressed the meeting on "The Benefits to be derived from Mutual Improvement Societies." Addresses were also delivered by Mr. S. McNab, on "The Nature, Use, and Progress of Science;" by Mr. D. McNab, on "Human Perfectionability." Singing and recitation concluded the evening's entertainment. The following are the subjects of the debates in the society since the commencement:—"Is Total Abstinence consistent with Moral Freedom?" "Is Man responsible for his Belief?" "Did Circumstances justify the Execution of Charles I.?" "Was the Emancipation of the Roman Catholics of Great Britain and Ireland an unjust and impolitic measure?" "Whether is the Savage or Civilized Life the more happy?" "Temperance or Total Abstinence; which the most commendable?" "Does Man form his own Character?"—D. McN., Secretary.

Glasgow Free St. Mark's Literary and Religious Association.—The third annual soiree of this association took place in Clark's Temperance Hotel, Argyle-street, when about sixty members and friends were present. Rev. Dr. McGilvray, patron, in the chair. The annual report was read by the secretary, Mr. A. Dearie; its adoption moved by Mr. Duncan Fletcher, and seconded by Mr. D. Baxter. Addresses were then delivered by Mr. W. R. McPhun, Jun., on "Successful Men;" Mr. Archibald Gillies, on "The Prevailing Errors of the Times;" Mr. David Baxter, on "Biographical Literature;" Mr. D. K. Macmillan.

lan, on "Friendship;" and by Mr. James W. Baxter, on "Continental Europe." The proceedings of the evening were greatly enlivened by an efficient band, under the leadership of Mr. A. Ramsay.—W. G.

London—Chalmers Society.—The third anniversary of this society was celebrated by a tea-meeting, at the City Sunday School, on the 7th ult. After tea, the secretary read the report, from which it appeared that a wide range of valuable and interesting subjects had occupied the attention of the members. Many who had acted with them in times past were now exercising elsewhere the talents in some measure developed at its meetings. Two were in preparation for the Christian ministry; others in positions of usefulness in Australia, Tasmania, Nova Scotia, Ceylon, and elsewhere. The chairman, the Rev. J. P. Wright, addressed the meeting on various social questions of present interest, connecting them with the subject of young men and their societies. Mr. W. Stock spoke on the "Religious Element in the Society;" Mr. J. S. Jones, on "Missionary Mind;" and Mr. E. Lowther, on "The Intellectual Dangers of the Age." The intervals of the addresses were filled up by recitations and music by members and friends, concluding with the national anthem.—J. S. T.

Manchester and Salford Union of Mutual Improvement Societies.—On Thursday evening, December 1st, 1853, the first aggregate meeting of the above union was held in the Lever-street Wesleyan Association Schoolroom, when about 140 members and friends sat down to tea. Mr. John Dilworth afterwards took the chair, and Mr. Hindshaw, of Christ Church, Salford, read an introductory paper on "Mutual Improvement Societies; their importance and advantages." He drew a clear line of demarcation between earnestness in the pursuit of mind-cultivation, and conceited ignorance,—between the real power of thought-utterance, and frothy, bombastic declamation,—between hollow and wordy debate, and the earnest search for the hidden treasure—truth. In fact, so highly did the meeting approve of the essay, that it was recommended to be printed and published. Several of the gentlemen present (members of various religious denominations) afterwards addressed the meeting, the

whole proceedings of which were of a deeply interesting and important character.—C. N.

Spalding Mechanics' Institute (originally the Young Men's Mutual Improvement Society).—The annual meeting of this institution has recently been held, and we perceive from the report now before us, that during the past year the number of members has increased from 70 to 94, and the number of books in the library from 281 to 349. Public lectures have been delivered both by friends and members, and the discussions have been well attended, and much useful information imparted by these means. The committee make an earnest appeal for support to the inhabitants of the town, and we trust that it will receive a cordial response.

Watton Mutual Improvement Society.—The fourth anniversary of this society was celebrated on the 10th November, by a public soirée musicale, held in the Wayland Hall, Watton. At five o'clock, about 270 persons sat down to tea; and after having refreshed themselves with the cup "that cheers but not inebriates," the proceedings of the evening were opened by an address by Mr. T. L. Alexander, the president of the society, in which he adverted to the erection of the magnificent building in which they were then met, and to the fact of its owing its origin to himself, and its completion to the exertions of the society. The secretary read the fourth annual report of the committee, which was of a very encouraging character. It stated the number of members to be increasing; that the society was engaged in varied and useful exertions, and urged the members to continued exertions to carry out the object of the society—"the moral and intellectual improvement of its members and townspeople." Mr. Woods, Mr. Rook, and Mr. Pearson, severally addressed the meeting upon the advantages of Mutual Improvement Societies, and the duty which devolved on all to support them. Two recitations by members of the institution were received with great applause. One was a selection from Shakspere's "As you Like It," and the other a comedy, entitled "The Compulsory Marriage." The business of the evening was enlivened by numerous songs, glees, and pieces of instrumental music, executed principally by members.—R. E., Secretary.

Literature.

LIST OF NEW BOOKS,

ON EDUCATIONAL, LITERARY, AND SCIENTIFIC SUBJECTS.

Abel and Bloxham's Handbook of Chemistry, 15s.
Alison's History of Europe, 1815—1852, vol. 2, 15s.

Arnold's Greek Composition, part 1, 8th edit. 5s. 6d.

—Greek Classics—The Iphigenia and Taurans, 3s.

—Henry's English Grammar, 3s. 6d.

Blackie's Living Language of the Greeks, 1s.

Black's Atlas of Australia, 4to, 5s. cloth.

Bohn's British Classics—"Gibbon's Decline and Fall," vol. 1, 3s. 6d.

—Classical Library—"Justin, C. Nepos," &c., trans., 5s.

Bohn's Standard Library—"Ranke's History of Servia," &c., trans., 5s.

Boydell's Merchant Freighter's Assistant, new edit., 6s. 6d.

Branton's Druggists' Handbook of Receipts, 4s.

Byron, Selections from the Writings of, 3s.

Cassell's Lessons in French, part 2, 2s. 6d.

Chalyhan's History of the Development of Philosophy, 10s. 6d.

Chambers's Educational Course—"Eng. Grammar," new edit., 2s.; "Latin Dictionary," part 1, new edit., 5s.

Christie's Introduction to Practical Astronomy, 7s.

- Clinton's Chronology of Rome and Constantine-
ple, 7s.
- Colenso's (J. W.) Text Book of Elementary Arith-
metic, 6d.; Progressive Examples in Arith-
metic, 3 parts, 4d. each; Answers to Examples
in Arithmetic, 1s.
- Collins's Junior Classic Atlas for Schools, 5s. 6d.
- Comte's Positive Philosophy, 2 vols., 16s.
- Conchologist's Text Book, col. plates, 5s.
- Donaldson's (J.) Modern Greek Grammar, 2s.
- Doubleday's True Law of Population, 3rd ed., 10s.
- Druitt's (R.) Surgeon's Vade Mecum, 6th edit.,
12s. 6d.
- Duncan's (J. F.) Popular Errors on Insanity,
4s. 6d.
- Elrington's Euclid's Elements, new edit., 3s. 6d.
- Emilia Galotti, with Vocabulary, by Lebahn,
3s. 6d.
- Encyclopædia Metropolitana—"Maurice's Ancient
Philosophy," 3rd edit., 5s.
- English Cyclopædia, Geography, vol. 1, and Nat-
ural History, vol. 1, 10s. each.
- Examination Papers of Ordnance School, 5s. 6d.
- Farrar's Ecclesiastical Dictionary, 6s.
- Fallom's (S. W.) Marvels of Science, illustrated,
6th edit., 7s. 6d.
- Gibbon's Decline and Fall, 1 vol., 15s.
- Gisborne's Essays on Agriculture, 5s.
- Gosse's Popular British Ornithology, 2nd edit.,
10s. 6d.
- Gray's Elegy, new edit., illustrated, 7s. 6d.
- Gutch's Literary and Scientific Register, 1854,
13s. 6d.
- Hamilton's Discussions in Philosophy, 2nd edit.,
21s.
- Hand Atlas of Physical Geography, 10s. 6d.
- Handbook of Familiar Quotations, new edit., 5s.
- Hendry's History of Rome, new edit., 2s.
- Historic Geographical Atlas, 30s.
- Horace, Works of, by Rev. H. Thompson, 7s. 6d.
- Kimber's Mathematical Course for the University
of London, 9s.
- Lee's (Mrs.) Anecdotes of Animals, 2nd edit., 5s.
- Manual for Shipmasters, 5th edit., 6s.
- Trees, Plants, and Flowers, with illus., 15s.
- Levizac's French Dictionary, new edit., 6s. 6d.
- Macaulay's Speeches, corrected by himself, 12s.
- Macdonald and Allen's Botanist's Word Book,
1s. 6d.
- Michelsen's Ottoman Empire, 7s. 6d.
- Mackay's (A.) Western India, edited by Robert-
son, 8vo., 12s. cloth.
- Mackintosh's History of England, new edit., re-
vised, 2 vols., 21s.
- Mason and Bernard's Easy Hebrew Grammar,
2 vols. 8vo., 28s.
- Medico-Chirurgical Transactions, vol. 36., 8vo.,
18s. cloth.
- National Illustrated Library—"Pope's Poetical
Works," vol. 3, crown 8vo., 2s. 6d.
- Naturalist's Poetical Companion, fc. 8vo., 2s. 6d. cl.
- Parkyn's Life in Abyssinia, map and illustra-
tions, 2 vols., 30s.
- Phillips's (Sir R.) Million of Facts, new edition,
crown 8vo., 12s. cloth.
- Poole's Index to Periodical Literature, royal 8vo.,
25s. cloth.
- Pote's (R. G.) Nineveh, illustrated, 12mo., 3s. 6d.
cloth.
- Revelations of School Life by a Cantab., 2 vols.,
£1 1s.
- Record of Greece, 2s. 6d.
- Richardson's (Captain) Horsemanship, 14s.
- Rowland (Alex.) On the Human Hair, 4s. 6d.
- Schoedler and Medlock's Book of Nature, new
edit., 10s. 6d.
- Elements of Botany,
1s. 6d.
- Shakspere, Beauties of, 1s.
- Select Scenes from, 1s.
- Sims's Handbook to Library of Brit. Museum, 5s.
- Skyring's Builder's Price Book, 1854, 4s.
- Smith's Principles of Training, 5s.
- Stephens's Essays in Ecclesiastical Biography,
3rd edit., 24s.
- Sterne's Physical and Political Geography, 3rd
edit., 3s. 6d.
- Tegg's Dictionary of Chronology, 5th edit., 9s.
- Tennyson's Poems, 9th edit., 9s.
- Thornthwaite's Guide to Photography, 2s.
- Todhunter on Analytical Statics, 10s. 6d.
- True Stories from Ancient History, 11th edit., 5s.
- Tupper's Proverbial Philosophy, new ed., £1 11s.
- Universal Lib.—"Burns's Poetical Works," 1s.
- Wehran on Theory and Practice of Tuning, 1s.
- Wheeler's Appraiser's Assistant, 2s. 6d.
- White and Campbell's Poetical Works, 4s. 6d.
- Wöhler's Handbook of Inorganic Analysis, by
Hoffman, 6s. 6d.
- Wolf's Feathered Favourites, 18s.

LITERARY INTELLIGENCE.

A literary treaty between France and Spain was signed at Madrid on the 26th ult.

At a recent dinner at Beccles, Mr. Peto said that he was informed that something like 3,000 copies of a work, illustrating the use of the telegraph, have been circulated at Pekin. This work contained engravings of every part of the instrument.

Mr. Macaulay tells us in a book just published—his "Collected and Revised Speeches"—that his "History" is henceforth "the pleasure and the business of his life."

Letters from Posen report the death, at the age of seventy-seven, of the Rabbini Joseph Spire, whose reputation as one of the most learned Tal-
mudists of his day was established throughout Poland and in the whole of Germany.

Henri Conscience, the Flemish historical no-
velist, has just received a sixth honorary decoration from royal hands; the King of Sweden has sent him the decoration of a knight of the order of Gustavus Vasa.

An announcement from Berlin informs us that William Von Humboldt has left behind him a collection of sonnets, 352 in number, dictated by the deceased philosopher and minister at Tejel. They are just out of the press.

Mrs. Amelia Opie, widow of the late Mr. Opie, R.A., and author of several works of fiction much admired for their truthful simplicity, died last week, at her residence in Norwich, at the advanced age of eighty-eight. She was an exemplary member of the Society of Friends.

Aids to Self-Culture.

No. I.

THE possession of intellectual existence involves momentous responsibilities. Human power and human duty are co-ordinates. The capabilities of becoming and achieving, which are potentially inherent in humanity, present a just measurement of his obligations. The faculties with which man is endowed are the truest and best indices of what he may and ought to become, as well as of what he can and should achieve. Each individual of the human race has his part in the great "Life-Drama" to enact; and for this he must fit himself by culture. The full, free, equal, and just development of the whole general and special capacities of our nature, constitutes culture. Man is essentially a self-developing and spontaneously-active intelligence. Activity is the law of human life; and happiness is the result of obedience.

"Omission to do what is necessary

Seals a commission to a *carte blanche* of danger."

Duty is the great man's constant spur; and to live well is to be truly great. Although—

"The ample proposition that hope makes

In all designs begun on earth below

Fails in the promised largeness,"

yet "joy's soul lies in the doing" of all that is wrapped up in that one grand word—Duty.

"If," says Goëthe, "we do our duty to our own minds, we shall soon come to do it to the world." Hence we believe that the primary and the most indispensable business of life is Self-Culture. "Persistent constancy" in *that* seldom fails to yield "peace of conscience," as well as the ability to aid in forwarding the happiness and brotherhood of man. A noble life can only result from noble aims nobly executed; and the lowliest born of human beings may thus more truly ennoble himself than by attaining all the tinsel of rank. Virtue is the only heraldry of heaven.

As man is situated, in his present state, some little development is necessarily forced upon him. This arises inevitably from the law of existence, which, in so far as relates to human beings, may be propounded under the following formula, viz.:—Man, while he retains all cognate and specific individual characteristics, constantly endeavours to assimilate all outward things to himself, and becomes himself, in part, assimilated to them. From this mutual action and reaction there results a gradual and progressive education of his various faculties, so far as opportunity is given for their manifestation and exercise. This culture, which is, as it were, forced upon man, and not self-originated, is never praiseworthy, and seldom greatly advantageous. Thus, to pass wind-piloted

"Adown the fretful tide of circumstance,"

and never tack a sail to reach a given point along the shore, is both unworthy and dishonourable; nay, it is even far from being worldly wise,—

"For Emulation hath a thousand sons,

That one by one pursue; if you give way,

Or edge aside from the direct forthright,

Like to an entered tide, they all rush by,

And leave you hindmost."

To live, i. e., to be a fully developed and constantly energetic being, ought to be the great primary aim of all men. Everything else should be subordinate to that, or, rather, should be chosen and followed only as it is conducive to that. Life ought not to be one continued round of sweet sensations, selfish luxury, and dreamy gratification. For far other and different purposes was it granted us. It has higher and holier objects. As are the powers within us and the relationships which surround us, so are our duties. The relative happiness which man is capable of feeling depends upon the manner in which he exerts those powers and acts in these relationships. Self-Culture is the voluntary development of the individual powers of man in accordance with the laws of his being and the relationships which environ him. The subsequent pages are intended to be devoted to a consideration of the motives for Self-Culture, and the method by which it may be most successfully accomplished.

To avoid ambiguity and indistinctness, it will be advisable to remark here, that the culture of which we now speak is general, as opposed to specific and professional,—is the education of the whole nature and faculties of man, as differing from those particular acquisitions of skill and learning necessary for each in his respective avocation. Enjoyment is apportioned to human beings in the precise ratio of their individual culture and the manner in which they employ the talents thus educed. To each human power there exists a definite pleasure, specifically adapted to the perception which that power manifests. The keener the sensibilities, the more acute the judgment, the more delicate the taste, the more refined the moral feelings, the more subtle the intelligence, the loftier the religious instincts and aspirations, the purer and intenser are the gratifications which existence yields. How redolent of beauty and glory is the universe to the man of imagination—how full of lofty teaching to the scientific mind—how exquisitely attuned to sing its almighty Maker's praise to the pious and devout! The grace of art—the delicious rapture of music—the semi-divine influence of poesy—the adaptations of mechanic skill—the wonderful revelations of science—the delights of social converse—the abstruse yet sublime speculations of philosophy—the intense pleasure derived from duty conscientiously performed, and the enthusiastic thrill with which devotion fills the fervent soul—can only be duly appreciated by those who have had the several faculties to which these several productivities appeal—in whom culture has educed zest and developed keenly discriminative nicety of apprehension. To acquire the greatest possible amount of power of enjoyment is to lay up the best provision for a happy life. It must be recollected, however, that *life* is not exhausted in this single phase of being. We are believers in

“That head and mighty paramount of truths,
Immortal life in never-fading worlds.”

Such a culture as confines itself to this poor, pitiable speck—the earth,—such sordid calculations as limit man's exertions to that which is presently profitable—such “circumscription and confine” as enchains all human aspirations within the petty circle of “the vain things of this world,”—we desire to rise beyond, and to appeal to higher, loftier, and nobler conceptions. We anxiously and earnestly wish each one of our readers to say with Fleming, in “Hyperion,”—“Henceforth be mine a life of action and reality. I will work in my own sphere. Nor wish it other than it is. This alone is health and happiness. This alone is life.—

'Life that shall send
A challenge to its end,
And when it comes, say—Welcome friend!''

The culture which we desiderate for each human being is such as shall *morally* exalt, by teaching the love of the good, the pure, the honourable, and the just,—*intellectually* refine, by developing within him a love, a reverence, and an appreciation of truth, whether found in the "harmonious round" of external nature, the vortex of political or social life, or the inner and self-conscious soul by which truth is perceived,—*æsthetically* quicken, by imparting a knowledge of the principles of taste, a ready and accurate relish for the beautiful, the decorous, and the sublime,—and *religiously* renovate, by the education of the ideas of God, Eternity, and Heaven—the expansion of Faith, Hope, and Love. This is a culture which in its comprehensiveness embraces the education and development of the entire personality, and is capable of fitting man for forming just notions of his own peculiar status in the universe of matter, the circles of social life, and among the immortal intelligences of creation. The essential universality of culture which would result from the coagency of these several activities, could not but tend to elevate humanity,—could not but increase immensely the pleasures and the extacies of intellectual existence. And yet in all this there is nothing attempted but the mere culture of man as man—the mere activization of the inherent faculties of the mind. Is it an Utopian dream to fancy that such development could be coextensive with the race? It may be; but what hinders each in his own sphere to aim at the accomplishment of so much of this culture as may be within the compass and range of his powers and circumstances? "Every man (to use again the words of Goëthe) has his own success in his hand, just as the sculptor has the rough material which he intends to fashion into a statue. But it is with this art as with every other; *capacity* for it alone is born with us; to succeed in it, we must learn it and practise it."

Does any one ask the ever-reiterated query of our age, "Of what use is this culture which you so loudly laud?" We answer, in the language of Professor Young, "The use is to be realized in the mental satisfaction and the mental elevation it communicates. You do wrong to estimate culture solely and exclusively in proportion as it visibly contributes to our animal wants and enjoyments; there is an intellectual pleasure in the very process of acquiring knowledge, while the conscious possession of it raises the human being in the scale of creation, and thus enables him to contemplate its wonders from a more exalted position. . . . Study is productive of advantages to the student altogether distinct from the benefits conferred by its applications to the practical purposes of life; it invigorates and enlarges the faculties—refines and elevates the desires, and adorns and dignifies the whole character, withdrawing our minds from what is mean and degrading, and inclining them to the noblest and worthiest of objects—to the love and veneration, and therefore to the practice, of truth."

The educative capacity of the human race forms one of its chief distinctions. Not that we deny that the instincts of animals may be cultured and improved, any more than that the skill of the farmer and the gardener are efficacious in improving vegetation; but we contend that there is a great and remarkable difference between the unerring instincts and the irresponsibility of the brute creation, and the errable and responsible being, man. Well

and truly has Fichte said, "Had it been the whole purpose of our existence here to produce any *earthly* condition of humanity, the thing required would have been some infallible mechanism by which our actions might have been invariably determined; we need have been no more than wheels fitted to such a machine; free agency would be not merely useless, but positively injurious, and our good intentions—our virtuous will—entirely superfluous. The world would seem, in such a case, most ill regulated, and the purposes of its existence to be attained by the most wasteful and circuitous methods. Had the divine Author of it, instead of bestowing upon us this freedom, so hard to be reconciled with the other parts of his plan, chosen rather to compel us to act in the manner most conformable to them, these ends might have been attained by a shorter method, as the humblest dwellers in this his world can see. But I am free; and therefore such a plan as would render freedom superfluous and purposeless cannot include my whole destiny. I am free; and it is not merely my action, but the *free determination of my will* to obey the voice of conscience, that decides all my worth." This free agency—this power of *willing*—demonstratively shows that man is a being whose highest culture results from his own will, and not from the animal instincts with which, in common with the lower creatures, he is gifted. From this the idea of human personality springs; and culture, as we have before remarked, is the genial and voluntary forthgrowth of the personal being—of each human nature *per se*. The selfhood of each individual chiefly requires culture.

"Life is real, life is earnest," is the burden of the "Psalm of Life." So many have been and are the sage reflections which men have made regarding "the brevity of human life," and so little has been the practical result of them, that we can scarcely hold ourselves excusable in adding to their number. Yet we cannot forbear remarking, that when the portions of our life which necessity demands should be employed in maintaining the animal frame in healthy action; those, namely, which sleep, labour, &c., imperatively require—are subtracted from the sum total of our days,—when the hours requisite for recreation and friendly good offices are deducted from life's little span,—the remainder is very small indeed. And this is all of life that is really ours—this is all the time granted us for the culture of those energies which are to enable us to act our part in the several combinations of circumstances amid which our lot is to be passed—for the discipline and training of the capacities which are lodged by the Eternal in every human soul—for the preparation of the mind to send forth its actions through the various phases of civilization—and to add its observations, experience, and example, as component elements, to the life-current of humanity.

Habits are the elements of practical action, and are the results of frequency of repetition. To acquire good habits is to gain the art of being happy. Habit originates in thought; but the more frequently the act follows the thought, the greater is the tendency acquired to act from habit than from thought. The greater prominence and importance the habit gains by frequency of practice, the less impression does the thought make on the mind. To start from noble thoughts, to act from noble aims, to be influenced at all times by virtuous motives, is essential to the consolidation of good habits, and consequently to the attainment of happiness. There are two species of habits—mental and physical. The latter is, however, the result of the former. Culture superintends the mind, and hence operates upon the initiatory elements of habit. To establish by culture habits of elevated

thought, moral reflection, industry, and self-control, and to increase the efficacy and readiness of these habits by exercise, cannot fail to be greatly advantageous to all, but especially to the young. The state in which we exist demands the possession of certain qualities as the conditions of success. We are only endowed with these qualities in a potential manner. It is our duty to mature and develop these qualities. Knowledge excites our curiosity, experience enlarges and corrects our knowledge, and habits render us fit for acting with instantaneous promptitude and readiness. The acquisition of good habits—of such habits as shall free us from the need of lengthy consideration before acting when emergencies occur—we proclaim as one of the great uses of self-culture.

As it is not our intention to reiterate what has already been said on this topic, we shall conclude the present paper by referring to a few of such books relating to the present paper, as ought to be upon the shelf of every one engaged in self-culture, viz:—

THE LIBRARY OF SELF-CULTURE.

On the general question—Fichte's "Vocation of the Scholar."

On the object of life, &c.—Todd's "Student's Manual."

On the nature and power of habit—Butler's "Analogy," Part I. chap. v.

On the process of culture—Locke's "Conduct of the Understanding."

Exeter Hall Lectures, 1853—4. II. J. B. Gough, Esq., "On Habit."

Our next paper shall be "On Reading;" and the succeeding article shall be a continuation of the present prelection, so far as regards "the means and method of self-culture."

Philosophy.

HAVE WE SUFFICIENT EVIDENCE TO PROVE THAT COMMUNICATIONS ARE NOW MADE TO MAN FROM A SPIRITUAL WORLD?

NEGATIVE ARTICLE.—I.

THE present age has often been characterized as one that will take nothing for granted—as one that must have everything analyzed—as one that will at least prove all things, whether or not it hold fast that which is good. There is a great deal of truth in this description; and we must confess it does not greatly displease us. Where would be the wisdom of taking without proof that which we can put to the test, knowing, as we do, man's liability to error? If it is true that we may fall into error, it is as true that others may do the same. But here is the superiority of our own proof. The propounders of an opinion, or the institutors of a system, might be selfishly inclined and wish to deceive—we are in earnest. Their opinions, having meandered along the course

of time, may have become polluted by accident or by design—ours are fresh from the fountain. Our editors are, of course, thoroughly convinced of this, since a candid and philosophic examination of every subject that falls under their notice is the main design of their work. They know that though falsehood may often bruise the heel of truth, truth shall yet in time bruise the head of falsehood.

We propose, then, to take a wrestle with that proud Philistine—ignorance, clothed in the dubious garb of error, and we hope that if nothing of more importance engages the attention of the editors of this serial, they will kindly stand by and see "fair play."

We have a great desire to see the question now before us brought to a satisfactory con-

clusion, and we read with interest the affirmative article commencing at page 9. We were glad that that article was not accompanied with a negative one, as we think little could have been said on our side with effect till an article on the affirmative had appeared. Benjamin has supplied such a one, and one long enough all will admit. Now all that can be done on this side of the question is, we presume, to show cause why the coin of our friend should not pass current. We will at once proceed to an examination of the proofs he has brought forward in support of the "possibility, probability, and actuality" of spiritual communications. Benjamin prefaces his article with an extract from a Mrs. Crowe, which, although we cannot say that it is inappropriate, appears to us to have a somewhat ominous air, as the subject with which he is engaged does, in the view of some minds, bear a striking resemblance to "auld wives' fables." Our friend makes a parade of his learning in Greek and Latin; and to see the manner in which he handles these fine words might lead us to take him for one of England's far-famed literati. Yet, upon honour we affirm it, it is with hard study only we can arrive at his meaning when he attempts to speak in plain English. What does he mean, for example, by the following, "We believe the communications the question refers to are permitted by Providence for the purpose of dispelling this latent scepticism as to the reality of a spiritual world in a class of minds *who require* some such striking evidence to reassure their faith. But this evidence is not of such a demonstrative character as to force conviction upon all doubters or deniers, and this for cogent reasons in connexion with that order of spiritual therapeutics which is always observed by the Divine Physician of souls in his dispensations for their benefit; for as the quantum of light which is pleasant and necessary for healthy natural vision might be productive of pain, or total deprivation of sight, in cases of abnormal or diseased states of the eye, so that manifestation and conviction of truth, which is grateful and beneficial to the believing and pious soul, might be productive of a deleterious influence and a more deeply damning state to the confirmed infidel." According to Benjamin, spirit-rappings are "to dispel the latent scepticism"—of whom?

Not of doubters or deniers, as a display that would produce conviction with them (or in other words, that would convert them; for assuredly, if a man be convinced of the truth of anything, he is converted to the belief of it) "would be productive of a deleterious influence and a more deeply damning state!" Not of such, then, but of the "*believing pious souls*." They are the individuals who require a spirit to come from "*hades*" to reassure their faith!

What our friend more especially deprecates, however, "is the denial which some minds proceed to give to anything new, or apparently new, which conflicts with their opinions and prejudices, and in regard to which they are wont to assume impossibility or extreme improbability, and so foreclose investigation of the subject or evidence of the fact." This is worthy of being deprecated. What know we of the range of *material* agencies, not to speak of spiritual? Men have discovered a vast deal; but who ever saw the boundary line of knowledge? The wisest and most learned men acknowledge that all they can know is, after all, but very little. When we commence to learn anything, be it what it may, we see before us vast mountains of accumulated lore, in the shape of rules and regulations, maxims and saws, which, when we have attained the point of survey, appear confused, inapplicable, or, it may be, altogether false; but at length these huge masses of treasure, to whose acquisition we longingly looked forward, vanish like the rays of the setting sun, and leave us groping in the dark. In the ascent, however, we have learned one thing, namely, how little it is that men know. We do not, then, deny that spirits *might* take a fancy to visit their former homes of happiness, and see what their friends are doing. If they were at liberty, and had the power, it is extremely probable that they would do so. But pray what do modern spirits manifest their presence for? Do they come to their friends—the mediums—to enable them to draw into their hands a little more filthy lucre? For my own part, I protest I have no departed friend so willing and able thus to serve me!

Spirits are not made up of flesh and bones—they are immaterial—pray how do they achieve the feat of playing "*rap-a-tap*" on tables or floors, or of elevating chairs or

tables into empty space? Having the power to produce a rap, why don't they use a tongue instead, and speak forth audibly, and so prevent the mediums from blundering with regard to names, ages, &c.? Being immaterial and immortal, and knowing, as they must, that nothing material can touch or hurt them, why do they always slink away into a corner, or below a table, when about to give to the world their orations? Surely never missionary (unless from his Satanic majesty's court) took such a clandestine and shamefaced way of delivering his message. Benjamin says divine revelation is certainly in favour of the possibility of such facts, and he is not aware that any argument can be educed from it to show the improbability of their occurrence *now*. Does he mean to say there is anything in the Bible about departed human spirits coming to rap out below tables the age of any lady or gentleman, or the name or age of any lady or gentleman's friend?

Methinks departed spirits might be better employed. We have to tell our friend, however, that we *can* produce an argument from scripture against the probability of human spirits coming from the other world to visit us. Christ, in his parable of the rich man, represents him as saying, Permit me to go and inform my brothers of the awful horrors of this place, that they come not into the like condemnation with myself. What reply did he receive? It were to no purpose; if they believe not Moses and the prophets, neither would they believe though one rose from the dead; so he was not permitted. That was the very purpose for which, according to "Benjamin," these spirits come; yet, though it was to save his own brethren, he was not allowed. Moreover, as parables are pictures of what might be, and as the rich man was represented as in the place of final woe, while his brothers were on earth, that entirely shuts out our friend's doctrine of "*hades*." "Benjamin" says that the word "*hades*" sometimes does, but several times does not, signify the final abode of the wicked; and to prove that, he quotes an instance of its use in the apostles' creed, "He (Christ) descended into hell," &c. He says it is admitted on all hands that the place of final retribution is not meant here; and another writer says, "Perish the very idea" of his going thither.

But why? They say he suffered in man's stead: why, then, is it so very strange to think that he was three days and three nights in hell itself, when that was the place to which man was doomed? But does the word "*hades*" never mean the grave itself? All the passages quoted by our friend we have explored in vain for proof of the existence of the place called "*hades*." We find some strange passages, which we cannot comprehend; but he who chooses to build his house on such a sandy foundation should not be very much surprised if the first tempest sweeps it away. Our friend thinks it important to his theory that the existence of this place, "*hades*," should be proved—so do we. He says it can be done, both from scripture and reason. We have tried scripture to no purpose, and must beg our friends to do the same for themselves.

Let us take a brief glance at his reasoning. "We know," says he, "that no man attains to so perfect a nature as to be wholly free from errors imbibed, or evil habits contracted, during his natural life; and we have seen that these results attach to the soul or spirit as the real essential man; hence he is not fit to be immediately translated to that state of perfect society we understand by heaven. On the other hand (mark this,) no man while living in the world is so wholly divested of good, derived from the knowledge of truth and natural affection, as to be fit for immediate consignment to hell." The first may do for one who requires a purgatory to purge away his iniquity ere he be translated to bliss, but it will scarcely do for us. What saith the Master when calling the wanderers home? "Come, ye blessed of my Father, inherit the kingdom," &c.: "For I was an hungered, and ye gave me meat; I was athirst, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me." What mention of purgatory or "*hades*" is here made? or, indeed, in any of the teachings of Christ or his apostles? Why are they silent upon a place of so much importance as this?

Further, what are we to make of the following doctrine? None when they depart this life are bad enough for hell! But to make up this *deficiency* there is, according to our friend, a place prepared for the express purpose of educating men in corruption and

vice, and so preparing them for "those doleful shades where peace and rest can never dwell"! Who told him this? It must be the veritable message of some of those kindly communicative spirits of whom he speaks! Next we have a would-be-philosophic dissertation, endeavouring to prove that man is a denizen of two worlds at the same time. He says, "We are daily in the company of good and bad spirits, and receive a good or bad influence from them as we *choose, without our knowing it.*" If we received the influence in ignorance, as "Benjamin" has said, we should be the mere machines which he says we are not. As, according to the constitution of our nature, we cannot possibly receive this motive-power without being aware of it, and as we never were aware of it, we must infer that to us it never came. And, further, we never had the pleasure of a conversation with any of those persons whose privilege it is to be out of "this muddy

vesture of decay," gazing with unclouded vision behind the scene. Reader, have you?

We have seen, then, that the authority of "Benjamin" is the opinion of a *profound* woman; that his scriptural proofs for the place called "*hades*" are exceedingly doubtful, and his reasoning thitherward altogether erroneous, while proofs against that hypothesis *can* be adduced from scripture; that his philosophy with regard to our daily visit to "*hades*" contradicts every-day experience; and that, to finish the whole, the communications of the spirits, according to himself, are probably untruths. Our judgment is not foreclosed against the examination of this subject: we want light upon it. However, if the most potent arguments in its favour have been brought forward by our friend "Benjamin," we may rest assured our slumbers will not be disturbed by these invisible rappers.

W. G. D.

History.

WAS NAPOLEON BONAPARTE WORTHY OF THE ADMIRATION OF THE FRENCH PEOPLE?

NEGATIVE ARTICLE.—I.

THERE are certain conditions of society in which feeling or impulse usurp the place of reason; and to such a state of excitement is the popular mind wrought, that conclusions the most unnatural and injurious are accepted without examination. The great masses of a community are likewise incapable of carrying on a course of abstract reasoning, or of fully estimating the ultimate character of a proposed line of general action as required by, and applicable to, the nation as a body politic. We accordingly often find that a voluntary slavery is submitted to; the *dicta* of the few receive implicit obedience from the many; and so long as the former possess present enjoyment and security, then all is considered right. But when the reaction takes place, and this fancied security vanishes,—when the horizon is darkened by portentous clouds, and the near approach of danger is an imperative call to decisive action,—we find men's hearts failing them for fear, universal panic is

felt, and a rallying point is wanted which shall inspire with confidence the timid, restless, wayward multitude. Under the influence of these feelings, and placed in these peculiar circumstances, we cannot wonder that the masses often make an injudicious choice. Bold strokes of policy, dashing military exploits, a touch of the chivalrous, a fervid oratory, impart no ordinary *prestige* to the subject of them, and have a powerful effect upon the public mind.

These remarks are peculiarly applicable to the French as a nation, and to their conduct in the great revolution of 1798. We must presume on our readers' acquaintance with the general facts, as space will not admit of our entering into particulars. The dreadful period following the extinction of the Girondists—the installation of the reign of terror—the numerous proscriptions, followed by immediate and merciless executions—the close and disgusting familiarity with death in its most revolting forms—the

frequent changes in the government, consequent on the strife of parties—the absence of the conservative element—the brutalized feelings and vicious appetites which had opportunities for free exercise—the depression of trade, the fear of an invasion, and the growing distrust of the self-styled “Directory”—induced such a state of feeling in society, that it anxiously looked around for a deliverance from the threatened anarchy. Just at this time was rising the star of one destined to attain to the highest position in his country, and to become the dictator of Europe. He was then thirty years of age; but many brilliant victories had been gained by him in Italy and in Egypt. Already he was the idol of his soldiers, and long had the workings of ambition been felt in his heart. The Directory was daily becoming more enfeebled, for public opinion had deserted it; the country was falling a prey to internal dissensions; Great Britain and the other European powers threatened from without;—“Now or never!” ambition whispered;—and a deep, responsive echo was awakened in his soul. At once his course of action was determined on. Eluding the vigilance of the English fleet, he landed at Fréjus in October, 1799; and, to the astonishment of all parties, made a sudden appearance in the capital. By a master-stroke of policy he overthrew the Directory who made but a feeble resistance,—summarily ejected, and locked the door upon the members of the legislative council, after the Cromwellian fashion, and secured his own nomination, with citizens Cambacères and Lebrun, as consuls, but with all the power in his own hands,—and “thus a new and more lasting military government was violently established upon the ruins of the monarchy and every successive party to the revolution; and the dreadful convulsions France had suffered for ten years produced no better fruit than a usurpation.” This sudden and complete change was welcomed by nearly all parties in France. Republicans, Royalists, and Moderates, vied with each other in celebrating the event; the various currents of popular feeling were suddenly turned into one mighty channel, along which the dictator was borne in triumph. For his election to office as consul for ten years, 3,911,567 votes were recorded, and only 1,562 against it. The victory was completed in 1802, by his being

decreed consul for life. Thus we perceive a man at a single bound, placing himself over some thirty millions of people, who, by a strange infatuation, intrusted their lives and liberties into his hands, with a fatalistic confidence, inexplicable but by the fact already referred to—that in the then existing strife of parties, a rest was eagerly sought, and at any price.

We have entered then fully into what, to some, may appear extraneous, or at best introductory, matter, in order to show the reason which led to Napoleon being so much admired by the French. And now the question arises, “Is the Character of Napoleon worthy of the admiration bestowed on it?”

In considering the elements of Napoleon's character, previously to forming an opinion on the question before us, some difficulties and useless discussion will be avoided by making sundry general admissions. We at once, then, acknowledge, that for peculiar capabilities he stands alone: the rapidity of his movements, the eagle-glance with which he scanned the surface of a country, taking in at one mighty *coup d'œil* the natural advantages and disadvantages formed by its roads, rivers, forests, &c., the readiness with which he turned to account the one, and avoided the other, and his general foresight, sufficiently attest this. He was possessed, too, of indomitable perseverance; his plans were thoughtfully and elaborately laid, and their execution never abandoned without a desperate struggle with opposing circumstances. His industry also was great, for the amount and variety of labour which he daily performed were astonishing. His personal habits were extremely simple, and his bodily wants easily appeased; he cared more for the commissariat of his soldiers, than for the supply of his own table. But here we must pause. We would make all the allowances which justice and charity demand; but we are compelled to ask, Was all this prompted by pure motives? To revert to his mental capacities; we have sometimes heard men speak of his great intellect; but it cannot be compared to that of Milton, or Shakspeare, or Bacon.

We consider, from a careful study of his biography, and contemporaneous history, that Napoleon's ruling motive was ambition. He aimed at nothing short of absolutism; and the means to which he resorted were, fre-

quently, base in the extreme. All established usages were unceremoniously trampled under foot; all the barriers, which for ages had been considered sacred, were overleaped or broken down; and his lawless and insuperable spirit kept pace with his growing power. When, by a decree of the tribunate and senate, he was elected emperor, and the title made hereditary in his family, he gave the most extravagant manifestations of delight, followed by a tormenting jealousy lest his title should fail to receive universal acknowledgment. There was now nothing between him and the realization of his preconceived plans of conquest; the senate was but a puppet in his hands, which he could use as he willed; his word was above discussion, and his power absolute. He now set himself to accomplish the darling project of his life—the subjugation of Europe; and, by a series of movements and victories unparalleled, he crushed the power of Austria; compelled Prussia to enter into an offensive and defensive treaty with him; effected the dismemberment of the old Germanic empire, which had existed for a thousand years, and erected on its ruins the Rhemish confederacy, of which he was nominated protector; and when Prussia freed herself from the galling yoke, and entered into a coalition with England, Russia, and Sweden, he penetrated into Germany at the head of 195,000 men, at once attacked and routed the flower of the Prussian army, under Prince Hohenlohe, killing and wounding 20,000, and taking prisoners 40,000, with 300 pieces of cannon. The subjugation was soon completed by his marshals; and, in the midst of the universal stupor caused by this sudden and murderous attack, he entered Berlin in triumph, and promulgated the famous decree, or “continental system,” as it was termed, “by which the British Islands were declared in a state of blockade; all articles of British manufacture were interdicted; and all vessels touching at England, or any English colony, excluded from every harbour under the control of France.”

This was followed by a series of operations directed against Russia, which led to the decisive battle of Friedland, June 14, 1807, which, for a time, paralyzed the power of that state, and compelled her to conclude the peace of Tilsit on terms highly advan-

tageous to Napoleon. So far he may be said to have made himself master of Northern Europe, with the exception of Sweden: and now he determined on simultaneously striking an effectual blow against that country, and Portugal, his only opponent in the south of Europe. In Sweden he was held in check; but in Portugal, such was the terror of his name, that on the approach of Marshal Junot, the royal family abandoned Lisbon, without the shadow of resistance, and embarked in a British fleet for the Brazils, accompanied by a few of the principal nobility. The spirit of the nation's independence was crushed; the entire country surrendered without a struggle; and measures were resolved upon to allot the kingdom among the neighbouring potentates. But affairs of a weightier nature demanded attention: the spirit of independence was gaining ground in Spain; and the people, tired of the regency of Don Manuel Godoy, nominated to the throne Ferdinand VII, the son of the imbecile Charles IV. This, however, did not suit Napoleon's purpose; and having cajoled both father and son, he invested his brother Joseph, then king of Naples, with the sovereignty of Spain and India. The people now rose *en masse* to vindicate their rights, and the protracted struggle ensued, in which the patriotic Spaniards were aided by the British, and known in history as the “Peninsular War.” To the vast power of France fairly in motion against them, the Spanish patriots could oppose no adequate resistance, and were consequently broken on all sides, their English allies, under Sir John Moore, being forced to retreat to Corunna, where, after an obstinately contested battle, they succeeded in embarking, although not before their brave commander fell. Napoleon himself arrived at Madrid, and was preparing to complete the pacification of the provinces, when news reached him of another coalition in Germany. He at once led his veteran regiments, by forced marches, to the scene of their former victories; and so rapid were his movements, that he was enabled to attack and defeat, *seriatim*, the armies collected by the Emperor Francis, numbering 530,000 men, but not without tremendous losses on his own part. Still his end was secured: Austria sought an armistice, which led to the peace of Vienna, and by which she relinquished a

large portion of territory, containing three millions of inhabitants, who were divided among the newly-created provinces of Central Europe.

This was succeeded by the uprising of the Tyrolese, headed by an heroic peasant named Hoffer, but which was speedily quelled. The mountain fortresses were penetrated, the land desolated, the leaders hung as rebels, and the land again subjected to the tyranny of Maximilian Joseph, the puppet of Napoleon. But now came the turning point in his career. Already the English, under Sir Arthur Wellesley, had gained several advantages in Spain and Portugal, and the French armies of occupation were compelled to retreat. Just then, Alexander of Russia, considering it to be a favourable opportunity, broke the treaty which had existed since the peace of Tilsit, and made common cause with England and Sweden; while Napoleon was making preparations on a gigantic scale for the invasion of Russia. Into the particulars of this memorable enterprise, we cannot enter; suffice to say, that the flower of his army perished in that dreadful retreat; for of the 450,000 well appointed and veteran troops who accompanied him, the merest wreck was brought back, and that only with the utmost difficulty. This was followed by the disastrous battle of Liepzig, where he experienced a signal defeat; and, as if by a miracle, the spell-bound princes and people of Central Europe were set at liberty, for the flame of independence spread with astonishing rapidity, and was now too much for Napoleon to extinguish; and the result of all was, his abdication and retirement to Elba, to reappear on the scene of his former victories only to be consigned to the yet more irksome restraints of an ocean prison.

We have said, and, we think, proved, that Napoleon's ruling motive was ambition. Personal aggrandizement was his constant aim; not the advancement of his country, much less that of his race. His entire conduct is stamped with self-interestedness; and this led him to suppose that all men were but the creatures of his will. To render famous his name and his family, was his great desire. Accordingly we find that, in defiance of all justice and honour, he partitioned the conquered provinces among his relatives and favourite generals. Of his

brothers and sisters, Joseph was made king of Naples, and afterwards of Spain; Lucien, prince of Canino; Eliza, grand duchess of Tuscany, and princess of Lucan; Louis, king of Holland; and Jerome, king of Westphalia. It was by means such as these that he endeavoured to perpetuate his name, and render it as famous in modern history, as that of Alexander in ancient times. It will be evident from all this, that he was possessed of a large share of self esteem. He was fully aware of his great abilities as a general; he knew the terror attaching to his name causing stout hearts to quail, and princes to feel insecure upon their thrones; the recollections of former and repeated victories inflated his pride, until at last he out-reached himself, and his pride lay grovelling in the dust.

And the inquiry naturally arises, By what means did he gratify his ambition? And how dreadful the response! Countless treasures sunk; the springs of labour dried; the mangled corpses of his bloody fields, with the groans and shrieks of the dying; the desolate hearths; the divided families; and the signs of universal mourning, mark the path along which he madly pursued his object. All Europe was one vast camp-theatre for the display of one man's evil genius; the youth of France were torn from their childhood's home, and compelled to engage in a service, and to be witnesses of scenes calculated to brutalize their feelings, and to inflame their worst passions. The mind revolts at the contemplation of so much blood and carnage, and demands, with a terrible earnestness, Why was such a man permitted to trample upon the heaven-bestowed rights of his fellow-men; to set all natural laws at defiance; to convert the fair earth into one vast slaughter-house; and to pursue a course of violence, lawlessness, and tyranny, appertaining more to the character of a fiend, than to that of a human being? And yet there are not wanting sympathisers with, and even justifiers of, Napoleon; and his confinement at St. Helena has been made the foundation of an appeal to the world's commiseration. But we say, in the words of Dr. Channing, "Our sympathies, in this particular, are wayward and untractable. When we would carry them to that solitary island, and fasten them on the illustrious victim of British cruelty, they will not tarry.

there, but take their flight across the Mediterranean to Jaffa; and across the Atlantic to the platform where the Duke d'Enghien was shot; to the prison of Toussaint; and to the fields of battle where thousands, at his bidding, lay weltering in blood. . . . We have no tears to spare for fallen greatness, when that greatness was founded in crime, and reared by force and perfidy. We reserve them for those on whose ruin it rose."

We may, perhaps, be referred to his home administration during the short intervals of peace. We cheerfully admit that, during his consulship, this was wise and beneficial. But when his power was established, and his throne secure, like his antitype, those courses of conduct which he had adopted under the republic were totally changed; and no sovereign could be more absolute than he was. He reestablished the imposts, the abuses, and the prodigalities of the ancient monarchy. The aids and monopolies reappeared under the name of united duties. The press was kept under by a merciless censorship; juries were perverted; prefects and other petty despots assumed the place of free administrators of justice; the emperor nominated all the public functionaries, and all were inviolable; the council of state, a dependent and removable body, was the sole arbiter of their responsibility. The election

of the deputies was ridiculous, in this pretended representative government, the laws of which were the dicta of the emperor, under the name of decrees, or senatorial edicts. Individual liberty no longer existed; a police, that was a true political inquisition, suspected even silence itself, accused even the thoughts of men, and extended over Europe a net of iron. All this time, too, the conscription, a dreadful tax upon human life, was levied with unsparing activity; and the French youth were surrendered to his will by the senate, as a sort of annual contribution.

But the question again comes before us, Was the man who thus acted worthy of our admiration? We must leave this historical sketch, and the facts it contains, to speak for themselves; our own opinion, however, is most decidedly negative.

We may observe, in conclusion, that we are aware that many other points might have been adverted to, but we thought it best to treat the subject in the manner we have done, recollecting that those friends who follow us will have a wide field for the exercise of their talents, and that we shall have an opportunity for a more general reference to the subject in our reply.

SIGMA.

Politics.

CAN SCOTLAND REASONABLY COMPLAIN OF INJUSTICE FROM ENGLAND?

NEGATIVE ARTICLE.—II.

SMALL is the spark which produces the destructive conflagration or dire explosion. Small, too, comparatively small, was the original matter of the notorious "Eastern Question," the results of which now threaten to involve Europe in the horrors of war. Still smaller is the subject matter of "Scottish Rights" *versus* "English Injustice," in connexion with which a mischief-pregnant agitation has been organized. The whole matter occurs to us as being so contemptibly inadequate as the ground of a popular movement, that we should be inclined to pass it by in silence, did not experience, history, and

revelation all warn us against despising "the day of small things." That so considerable a commotion should exist in connexion with so slight a cause may, indeed, be taken as an apt commentary on the text. We take up our pen at this stage in the hope that we may be of service in preventing possible consequences by exposing its "mistake" and its danger.

First. It is "a mistake" on the part of this movement to proceed upon the premise of distinctive "Scottish rights." England and Scotland, *de facto* and *de jure*, constitute one kingdom, known by the comprehensive

title, "Great Britain." Scotland, as a part of the whole country, may be represented as a province or district of Great Britain; and the same terms will apply with equal propriety to express the relation of England to Great Britain. It answers the purpose, however, of those who support this movement to demur to this. "Walter" objects, "that the union betwixt the two countries of England and Scotland is a union on equal terms,—that the one nation did not *merge* into the other." Now, we have some doubts about the propriety of the term "merge" as applied to a territorial subject, such as was the basis of the union in question; we would therefore reject it, and take our stand upon the plain terms of the treaty of union, the first article of which "declares the two kingdoms of England and Scotland to be for ever united into one kingdom, by the name of Great Britain, from the 1st of May, 1707;"* and the other articles go on to declare the provisions for a regular descent of the crown of the United Kingdom—for a common legislature—for common "rights, privileges, and advantages, trade regulations, duties, excise, taxes, coin, weights and measures," &c.; while the 25th, "finally, enacts that all the laws of either kingdom, contrary to or inconsistent with the terms of these articles, shall cease and become void." Here, we opine, the coalescence of the two countries is plainly set forth and provided for; also, it is a matter of history that this union of country, government, and interests, has been tacitly admitted and acted upon by both English and Scotch, and with mutual advantage, till now, when the agitation we deprecate plainly addresses itself to an antiquated, and, under the circumstances, factious sentiment of distinctive Scotch nationality and anti-Anglican prejudice. These features of the agitation are what (secondly) constitute its danger; since the actuality of the union betwixt the two countries is implicitly disputed, and the negation practically proceeded upon: hence the danger of a rupture ensuing, should this agitation be allowed to develop its spirit and tendencies.

We apprehend it will be quite superfluous on our part to enter into any demonstration of the immense advantages which have resulted, especially to Scotland, from the act

of union; "this (to use the language of "Walter") we believe will be conceded by all who have studied the history of their own fatherland (i. e., Great Britain)." This admitted, it follows that anything which affects the continuity or integrity of this union is deserving of the discouragement and reprobation of all good and intelligent subjects of the United Kingdom; and this character, we have seen, attaches to the agitation on behalf of "Scottish Rights."

In coming formally to review the article of our friend "Walter," we observe that he commences by conceding the very point at issue in the question. "Scotland (he says) has no cause of complaint against England! but only complains of the partial government of Great Britain." He "demurs," he informs us, "to the wording" of the question. But it is patent to all who have studied the agitation going on, that the question, as stated, embodies its spirit, which, we have before observed, advocates "Scottish Rights" *versus* "English Injustice." "Walter" represents the agitation as what it *ought to be*, rather than what it is or has been (for we are inclined to accept our friend's article as an evidence of the mitigated phase the agitation is evidently assuming under the searching criticism it has called forth, which we would fain hope has, to a large extent, disabused public opinion in Scotland). Had the agitation been the legitimate thing "Walter" would have us believe, the sympathies of the whole British public would have been invoked, and not distinctive Scottish prejudices, and anti-English feelings aroused, to the disturbance of the community, and danger to the existing relations and institutions common to the united countries. If the government of Great Britain has been "partial," in neglecting to deal with Scottish "grievances," why has it not been memorialized on the subject in proper form? Why are not representatives sent to the legislature to advocate the alleged rights there? And all this *previous* to agitation, which ought to be the last resort in such cases; instead of which, in this case, it has been plunged into at the commencement (as though agitation were the native element of its promoters), and conducted in the worst possible taste and spirit. The insinuation which "Walter" throws out, to the effect that the voices of Scottish representatives are drowned

* "National Cyclopædia"—"Scotland."

by the English majority in the legislature, on the subject of "Scottish affairs," is as unfounded as it is illiberal. On what occasion, we ask, has this happened? Where are the fifty-three Scottish representatives, or a respectable majority of them, who have combined to advocate any of these so-called "rights" or "grievances," and failed to obtain a hearing? which, by the way, they could force, if united for the purpose, since their numbers more than constitute a *quorum*. But if they have not done so, that may be on account of a difference of opinion as to the justice or the expedience of the matter; and if Scotchmen, selected to represent Scottish opinions and interests, differ as to what constitutes Scottish "rights" and "grievances," who shall decide?

"Walter's" article is mainly composed of a statement and enforcement of most of the alleged Scottish "grievances." Considered simply as such, it is unexceptionable, and, to our mind, suggestive of much which is due to Scotland, although the appositely occurring arguments of T. U., which, by anticipation, refer to most of them, show that there is a *casus* as well as a *pro* in their regard. We would not be supposed to deny that Scotland has grievances; but she experiences them in common with other parts of the United Kingdom, where there exists similar or analogous causes of complaints: hence, we contend, that there is no ground for an exclusive Scottish advocacy. Such advocacy should "merge" into the constitutional reform party in the state, as the most proper and efficient instrument for attaining its ends.

The "grievance" that "Walter" has placed first on his list, and which occurs to us as being the first in importance, viz., that which "regards the representative system," exhibits plainly the inexpedient, ill-tempered, and ill-timed character of the agitation in its connexion; for if we concede that Scotland is not fairly represented (and we admit it is important that she should be so, since a deficiency in this respect affects her power to make known her grievances in the proper quarter, albeit T. U. has advanced a

forcible reason why we are better without a Scotch party in the House of Commons), still, when we remember that she received an instalment in this regard at the time of the Reform Bill, and, moreover, that a reform of the representation, together with an extension of the franchise, are at the heart of the great reform party of the nation, under the auspices of whose leaders a new reform bill is even now in course of preparation, which, it cannot be doubted, will deal with the deficiency in Scotland, in common with other parts of the nation,—when we remember all this, it demonstrates as well as illustrates the disaffected spirits and tendencies of the agitation for "Scottish rights."

Whether it be mere popularity seeking, or a worse end, that has influenced the promoters of this agitation, to tamper with law, order, and the best interests of the United Kingdom, we cannot decide. We can only excuse the hearts of these men at the expense of their heads, which, on the latter supposition, must be very deficient indeed. But in view of the insignificant grounds of the movement, and its peculiar spirit and features, viz., implied opposition to present institutions and government, and the manifest impolicy of its proceedings, if it wished to gain its alleged ends by constitutional means, leave the originators of it quite open to the suspicion that the agitation was the end, and not the means.

We believe that many, the great majority, of the supporters of this movement have been seduced by the false plea of patriotism, a theme which may well excite the warm hearts of Scotchmen. But if our northern friends have warm hearts, they are also remarkable for cool heads, and, we are confident, will not long be deceived by a specious pretence, however industriously circulated and insisted upon. Already the symptoms of a reaction are rife among them, and we doubt not that Scottish patriotism will soon regard a more extensive, as it is a more legitimate, object—the United Kingdom of Great Britain.

BENJAMIN.

AFFIRMATIVE ARTICLE.—II.

REJOICING that we are a native of the "Land of brown heath and shaggy wood," an enthusiastic admirer of its peculiar religious, political, and social institutions, keenly alive

to her rights and privileges, and jealous of her honour, it is with great pleasure that we find the present subject debated in the pages of the *Controversialist*, though we think, with "Walter," that it might have been better worded, as it can be only of a partial government that we can reasonably complain, and not of the people of England, who, we are convinced, require only to be made aware of the great injustice we labour under for speedy redress to be made. In endeavouring to give them some information on the subject, we find there is really little left for us to do, the principal or more glaring grievances having been already submitted to their judgment by our able coadjutor, "Walter," and it appears our main work, like that of the Association for the Vindication of Scottish Rights, will be, not to state our grievances, but to clear them from the misrepresentations of our opponents. Briefly noticing two or three which "Walter" has, no doubt, left for succeeding writers to bring forward, we will proceed to review T. U.'s "gross fallacies" of the Scottish Rights movement.

First, there is the Post Office accommodation for the city of Glasgow, the business connected with it being transacted in a mean, dingy building, quite unworthy of the city. Three years ago the building got so frail that it had to be propped up with large wooden beams, projecting nearly to the middle of the street, seriously obstructing the traffic, which is considerable there. Means failing, and age, no doubt, creeping on, the roof and upper story were obliged to be taken off to prevent the "ruin" from tumbling down; and there the public office, from which government annually derives an income of £47,000, stands, more like a haunted house in some out-of-the-way part of the country, than the General Post Office for the second city in the empire.

Secondly. Is it not a great grievance that medical students in Scotland, before they can receive their diploma, have to pay a tax of £10, from which those in England and Ireland are exempt; and after having graduated, it may be with the highest honours, they cannot practice in any town in England until they are licensed by the English Apothecaries Company? Any reasonable person would suppose that after having graduated, paid his £10, and received his diploma, the Scottish student would have nothing farther to

do but settle down and practise in any part of England. But no; the Worshipful Company step in, and forbid it, till their demands are satisfied. Is there no injustice here?

Thirdly. Is it not a grievous hindrance to business, that there is no official in Scotland who has sufficient authority to permit the exchange of an accidentally spoiled stamp for a good one without the necessity of sending it, along with an affidavit, to London, and a fortnight's delay submitted to before it is granted? And if a written deed requires to be stamped, it also must needs be sent to London, where it is detained for an indefinite period, to the great interruption of business, and frequently heavy pecuniary loss to the parties concerned.

Fourthly. Is it not a great injustice that there should be naval and military charities for the education and support of the children of English and Irish soldiers, besides Chelsea and Greenwich Hospitals in England, and Kilmahinham in Ireland, all entirely supported by Government, while Scotland has no such institutions?

These are a sample of the grievances which Scotland has to complain of, and we are sure their justice must be acknowledged by every candid mind. We would, at the same time, direct the attention of our readers to an injustice of another kind, which, though not so grievous or glaring as the rest, is quite as tangible. We allude to the illegal besides absurd practice of writing or speaking of the whole of this island by the name of *England*, and everything connected with it as *English*; such as the "English army and navy," the "English general," the "English ambassador," &c. When the two rival kingdoms agreed to be united in one, Scotland did not sink her nationality, nor merge herself into England, but entered into a union as a free and independent nation, agreeing to take her share of all the work to be done, and all the responsibilities to be incurred, justly expecting that she would have her full share of all the benefits arising from the union. It was as if two persons, dropping their individual names in that of a firm, agreed to work together, the title of the firm, in the case of Scotland and England, being Great Britain. This was expressly stipulated in the treaty of union, and how it has been adhered to by our brethren south of the Tweed—and, we are sorry to say, some parties north of it—

we need not state. We contend that there is something in a name, and believe that those who will ignore the name or the nationality of a great kingdom will not scruple to go a step farther. As a proof of this, we have only to turn to the preliminary remarks of an article on the Penrhyn slate quarries, which appeared lately in a popular London periodical. The writer of the article in question says, that "Wales, after the Norman invasion, was the first portion of the island that was brought into subjection to England; Ireland was the second, and *Scotland the last.*" How any person with the slightest regard for historical truth could pen such an untruth, we are at a loss to conceive, unless it be that habit, which is said to become a second nature, has so blinded him to the truth that he could not perceive it. But, as we may have read history in vain, we would request him to inform us when that remarkable event took place, as we have got a notion here that Scotland was never subdued by England or any other power, and that she still is, what she has ever been, unconquered Caledonia.

We will now proceed to have a word with T. U. That gentleman commences by vilifying the persons, and misrepresenting the motives, of the leaders of the Scottish Rights movement in the following manner:—"A few individuals have united in Scotland, to stir up the embers of national animosity, in imitation of the repeal agitation in Ireland. Their language is more extravagant, bombastic, and inflammatory than is usual even at the commencement of a revolutionary campaign." We must in charity suppose that he has not either read or heard the addresses delivered at Edinburgh and Glasgow, or he would never have made such an assertion. If he has, will he be kind enough to point out one sentence in these addresses that is "extravagant, bombastic, and inflammatory?" But the following extract from the chairman's speech at the great meeting at Glasgow will best answer his tirade:—"I did not expect that the chairman should again require to explain or vindicate the objects of this Association; but, gentlemen, during the interval which has elapsed since last meeting, our opponents have not been idle; and, failing to establish any progress in shaking our real position, they have in some quarters insinuated, if not asserted,

that other motives actuate us besides those which we ostensibly put forth. Gentlemen, it is fitting that this first public opportunity should be seized of giving to this charge a public and emphatic contradiction. I deny it in my own name; I deny it in the name of this great meeting. We are no fomenters of sedition, no traffickers in political agitation; we are straightforward men, demanding the honest fulfilment of a solemn and intelligible contract; and beyond that we put forth no demand, excepting the most reasonable one, that, as an integral portion of a great empire, we shall have conceded to us the principle, followed by the practice, that equal claims and equal contributions shall entitle us to equal privileges. And I here distinctly and emphatically proclaim, that if any member of this Association were, as an associate, to suggest, or promote, or encourage, any ulterior political action whatever, beyond, or at variance with, the statement in our public declarations, that I should repudiate that man, and we should repudiate the Association itself if it recognised that man."

At the same meeting Lord Eglinton said: "If there is one thing on which I, individually, have endeavoured to be explicit,—if there is one thing in which I believe every one with whom I am associated has been decided,—it is in expressing our determination to preserve, in all its integrity, the union between Scotland and England: it is not to be parties to the sowing of dissension between the two countries. But our opponents will not take us at our word; they either will not read what we say, or they choose wilfully to disbelieve what we assert. We mean what we declare; we mean nothing more, and we mean nothing less."

T. U. then gloomily forebodes the direst evils from such an agitation, which, happily, exists only in his imagination, and goes on reiterating what no one attempts to deny, namely, the great benefits Scotland had received from the union; but that because, in spite of all our disadvantages, we are comparatively prosperous and happy, is a reason why we should not have justice, is about as reasonable as to tell a man who has been defrauded of a large property, that, because he is well-to-do in the world, he has no right to it. We will pass over his remarks on the Heraldic Grievance with merely stating that

we are not aware of its being settled, consequently no decision could be kept back from the public; and though the question, to the great majority, is an unimportant one, we think that, if there is a right and a wrong in it, we should have the right method in preference to the wrong. As to the Free Libraries' Act, we sincerely congratulate him upon the promptitude with which the Government granted his Society's request. We only wish they were less tardy with other things, the Glasgow Post Office, for instance.

He next informs us Edinburgh abounds with hospitals, which are made an improper use of; and that, because Government grants are given to London and Dublin, it is no reason why they should be extended to Edinburgh. Hear ye that, citizens of "Edina, Scotia's darling seat!" Your town abounds with hospitals, which are made an improper use of; so you cannot expect Government grants; and, though the other two capitals of the kingdom get them, yours must depend on private subscription!

He next falls foul of Sir Archibald Alison for asking more troops for Scotland. Now, we do not share the baronet's fears of a Russian invasion; but that is no reason why we should not have more troops near our large commercial cities. It is not so very long since Glasgow was for two hours at the mercy of a lawless mob, who disappeared on the appearance of the military; but should the same thing happen again—and who can say it will not?—we have not a single troop of horse within several miles of us; and before they could arrive much damage might be done to both life and property. And if it is so easy to concentrate the troops at any part of the kingdom on the appearance of invasion, why not let the provincial cities have a share of their protection?

T. U. then gives us a reason why Holyrood should not be repaired, that it is now scarcely used. This, from an Edinburgh man, either displays great ignorance or duplicity. It is only recently it was used for the election of a Scottish representative peer, and the floors were so insecure that the public could not be admitted to the ceremony. And if we have no evidence that the Queen would

reside at Holyrood if it was repaired, we have as little to show that she would not. But if it was in a state fit for her reception, she would, doubtless, occupy it, and not require to reside at a private hotel when she visits her northern capital. Merely noticing the absurdity of supposing the Lord Advocate able properly to attend to his multifarious duties, we find that T. U. is in great fear lest any additional members of parliament that Scotland may get will go to swell the ranks of that defunct body, the Tories. We would simply ask him if the Liberals would not have the same chance of electing men holding their views as the Tories? We think they would have the best chance of the two, as the large cities, the strongholds of Liberalism, would certainly get the lion's share; so that, if the Tories are obstructive, they will be in a very small minority, unable to do mischief; and if the Liberals are incapable, the fault is our own for not electing better men.

In conclusion, T. U. speaks, "in these friendly pages, to many Englishmen, and we feel assured that they mean to inflict no injustice upon us: hence agitation is a crime." So are we as fully assured that Englishmen mean to inflict no injustice. But how does T. U. make "agitation" a crime? We thought everything was now done by agitation. It is not long since we had a great free-trade agitation; and who would call it a crime? But, in the eyes of T. U., the agitation for seeking justice to Scotland is a crime not to be overlooked.

In conclusion.—Cordially agreeing with T. U. that every faith should be placed "in that great rational, liberal party, whose principle and desire it is to remove every political abuse," we think that, while we give all the aid in our power to that party, we should not forget the special claims upon us by that portion of our beloved isle with which we are more immediately connected. We now leave the case in the hands of our English brethren, confident that, with their characteristic love of fair play, they will at once admit that Scotland has great reason to complain of injustice, not from them, but from the partial government of the country.

Glasgow.

DOUGLAS.

Adversity is the only just balance to weigh friends.

Social Economy.

IS SLAVERY UNDER ANY CIRCUMSTANCES JUSTIFIABLE?

AFFIRMATIVE ARTICLE.—II.

In our search after truth it is important that we should be more intent upon essences than forms, things than words; otherwise we may chance to find that practical expediency will force us to the adoption of measures totally inconsistent with theoretical principles to which we may have committed our judgments. It is in virtue of this attention to things rather than words that we find ourselves bound to maintain the affirmative of the present question; and if we can succeed in showing our readers the identity between two *things*, which, nevertheless, exist under different *names*, we think we shall have no difficulty in obtaining their concurrence in the opinion that slavery is justifiable under *some* circumstances. We may here observe that slavery does not necessarily mean the "slave trade," nor the "domestic institution" of our transatlantic relatives; so that by arguing in justification of slavery under certain circumstances, we are not necessarily committed to a favourable opinion of it as it exists under those aspects.

The position of the brute creation in regard to man aptly illustrates the condition of slavery; and it will be conceded on all hands that man is perfectly justified in appropriating to his use the services of this department of animated nature wherever it is available for his purposes. We draw attention to this because it exemplifies the sentiment with which we regard the infliction of slavery on certain individuals of the human species. It has been justly observed, that "the man who employs his rationality for evil is viler than the brutes in proportion as he does so." Now, it is a lamentable fact that some men do so employ this main characteristic of their manhood, and thereby acquire to themselves a nature more detestable and more to be dreaded than even that of wild beasts. In degrading such individuals to the position of the brute creation, we maintain that we violate no sound moral principle.

We now beg to submit that there is an

identity of nature between *penal servitude* and *slavery*; and none, surely, will dispute that it is both right and expedient on the part of the community to inflict, through its executive government, the punishment of involuntary servitude, or slavery, upon notable offenders against its laws. Here we think we have made out a plain case on the behalf of the affirmative of the question before us, a case which cannot fail to come home to the convictions of our readers, provided the premise upon which it rests be admitted, viz., the identity between penal service and slavery. We should have thought that "a moment's reflection" would have been sufficient to convince any one of so palpable a similitude. "L'Ouvrier," however, appears to dispute it; with what kind of consistency we will proceed to point out. He asserts, that "to punish some infractions of the criminal and commercial law by deprivation of personal liberty and forced labour . . . has nothing at all to do with the question of slavery." "It is (he says) a punishment for wrong done." Well; and is not the "wrong done" a *circumstance*, "L'Ouvrier?" And is not the punishment—"deprivation of personal liberty and forced labour"—slavery, according to that identical "maxim of mathematical science"—"equals to the same thing are equals to each other"—which you yourself adopted in connexion with this discussion? How, then, can you consistently assert that penal servitude "has nothing at all to do with the question of slavery?" But if penal servitude is slavery, and, moreover, is justly inflicted as a punishment (and this is not disputed), then, clearly, "circumstances" do justify slavery.

Our friend, however, has been arguing in connexion with a crotchet—"natural right," by which he means the abstract right of the individual, one of the postulates of an exploded system. "The theory of natural rights is closely connected with the fiction of a social compact made between persons living in a so-called state of nature,—a

theory which has now been abandoned by all just thinkers.²² It is easy to see that the savage state is the most *abnormal* of human states of existence, since it approaches nearest to the condition of the brute. Society is the *normal* condition of humanity. "The noblest motive is the public good," and the public good the most absolute of *natural* rights. Man, individually, has no *abstract* rights. The rights appertaining to him are so many *privileges*, which society, or government, which acts on its behalf, can or will afford him at the different stages of its progress. Hence a high degree of rational liberty is only possible in an advanced state of society. The so-called rights of the individual must always be subordinate to the general good; and there is none of these which society may not call upon the individual member to surrender, either wholly or in part, on their behalf. The rights of society also are subordinate to the rights of a higher sphere, the moral sphere, where Deity, the subject of absolute goodness and truth, is the sole and supreme governor. The community that uniformly infracts the moral law He will judge; witness "God in history." For this the "chosen people" were delivered over to "captivity." And society, in justice and expediency, inflicts a similar punishment on individuals who transgress its laws; which laws are, or ought to be, founded upon moral good and truth. The ends of the moral law *must* have effect; we have the guarantee of Omnipotence for that. Those who submit themselves to the law, and "delight" in it, are under "the perfect law of liberty;" but those who hate and infract it are doomed to that state of absolute slavery called hell. We may surely conclude that hell has its uses in the vast economy over which Providence presides; and may not one of the phases of its state of slavery be this, that its energies are pressed into the service of that moral sphere its spirit so distastes? The powers of society, too, are committed to uphold social law, which, we have seen, should be derived from the moral law. Good citizens accept this law and respect it, and by so doing come into that liberty which an approving intellect and a good conscience confers on all who are the subjects of them; whilst slavery, in some form or degree, has

ever occurred to human reason as a just and appropriate secondary punishment for those who transgress the law. We hold, therefore, to a principle of *subordination*, rather than to that of natural or abstract individual *right*. *This principle justifies the application of force to induce conformity where insubordination exists, and thus it justifies compulsion, which is the main element in slavery.*

"Whence, then, comes the doctrine that all should be *equal and free*?

"It is the lie that crowded hell when seraphs flung away *subjection*.

"We are equal and free! was the watchword that spirited away the legions of Satan. We are equal and free! is the double lie that entrappeth to him conscripts from earth.

"No man hath freedom in aught save in that from which the wicked would be hindered. *He is free to God and good, but to all else a bondman.*"*

So much for "L'Ouvrier's" doctrine of "natural right" and equality. We shall not follow him through the length of his argument. The foundation being unstable, the superstructure raised upon it cannot stand. We will merely observe, in view of its "mathematical" affinities, that it is simply *rectilinear* in its quality and development. It fails to take account of the *breadth* and *depth* of man's social and moral relations; and therein consists its fallacy.

"L'Ouvrier" alludes to the "circumstances" of war, and denies that the relations between captor and captive justifies the imposition of slavery on the latter. In presuming to differ from him, we would remind him that *mercy* is not *justice*. Mercy remits where justice condemns. If we consider the spirit and intentions of a "belligerent state," which has in view nothing short of death and destruction to our own community, we must conclude that *strict justice* gives us a right even to the *life* of such of its instruments as fall into our hands; much more does she "justify the demand of involuntary servitude from prisoners of war." If mercy steps in and pleads for a commutation of the sentence to slavery, and further, to a mitigated form of slavery, good; we rejoice, with "L'Ouvrier,"

* "National Cyclopaedia."

Tupper (*the italics are ours*).

that her voice is heard among the "civilized people of modern times;" but let the result be ascribed to its true cause, which is mercy, and not justice. The question before us, however, is a question as to the *justice* of slavery under certain "circumstances;" and the exceptions which "L'Ouvrier" takes, on the score of *mercy*, to slavery inflicted under the "circumstances" of war, are not in point.

In conclusion, while we yield to none in the intensity of our abhorrence of that iniquitous thing known as the slave trade, and its product, the unfortunate "domestic institution" of our American brethren, we still claim the forbearance and sympathy of our readers on behalf of those slave owners who were born in a slave holding community, and who inherited slave property with their fathers' name. We fully concede the error of the principle involved in this institution, as do many of the slave proprietors themselves; but "circumstances" may justify the continuance even of error, if it is embodied

in social institutions. Concrete and practical questions cannot be appropriately dealt with on abstract moral principles. We cannot demand or expect American slave owners to become martyrs to such abstract principles—and it amounts to this, in the majority of cases, if we require of them the total and unconditional surrender of what now constitutes a valuable portion of their property. Indeed, such a proceeding would be inexpedient in regard to the best interests of the slaves themselves, who, being born and bred under the slave system, must manifestly be unfit to incur the functions and relations of freemen in any community. The abolition of slavery in the United States of America can only be properly effected by *degrees, and in time*; and that it will be so effected, we heartily wish and sincerely believe. *Meantime*, gentle reader, we solicit your concurrence (even in your character as "a philanthropist") in the opinion that "circumstances justify slavery." BENJAMIN.

NEGATIVE ARTICLE.—II.

WE had hitherto entertained the idea that slavery was so directly opposed to the teachings of Christianity, so gross a violation of the laws of human nature, and so great an outrage upon the finer feelings and perceptions of man, as to be void of all support from any authority, whether biblical or profane. We knew, however, that America, with a spirit which disgraces her enlightenment, and stands out in bold relief against it, largely encourages the atrocious system, and that other civilized (!) nations still foster it. We had, however, anticipated a course of argument not only entirely new, but clearly supporting and palliating this monstrous evil: but judge our disappointment and our sorrow, in seeing the records of holy writ desecrated by being referred to and quoted in support of the affirmative side of the question now under discussion. Such reference and such quotation, in fully displaying the jesuitism of the upholders of slavery, only render too apparent the selfishness and baseness of those who would thus seek to vindicate their cupidity and injustice, by prostrating the holy book to so degrading a purpose.

The religion of the bible cannot defend slavery. Does not the heart rise up in hor-

ror and repugnance; and our soul, in applying it to ourselves, utterly reject and proclaim against its enormity? If so, it has no support in the scriptures, for the scriptures are adapted to and wholly appeal to the better nature of man, and do not assert anything which shall offend our native principles of right, or militate against the dictates of our natural sympathies and benevolence. Slavery, however, ignores and destroys that grand principle of right and of equality which is one of man's leading characteristics. It must be admitted, even by our pious opponents, who resort to the evidences of the bible, and garble scripture truths to prove their assertions, that the human race is descended from the noble pair who first, in the garden of Eden, gave additional lustre to the beauties of the Paradise in which they were placed. It will also be admitted that they were the offspring of God, the marvellous results of the Creator's all-powerful hand. We, then, irrespective of colour or caste, as their descendants, must of necessity be endowed with the same rights, as members of the great human family, as in the present day exist between the children of one parent.

There is a deeper meaning attached to the

word "right" than many take the trouble to investigate. It is not simply the right of equality, a mere recognition of the fact that by nature we are constitutionally the same; but it is in the privileges it bestows, and the caste it gives to those who claim it, that it should be considered. As the conviction of similar advantages, both bodily and mental, gradually unfold themselves to the minds of men, do not thoughts arise within them which give birth to the desire of exercising the power and asserting the right they naturally suppose they possess, in common with others of their species? Does not the voice of liberty with magic influence speak to the heart, and infuse into the soul the delights of freedom of thought, of will, and of action? Do they not feel an ardent longing to possess a power in the state, to assist in directing the social machinery by which they are governed, either by their own personal co-operation, or in asserting the justice and aiding the development of their own opinions? Do not the sacred feelings of paternal affection, conjugal ties, and domestic felicity, agitate their hearts, and instil the heartfelt wish of participating in them to their fullest extent? These thoughts will arise in every intelligent man's mind. We cannot deny our fellow men the power of thinking; and the nobler sentiments of humanity will, in spite of corporeal degradation, exercise their influence on the sensibilities of their nature.

To attempt, then, to repress these instincts, to nip them in the bud, just as they are beginning to give a greater nobility to the soul, and by an inhuman system of bondage to deprive man of the advantages belonging to his race, is to perpetrate an outrage and an injustice which reflect the greatest discredit not only upon those committing it, but on those who, by their senseless forbearance, still countenance it. It is an established law of nations to prevent the preponderance of might over right, that each mutually aid each other in resisting the encroachments of foreign enemies. This is chiefly carried out among the whites, and is now being enforced in the war with Turkey and Russia. But alas for the poor, oppressed negro! Has he no champion who can redeem him from slavery, from the tyranny and thralldom of superior power? Is there no sympathizing hand which can be stretched

forth to effect his emancipation? We contend that every nation should unite in freeing the unhappy black from the miserable and degraded position in which selfishness and lust of power have placed him. All are personally interested in the cause. They know the disadvantages of slavery as applied to themselves, and they ought to feel for the miseries of those who have the misfortune to be under its unhallowed influence. But it may be objected that slaves are not of the same class of humanity, and moreover are, for the most part, of a different colour. We can conceive of no other plausible objection; and how atrocious a sentiment is this! True it is that man, throughout the world, though radically the same, differs in proportion to the circumstances in which he is placed. True it is that, whether it be in the cheerless wilds and trackless wastes of hyperborean regions, or in the genial climate and beauteous scenes of the sunny south, man is found of different colours, different habits and customs, and of various degrees of knowledge and refinement. True it is that the intellectual capacities of the white man are, for the most part, in higher cultivation than those of the untutored savages of central Africa, or the aboriginal inhabitants of America. But are they not constitutionally the same? Are they not possessed of the same powers of volition, of thought, and of the same immortality of soul? If they are characterized by these common attributes of humanity, then surely they are worthy of and have a right to take a place amongst the great nations of the earth; it is but reasonable to suppose that, with the same natural qualifications, they should be on an equality with, instead of holding an inferior position among, the rest of mankind. With unmistakeable evidence, then, of the identity of the members of the human race with each other; with the truth forcing itself upon us that every man is connected with his fellows by the holy link of brotherhood, how utterly subversive of all principles of justice, how depreciative of man is the execrable system of slavery! Nations, with an inconsistency only the more to be condemned as showing an inordinate selfishness of character, are continually trumpeting forth the blessings of the freedom they enjoy, and with one universal resolution sternly resist any innovation of that freedom. But they little think of

the tens of thousands of their own race who are deprived of such advantages. Would that such a deplorable inertness and indifference could give way to the dictates of justice, even if the spirit of sympathy and benevolence were wanting.

The humane heart must be filled with grief at the degradation of one unhappy class of men, must shudder at the unfortunate lot of those who, made in God's own image, and possessing that holy and noble endowment—the mind, are now repining over their sad condition, and mourning over their virtual isolation from civilized humanity. It may be, indeed, that under some circumstances the position of the slave is tolerably good; that in some cases the slave is even better provided for than he would be by his own exertions. But will this compensate for the loss of liberty, for violation of the sanctity of his domestic affections, and the privileges of his fellow-creatures? Ask an unadulterated son of humanity, who has basked at will in the gleam of God's sunshine, and who has roved in perfect freedom through the green fields and shady lanes of his country, his opinion of a life pent up amidst the crowded streets and unwholesome atmosphere of a populous city? He would say, "Give me back my former liberty; let me return to the loved scenes of my youth, that I may breathe the pure air of heaven, and derive health and enjoyment in the tranquillity and innocent pleasures of a pastoral abode." If, then, the confinement of a city is too much for one accustomed to greater freedom, how much more poignant must that slavery be which condemns myriads of beings, with the same consciousness of pain and torture as ourselves, to a round of laborious, unrewarded toil, which ceases only with life.

Without directly arguing the unjustifiability of slavery in relation to scripture, the tendency of our previous remarks has been to show that its practice is diametrically opposed to the teachings of Christianity.

One sentence alone in the whole scriptural record is sufficient to prove the affirmative side of the present question. "Do unto others as you would that they should do unto you" contains the most potent rebuke that can be offered to slavery. Yet one would think that there were no such command in existence, seeing how little it is adopted in the world. Would that it were more so, for in it lies the panacea for all social and political evils. Christianity thus loudly calls for the abolition of slavery. Man, however he may progress in science and knowledge, cannot improve in Christianity unless he set earnestly about removing the various blots on the civilization of the present age, of which slavery is the chief. How vain and ridiculous is the boasted refinement of the nineteenth century, when practices are encouraged which belong only to barbarous times! Let us seek rather to purge ourselves from the blemishes which yet stain our career, before we land ourselves upon our progress towards that goal of perfection to which men seem ever hurrying. God requires this to be done. He without whom a sparrow falleth not to the ground, cannot see a portion of his earthly children groaning in abject servitude without His commiseration being excited, and His anger aroused.

May heaven grant that the recognition of the great truth of universal brotherhood may soon be effected throughout the world. The persuasions of philanthropy have prevailed upon the continent of Europe; shall they not have a like influence across the Atlantic? We think they must; and America ultimately listen to the voice of reason, justice, and Christianity. Already we see in imagination the shackles of bondage falling from the poor, oppressed negroes. Already we hear the deafening shouts of thousands for their deliverance, as they raise a psalm to the Almighty, which, coming from the fulcra of joy and gratitude, ascends like an incense to the throne of grace. G. F.

In a lecture on China, delivered at Bolton the other day, Dr. Bowring said it had been calculated that if all the bricks, stones, and masonry of Great Britain were gathered together, they would not furnish materials enough for such a work as the Wall of China; and that all the buildings in London put together would not have made the towers and turrets which adorn it.

The Essayist.

THE POET.

"A thing of beauty is joy for ever:
Its loveliness increases."—*Keats*.

THE natural world conveys to the mind certain ideas of a spiritual nature. The glory of nature at sunrise, when the radiant orbs of heaven seem to retire into the secret abysses of immensity; when this earth, enveloped "in the glittering folds of heaven,"* vibrates with ten thousand harmonies,—at high noon, when the orb of day has reached the zenith, and the wide realms of sea and land beneath lie suffused in his brightest beams,—at eve, when the world of light subsides again in the shades of night, and the "solemn voices" from the mysterious invisible steal over the *soul*, and the heavenly fires cast down their mild rays upon the darkened sphere,—all these speak to our spirits of higher and divine glories! These are but the stepping-stones towards the celestial, placed between man immortal and God eternal! The mind becomes conversant with beauty through various media, according to the degree of perception enjoyed. Every aspect of nature presents beauty in innumerable degrees and forms. Whether the intelligent eye gazes on a bud or a blade of grass, an opening flower or spreading oak, a drop of dew or the great ocean, it beholds the beauteous manifestation of divine power, wisdom, and benevolence, blending in the highest harmony and perfection. Every pure and intelligent spirit may drink deeply of these ever-welling and redundant streams of divine beauty, and thus possess unnumbered joys for ever.

Without thinking of entering fully into the question, What is the nature of beauty? we may consider its effects to be either *particular* or *general*. Particular beauty arises from the harmonious arrangement of certain attributes limited to a definite organization; as seen in a *flower*. General beauty is the effect produced by the assemblage of a variety of objects which of themselves are beauteous; as a *landscape*. It must, however, be remembered that an object is beautiful in dif-

ferent degrees to individual minds, according to the perceptive power of those individual mind. Concerning this the American Essayist says, "Not in nature, but in man, is all the beauty and worth he sees." Again, "Though we travel the world over to find the beautiful, we must carry it with us, or we find it not;"* a sentiment as true, we think, as it is poetical. Beauty and poetry are ever allied, and the mind that perceives the one is a lover of the other; and to some extent a poet in thought, if not in diction. The high perception of beauty, natural or spiritual, causes a thrill of joy to pass through the soul, and give vent to its pathos and delight in rapturous and impassioned language. Nay, may we not say that to such a one nature is as the Paradise of God, wherein he hears "the still small voice" responding to his inquiries, and inspiring him with rapture, *till* at length knowledge, love, and joy, merge into aspiration and devotion? Every bud and leaf, breeze and sunbeam, are to him as worlds and fountains of beauty, in loveliness increasing: as he gazes, he is full of joy. The sun reflects the brightness and splendour of God upon him; he exults in its radiance as the shadow of the unseen infinite beauty. In the calm of night he beholds the glory and serenity that ever beam forth from encircling galaxies of stars, rolling on in their everlasting courses through the heavens. Nature to him is the pavilion of God, in which he lives, and beauty is the divine image on which he gazes. It is the type of heaven. While standing on these lower plains he, in spirit, directs his vision to the everlasting hills of the empyrean, upon whose starry heights he beholds the blessed ones. In the "great deep" he sees the emblem of that broad sea of peace and joy which flows from the Infinite Love. The harmonies of the universe are to him the first notes of that undying song which rends the heaven of heavens, and echoes for ever through the vast homes of the beatified, thrilling and inspiring the immortals. From

* Ossian.

* Emerson.

the deep bosom of nature he brings images of beauty, which express his thought and mirror forth his passion for the great, the true, and the beautiful. In thought and feeling he rises beyond the ken of his fellows, and stands mid earth and heaven. He seems to grasp the universe in the moments of his inspiration, and, spanning the broad heavens, culls from every verdant orb some flower of beauty, or wafts from some heavenly fire a spark to cast among the sons of toil and sorrow. Of him in the modern horoscope it is written:—"The stars, keen glancing from the immensities, send tidings to him; the graves, silent with their dead, from the eternities. Deep calls for him unto deep."* He sees a divine life and beauty in the buddings of spring, in the flowers of summer, in the fruits of autumn; and even in the cold, bleak days of winter he sees oft a resplendent bow depicted on the sparkling snow or the pointed icicle, and knows that the beams of God's sun shine warmest. He not only sees beauty in innumerable forms and degrees in the wide universe, but its connexion with the highest truth. In spirit he oft enjoys the grand and overwhelming apocalyptic visions of eternal truth. These immaterial orbs, radiant with undying light, he revolves in his own spiritual world, penetrates their depths, unravels their mysteries, and gives to the sons of men the arcana of the divinity. His voice can engage and captivate the soul, call forth its love and fear, joy and sorrow, lead it through the abysses and depths of immensity, by the flaming thrones of the heavenly hierarchies, from orb to orb and from sun to sun, amid the harmonies of holy song and seraphic praise. He sees a good and great design to which all others subserve; namely, the advancement of man's inner and higher life, in the knowledge and love of the Creator of purity, truth, and beauty. Who is this, do you ask, gentle reader? It is the Poet.

Among the poetic geniuses of the present day stand in marked pre-eminence the author of "The Roman," a production whose poetic beauty and magnificence of diction cannot, we think, be over-estimated. We speak with certain limitations when we say there are parts which remind us of the grandest portions of "Paradise Lost." We shall refer

here but to one portion of the poem, as it furnishes us with the most simple, yet sublime, answer to the great question, What is it to be a poet? It is short and complete, and is of itself one of the fairest gems of modern poesy. The opening line sets before us the poet in the simplest, most beautiful, and impressive attitude,—an attitude which brings to our recollection some of those great names which we learned in youth and now revere,—David, the Hebrew psalmist; Homer, the Greek bard; and Alfred, the Saxon warrior king. The ancient bard bending o'er his harp, striving to recall some melodious strain or heroic song, is a beautiful image of the poet lost in deep and earnest thought, till at length, moved by the divine impulse, he breathes the music of his soul:—

"The poet bends above his lyre and strikes."

We are reminded in the following lines that the true poet does not speak at random, or by a momentary impulse of rapture or passion:—

"Calm as the grand white cloud where thunders sleep;"

silent and solemn, in the soul-solitude of intense thought, he strives, "like a wrapt listener,"

"To catch
Some far sound wandering in the depths of space,
The poet bends above his lyre and strikes."

What an imposing scene follows the intense inspiration of the poet, as he exclaims, "I hear," and his eyes "gleam with vision!"—

"See the triumphant minstrel in the dust
To his own music!"

From this we learn the true poet is original—that the thoughts which he utters come from the depths of his spirit—that the "music" of his poesy is "his own." The true poet in this sense cannot utter the thoughts of other men, because the inspiration by which he speaks descends only upon the visions of his own soul:—

"The poet sweeps the strings and wakes, awe stricken,

The sounds that never die."

And what are these "sounds that never die?" Are they not truths unseen, ungrasped by common men, that steal in upon the poet's soul as he thinks intensely on the past or present, it may be, till in vision he perceives the veil that hides the future, and, enraptured, utters prophetic truths?

* Carlyle.

"I see the birthday in the imminent skies:
Thou shalt be free!"

In other words, the poet says, concerning that "still small voice," which always imparts great truths to the patient listener,—

"And 'tis the ear
To know it, woo it, wait for it, and stand,
Amid a Babel, deaf to other speech,
That makes a poet."

There is yet another feature, if we would behold the poet in his greatness and glory:—

"The good man hears
The voice in which God speaks to men."

Thus is the poet prepared to commune with God; and, rising to the contemplation of sublime and eternal truths, does he catch—

"On the inward ear,
The awful and unutterable meaning
Of a divine soliloquy."

These, then, are the great elements which make the Poet:—

Intellect or deep penetration, originality of genius, thought, and expression, and piety, which adorns and directs the whole.

Buckingham.

E. W. S.

BUILDING SOCIETIES: THEIR ORIGIN, CONSTITUTION, AND USES.

No. I.

THERE are some things which can be best described negatively: that is, by statements of what they are *not*, in order that we may better understand what they really *are*. Building Societies may be included in this class; and hence we approach them in the manner suggested by our opening remark.

Building Societies, then, are *not* "Eldoradoes" of untold wealth; their directors have no magician's wand with which suddenly to raise up princely fortunes for those who previously had not a penny. Nor are their managers alchemists, capable of transmuting everything with which they come in contact into pure gold. Yet, properly constituted and managed, they *are* capable of conferring benefits more lasting than any of these.

The popular notion regarding building societies has, until very recently, been highly erroneous. Expectations have been cherished, and promises relied on, which are as contrary to all the known principles of commercial investment as to common sense.

The fault of this has rested, in a great measure, with the promoters of some of the earlier societies; not the first, for these were simple in their design and objects, but those which immediately followed, and which were rendered *attractive* at the expense of *safety*, and consequently brought bitter disappointment not only to the promoters but to the public.

In order to guard against repetition of such evils, the public should be supplied with correct information on these matters. They should know that the same system of £ s. d. appertains to building societies as to other commercial investments; although it

is true with building societies these principles admit of great extension. They should also know something of the laws of compound interest, and should have an insight into the actual working, as well as the theoretical principles, of such societies, in order that they may better judge of what is practical and reasonable, and what is not. All this information will be attempted in the proper place.

The theory of building societies is by no means difficult to be understood. With them, as with almost all other similar projects, *combination* is a main and essential feature. Combined power can ever accomplish results beyond the reach of individual effort, be those results good or bad. A number of persons being desirous of erecting or purchasing dwellings for themselves, or property for investment, combine together, and agree to pay a certain sum every month into one common fund, which fund is, from time to time, to be applied to the use of its founders, either by rotation or by ballot, as may be determined. Assuming that the fund is to be lent to the members in sums of not less than £200; that it is desired to make an advance of such a sum each month; and that each member has agreed to pay £1 per month, it is clear that 200 members would be required to carry out the objects of the society. But supposing there were not that number of persons to be found desirous of building or purchasing property, what is to be done? The aid of another class of persons must then be called in, viz., persons who are willing to contribute £1 per month to the general fund upon condition of having

the same repaid at some future day, with a fair interest for the use of their money. This introduces us to a second class of members, of an entirely different denomination to the first. These are termed **INVESTERS**, because they join merely to secure good investments; the former are called **BORROWERS**, because in their turns they desire to borrow the money periodically raised, paying a fair rate of interest for the use of the same, in addition to their ordinary contributions. Of the relative position and advantages of borrowers and investors more will be said hereafter.

The first building society, properly so called, is said to have been formed by the Earl of Selkirk, at the village of Kirkcudbright, in Scotland, about the year 1815, or scarcely forty years since. It is true, some writers have professed to trace back similar institutions to the time of the Greek republics; others find relics of them in our own Anglo-Saxon period; while still more adventurous writers proclaim their existence in the South Sea Islands. But leaving these matters for the adjustment of more learned heads, we may remark that no sooner were their advantages even partially seen, than they spread with electric rapidity throughout the length and breadth of our land, until, at the moment we write, there is scarcely a town of any pretensions in England or Scotland that has not its building society or societies, while tens of thousands of members are investing their well-earned savings in them, a large proportion of whom are annually becoming their own landlords, or otherwise accumulating funds, which will be of the greatest service to them in their declining years.

Great excitement frequently leads to great mistakes, and also opens up a channel for fraud. Thus we find, during the excitement which prevailed for the extension of these societies, principles were introduced, and promises held forth, so contrary to all reason and correct calculation, that one can scarcely look upon them as anything but as a species of fraud. How many thousands of persons were led to join building societies as investing members, under the promise that for contributing 10s. per month for ten years they should at the end of that time receive £120. Ten shillings per month for ten years

amounts to £60, or one *half* the sum promised. How was the other half to be made up? It is clear that no ordinary accumulations of interest would do it. If £60 be paid down in one sum, it takes fourteen years and seventy-six days at 5 per cent. to double itself; and at 7 per cent. compound interest it takes ten years and ninety days to double. But then the £60 is never intended to be paid down in one sum. It is to be paid by monthly instalments, and therefore the *whole* sum does not get into the society's funds until the funds become liable to repayment; so that, at best, the society can only be said to have had the use of about the average sum of £30 for the ten years: thus, to give the investors what is promised them, and at the time promised, compound interest at 14 per cent. must be realized!

This is very well for one side of the picture. No one could blame the investors for taking 14 per cent., if that was the understanding upon which they advanced their money. But what is to be said on the other side? There are only two classes of members; therefore it is clear what one class receives the other class has to pay; and where are borrowers to be found willing to pay such a per centage? It is, of course, fair and equitable that the borrowing members should pay a small per centage over and above that guaranteed to the investors, in order to defray the management expenses, and provide a contingent fund to meet any losses, which, if they occur at all, must come by the borrowers. But this per centage should, most assuredly, be as small as is consistent with safety; and if it be once known that a society takes an undue advantage of its borrowing members, it will find itself on the horns of a dilemma, for without a regular influx of borrowers the whole transactions of the society come to a stand still, involving loss upon all concerned.

We have said enough to show that although building societies are good and reasonable in theory, they are liable to error in their practical working. Great improvements have been recently introduced in this respect. What these improvements are, together with the present mode of working, and the uses of building societies, we reserve for our next paper.

C. W. Jun.

LANGUAGE—A UNIVERSAL STUDY.

"All study is to be valued, not so much as an exercise of the intellect, as a discipline of humanity."—*Bacon*.

POWER in the transmission of thought has ever been reckoned among the highest gifts conferred upon the human race.

Language is the means of this transmission. Its proper use depends upon the user. Thus also depends its abuse. If he use it naturally he will reveal his thoughts; if by artifice, he will conceal them.

The ability in man to pervert the natural use of speech is proverbial. It was this which induced the bitter satire of Talleyrand, and formed a groundwork for the tortuous policy of Macchiavelli.*

Impotency and perversion, then, are fertile sources of error; and daily life convinces us that a large proportion of the miseries of society arise from these forms of error—mutual misapprehension, imperfect perception; hence doubt, debate, war.

We seek a remedy. This remedy must consist in a clearer and more decided comprehension of the significance of the means of intercourse.

There is a something abroad in the world which denotes facility of adaptation to circumstances. Common as it is, and admitted to have a world-wide habitation, yet is it without a name. It is supposed to be generally understood. Want of definition involves imperfect understanding; and we are content, in general, to suppose we know, without being at the trouble to ascertain the shape and value of our knowledge.

Some are possessors largely of this nameless faculty. All seek to possess it; yet not every one can imagine that such a desideratum is within his reach.

If we consider, we may see one way open to us which cannot fail to yield abundantly the power we seek.

Let every one who is thoughtful to render himself intellectually and socially better, look at the method now proposed.

It is to make a science of words; to study

speech; not as a mere agglutination of evanescent bubbles, that

"Crackle as they burst and disappear;"

but as a united, indelible, infallible record of the living action of the soul—this universal soul of man.

Words may often carry with them a fearful aspect; often they may startle us with a terrific sound; yet of these many may be as the lion's skin, or the hollow-roaring wind. Often they are brilliant and beautiful; yet some of these are but the aurelias of the meanest grubs of thought.

These, however, are exceptions; and they are the weapons of the sophist—of him whose business is to mislead or to deceive.

It has frequently been said, that an acquaintance with books is among the highest enjoyments of those who have learned sufficient wisdom to discern that ideal pleasures are superior to real. We need not cavil how it is, or how the pursuit of pleasure can be otherwise than idle.

Pleasures are widely various. The contemplation of beauty is the source of pleasure. Beauty is corporeal, or it is ideal. Beauty in the corporeal is but relative; beauty in the ideal is *absolute*.

Whatever is existent in nature has a purpose; whatever has activity has an aim. This purpose and aim constitute utility, and this gives Nature harmony.

Hence Nature is beautiful.

And there is no failure in the harmony of Nature.

The mingled supremacy of usefulness and beauty is perfection.

Therefore Nature is perfect.

By renouncing the beautiful, therefore, can we be more than perfect?

The useful does not for ever coin itself to gold!

If we renounce the pursuit of pleasure such as this, we shun the purpose of our creation.

Ideal pleasure is not imaginary, if by this is meant vain and perishable. Things which we call real and substantial are infinitely more perishable than the phantoms of the intellect. Memphis once rose, a proud and

* "Pay no regard to virtue itself, but only to the public reputation thereof; for the credit of integrity is a help to a man; but the thing itself, a perpetual hindrance."—*Translated from "Lettere di N. Macchiavelli."*

towering barrier beside the sea-like sands of Lybia,—now it is whelmed beneath them.

The creations of the godlike mind of antiquity still rise in lofty beauty above the sea of time, impaired not, but sublimed, by the rolling of encroaching years.

A book is this pictured ideality: the portraiture of the protean mind of man.

Life, thought, language, science, politics, commerce, history, all stand recovered piecemeal from the mass of being.

"Wouldst thou exchange
The sacred volumes of the dead, the songs
Of Grecian bards,"

for the eminence—

"The lot
Of him, who sits amid the gaudy herd
Of mute barbarians, bending to his nod,
And says within himself, 'I am a king?'"*

Now the picture depends upon the artist. It is said of the brilliant production of Beckford,† that it surpasses for fidelity and beauty the fascinating compositions of the Orientals themselves.

What are the pages of Andersen, and Grimm, and Defoe, but a perfect cobweb to the infantile literary fly? How will a child pore with eager and clinging earnestness upon them!

To become such an artist—not as a book-writer, not as a storyteller, but as one able to reveal the workings of his own mind, and to appreciate such picturing—to apprehend the expression of another, is one part of the great faculty at which we aim.

Not that we would have every man an orator, or an author, or even a lecturer. Oh no; we would make him, in our sense, a linguist,—one well prepared in utterance, and well prepared to guide it.

Like the shipwrecked basket-maker, whose coronet of grass procured his safety, many men stumble through a misunderstanding while their highest interests are at stake; and even, like his companion, only escape by sufferance at last.

Instances are crowded on the pages of travel. Two of our greatest navigators perished for this cause. A fearful massacre and a desolating war are freshly graven on the roll of history. Here at least was wanting that faculty; may we not name it, at least in part? Let us call it coaptation.

* Akenside—"Pleasures of Imagination."
† Vathek.

Bearing in mind the words of Bacon with which we commenced, let us look at the pleasure this coaptation affords in the province of language.

We delight to read our Shakspeare. Nations have each their lares and penates of the voice and pen.

France her Bossuet, Racine, Chateaubriand, Molière. Italy still echoes with the distant lyres of Tasso and Chiabrera. Europe glories in them, and in her Dante, her Trapassi, her Ariosto. The dwellers in Germany, the "stream-girt fatherland," still love to muse upon their sweet and touching poets. De Vega captivates, and Yriarte amuses yet, soft, romantic Spain.

These are the world's divinities; yet not all that deck her glorious pantheon. All! Nay, speak of the bright Orion as the starry host, and thou speakest as near the truth!

To the seeker after stern realities is offered a vast collection; for language is the commentary on the history of nations.

"The spirit of the thing interpreted,
Is that which doth interpret."

And then comes the harmonious, the tender, the beautiful. Science opens her chest, and from within it Poetry clasps her radiant casket.

Were we to go further we might claim the support of the wise: "All arts and sciences (writes Wieland) owe their worth to the love of the beautiful, rather than the useful." Had he looked a little deeper he would not have put these perfective elements in contrast. But it shows how his mind was led. It marks the feature which stood most in relief.

But then this pleasure is world-wide. It is veiled in the utterance of remote antiquity and in latest freshness.

Do we meet it in its former garb? It may be as if it were not, because we cannot interpret its barbarian guise. We know not what invaluable precepts of wisdom—pearls of poetic thought—what pictures of luxuriant fancy are hid beneath. It is unveiled. Its beauty is propounded. But how? As the resplendent rainbow is upon the canvas of the artist.

To the one we listen—on the other we gaze, and we are delighted; but he who contemplates the pure original has delight we cannot even fancy.

In one way, then, if we would gain a notion of this attractive mental field, we have translation as a means. The very word is suggestive of undignified association; it evokes a smile, as we recollect the words of one who thus scandalizes in his counsels to his son: Lord Chesterfield says, "Everything suffers by translation except—a bishop.

One who reads Dryden can no more understand the beauty of the "Eneid" than if the "Eneid" were an English poem. The "Iliad" of Pope is a masterpiece of English verse; but whoever thought to appreciate in it the enrapturing vehemence of Homer? They are two *different* things.

It is true that history loses by translation only the beauty of the author's style, if the language into which it is translated be sufficiently copious to represent it; but then history, the direct assertion of the state of a people, is not that wherein we would look for a picture either of the mind or soul of man. It is a catalogue of his policies, his plans, his actions.

The *dicta*, not the *gesta*, speak the heart. Often are the latter a result of a complication none beside the actor, and sometimes not even himself, can trace. "Actions (say the maxim-wise) speak louder than words." Concerning what? Did they ever put themselves to the pains of discovering? Concerning disposition, they suppose, and rest content in a staring fallacy. Disposition has a literal and a secondary meaning. It may mean either the heart as moulded by the finger of God, or it may mean the heart re-modelled by the contact of the world. They assume the former, but it is the latter they accept. And thus, truly, actions speak more loudly than words. A stranger kicks your dog: "I did not intend it," is the apology. A gambler stakes his last note, and loses: "Just what I wanted; now I have nothing to care for;" and he walks away to gloam over his loss, till the dark tempter flings him out of life. Thus, and thus only, do actions speak the truth; but the words, do *they* not speak a louder fame? They are but lies, and the lie speaks truly how the heart is deceitful to itself.

But to return. It is in poetry and science that we look for active thought. In poetry, because it is the soul-creation purely. In science, for it is the exercise of intellect.

The worth of poetry is dependent on the expression. A translation utterly destroys all this. Again, the native utterance of a poem may have far greater polish than the language which translates may be capable of expressing. For this reason our translations of the subtle Greek must deviate widely from the original expression. Our English cannot build together its conceptions like the Greek. Its genius is far different. Not that it is inferior altogether. Shakspeare has never been translated, nor ever can be. Truly his words have, and therefore his expressions have not. He remains unappreciated, save in English. Just so Homer, just so Virgil, Dante, Schiller, Racine.

Science and reasoning are fettered by the same band. The exquisite ratiocination of St. Paul, the fine-wrought disquisition of Plato, the music-teeming oratory of Cicero, are alike impossible to utter in a foreign tongue.

Such then is the value of translation for our present purpose. As to the misconceptions which translations may afford, a humorous case is related of a French translator. His subject was an English work, in which he happened to meet with the mention of a "Welsh rabbit," whereupon he actually enriched his treatise with a panegyric on the *goûte* of the veritable rabbit of Wales, stating it to be an animal of which we English were particularly fond, and were at considerable pains to procure.

Scott's fame, in France, is enhanced by a tale, called, if put in English, "The Bridle of Lammermoor." One might as well fix at once upon the schoolboy rendering of Cæsar—

Invenit Cæsar in Italiam summâ diligentia.
Cæsar hastened into Italy on the top of a diligence.

"That's the style to travel in France," thought he.

"Who made Mæcenas? Nobody," says another of the promising race, after poring on his Horace.

These are instances of apt translation.

The words of Dr. Channing shall give the reason why we would urge to the study of the classic tongues—

"We would have men explore antiquity, not to bury themselves in the dust, but to learn its spirit, and to become joint workers with the great of nations and times gone by."

Well, Latin and Greek have been elements of common education among us for centuries, but it would seem as if we were like the ancients, ignorant of another hemisphere. Little, comparatively, do we know of the social or political state of Eastern nations. Asia, till just the present time, has been as a necessary but almost uncared for existence.

We could wish that Persia and India might unfold their treasures before the gaze of the thinker now, as they did ages ago before the merchant and the voluptuary. Let a fresh source of imagery be opened to our poetic genius; let a new and blooming garden of literary flowers be thrown open to its search, and we may look for new pleasures and new thoughts; new paths which the busy feet of European fancy have never trod.

Yet too often perhaps is language considered as useful only in enabling us to gather the valued treasures it may in this manner contain, from their original retreat. To look upon it thus, and only thus, though affording such unmitigated satisfaction, is to stop short of its more philosophic capabilities.

We would study it for itself, as the external configuration of that inner mind of man.

Let us see how this can be the truth. We may particularize.

The first particular language that strikes our notice is the venerable Hebrew. Concerning this it may be premised, that as it arrived very early at maturity, no very great impression of the character of the primitive race which used it could remain upon it now.

From the time of Moses to that of Malachi, a period of a thousand years, no particular change in the structure or usage of the language occurred that might indicate the progress of the people. It seems to be essentially simple; as one would suppose to be the character of that peculiar nation. Again, the same language seems to have been in use among the maritime people of Canaan; for no difficulty appears to have been experienced by the early Chaldean patriarch in his intercourse with the inhabitants of the strange land into which he was thrown, while afterwards, during the life of his grandson, the language of ancient Egypt is expressly stated to be different entirely, so as to need an interpreter.

This early perfection of the language, and

indeed the well authenticated fact of early advancement in science and art, perhaps are sufficient to fix a greater dignity of the primal condition of mankind than has been generally allowed.

If we look for a moment upon the movements of knowledge through all ages, we might not inaptly fancy that it is like a mighty tide swaying to and fro through time; beginning at the creation with a flood as its commencing impulse, then gradually ebbing till the dispersion on the plain of Shinar, flowing again until the period of Egyptian glory, again receding during the ages anterior to the birth of Cecrops, flowing to the full tide of Grecian art under Pericles, once more retiring to leave the middle ages of European history in dry sterility, until a last grand tidal wave has spread across the civilized world. To the living now it is final! but not, we can scarcely doubt, to the world itself.

Yet even the Hebrew will reveal the Hebrew character. Not to consider greatly the nomenclature of its alphabet, by a glance we may gather a sort of pastoral feeling to have imbued the thinkings of the people.

Aleph, an ox; and since the ox was the leading animal of their leading property, symbolically he was made to lead their means of discourse. Beth, a dwelling. Gimel, a camel. These show the one feature. Another selection will display another feature. This is the simple realism of their conceptions.

Hence the directness of their allusions. The same word was denotive of a swallow and liberty.*

And though secondary meanings now obscure did creep into the language, yet was this excess of metaphor, and this is indicative of cheerfulness and freedom. It is the nomadic feature.

Again, in the Hebrew seems to originate that inductive judgment which, in later days, merged into intellectual parallelism.

They had the same word for a stranger and a lion† (i. e., an avowed and dangerous enemy). The Romans had the same.‡

The earliest feeling for a stranger was

* דָּרַךְ (derer).

† גֶּזֶל (gar).

‡ Hospes, hostis. See Smith's "Dictionary of Antiquities," p. 490.

plainly not *hostility*, but *hospitality*; treachery must have induced a synonyme so wide in its meanings. As taking their action from the Greeks, the Romans had only the former; the more warlike character of the latter doubtless had its influence.

Still, even this is in accordance with a patriarchal race: it would suit the Arab Sheik equally well with the feudal suzerain.

So much has the Hebrew language of metaphor, that we are tempted to look closely into its poetry. Simplicity is essential, evidently, to the people as to their language.

But is not simplicity joined with metaphor the grand beauty of true poetry in every land? And how beautiful is the poetry of Israel!

The learned Lowth has put its beauty as plainly before us as English utterance is capable of.

What a brilliant conception is that of impetuosity under the symbolism of fire!—fire of intellect, fire of soul!*

Hence the beautiful composition in the Book of Common Prayer of the English church, as if to enumerate at once the capabilities of the angelic host:

"To thee, Cherubim and Seraphim continually do cry."

In them is wrapt the highest characteristics of created mind.

This is of a language which can claim little of the gradual growth of the languages of Modern Europe. It is needless to say they are teeming with the traits of character of their transitional usage. The philosophy, imagination, and morality of successive ages are stamped upon them.

It is stated, that in the vernacular of the aborigines of Borneo, not a single word can be found to express our notion of love, while they have as many as six different terms expressive of the act of murder, of course in accordance with their varied practical experience.

Among the tribes famous for their periodical "murder-mania"—the Malays,—a touch of the peculiar sentiment of the Asiatics has found its way. The same

word which is used for woman, signifies also a flower.†

The use of a single word among the ancient Greeks, throws us at once upon an explanation otherwise seemingly obscure. The Phœnicians wrote from right to left; the Greeks, latterly, from left to right. How came the change? By a mere whim truly; but the word has fixed it. In imitation of the double furrow of their ploughing, they wrote in zigzags. Their writing, like their ploughing, was termed thence, according to its style, *Βουσφορηδον*. They wrote at first from the right;‡ at last, from the left.

A very different reason is assigned for the variance of the Assyrian from the other Asiatic and Egyptian styles. That was owing to their custom of using the signet, which of course reversed the original engraving.§

This reversion helps us to recognise the origin of the Grecian alphabet. By reversing some of the letters, we get the Phœnician prototype.

As a great step towards the elucidation of early Oriental history, the excavations at Nineveh are presumed to be put before us. We wait for a revelation from the hieroglyphics of the Pyramids. But perhaps this is somewhat wandering.||

Yet while we wait for the comments of the learned upon the Nimroud and Sinaitic

* Bucke's "Sublimities of Nature," I. 416.

† "Γυναικας δὲ καὶ τούτῳ ἐπὶ τὰ λαοὶ ἐκ δέχοντο."—Pausanias' "Ἑλληνικόν."

‡ Humphrey's "Original Writings," p. 57.

§ In connexion with the decyphering of the cuneiform inscriptions of Persepolis and Nineveh, the labours of Grotefende may be mentioned as encouraging to the student who may be closely beset with difficulties. During the time that Major Rawlinson was prosecuting his researches in India, Grotefende, then an obscure scholar in Germany, was engaged with a similar undertaking. He had no guide, no clew to the discovery of the objects he sought to discover; yet he succeeded in realising something like two-thirds of the Persian arrow-head alphabet, as it now stands, by means of the proper names in a MS. which was put into his hands as a translation or comment connected with a more ancient inscription in his possession.

|| Now a very complete alphabet has been made out from the investigations of Rawlinson and Grotefende, from Persepolitan tablets.—Humphrey's "Original Writings."

sculptures, let us consider the people from what we already know concerning them.

That they had a set of phonetic symbols as a means of written intercourse, shews they were at least an enlightened people; while their pictorial emblems, so massive, yet so accurate, give them a place among the poetic artists of antiquity. The stories of their victories, so beautifully wrought, rank them with those of the heroic age of Greece:—

"Terrible is the battle of kings."

The souls of Ossian and Homer, and the epic bards of Egypt and Asshur, seem to have kindled at the same altar. And this seems to be the cast of the universal spirit of these golden ages of creation. War, and the song of victory, were the delight of their mighty heroes.

We may not enter upon the most prolific portion of the subject before us, for, in extent, it seems immeasurable; but we may take courage to go on, each for himself, and learn our own nature from its portraiture around us.

Let us look at the efforts of those early ages, and compare our facilities with theirs. True it is that the greatest masters in reasoning and poetry now might sit at the feet of Plato and Homer, but the illustrious Ptolemy and Strabo would be glad to clasp the knees of Humboldt or Herschel, and become their modest disciples.

Nature is more revealed, the mind is still the same.

Be encouraged, O fearful one, and plod onward; there is glory behind the gloom!

To touch upon the proverb-speech of nations would but tempt us past

"The graphic bound of ink and gray goose quill."

We must conclude with a passing glance, and restrain the rest; for

"Violent delights have violent ends,
And in their triumph die: like fire and powder,
Which, as they kiss, consume."

We could never fancy the Romans to have held such a form of caution as "Judge not a ship as she lies on the stocks," but we could impute it to the Carthaginians.

"Tutto che riluce non e ero," would never fall into the discourse of Lacedæmon; it is Venetian in its every feature.

"Que no ha visto a Seviglia,
No ha visto maraviglia,"

is Spanish independent of the language.

As a specimen of amusing philosophising, some wise observer gives out that everybody can discern the "animal *a la mode*" in the Frenchman. He is ever busy with his personal advancement, and ever careful concerning it: hence the first words he utters by way of salutation are, "How do you carry yourself?"

How different the cogitative and metaphysical German; so transcendental are his thoughts, that he does not even consider your personality: he generalises abstracts, and enquires, "How goes it?" The Englishman, with native directness, comes at once to the point, and in plain matter of fact asks, "How are you?"

But we forbear, and even run the risk of imputed Macchiavellism; for we really believe that, though truth is always good, it is not always expedient. Some of us live in maritime habitations, we have frequent intercourse with our continental brethren; therefore we do not choose to hazard our sacred personality by dilating on their weaknesses.

Seriously, then, viewing our subject in its varied and manifold bearings, let us not look on literary pursuits as idle luxuries, but for the sake of becoming better, and happier, and wiser, let us read, and in our reading learn from one whose experience may enable him to confirm, for he is still living, the opinions of the departed great and good, that if we desire to have a *long* life and a happy one, we must "work hard."*

And let us store up the words of the illustrious Bacon, who, "though dead, yet speaketh," concluding, as we began, with his sentiments: "Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral philosophy, grave; logic and rhetoric, able to contend."

ER RASCHID.

* Dr. Raffles of Liverpool, in a Sunday School address.

The Young Student and Writer's Assistant.

RHETORIC.

The exercises in this class will be alternately theoretical and practical; the one designed to necessitate the study of the didactic portion of the papers on Rhetoric, the other to call into active exertion the intelligence of the student, by requiring the embodiment of the teachings therein contained, in concrete examples of their own.

For what purpose has the power of speech been given to man? Prove that Rhetoric is a science and an art. Of what use is the study of Rhetoric? Is the employment of Rhetorical Art necessarily an evidence of dishonesty? Why should all strive to gain a practical acquaintance with Rhetoric? Distinguish the several provinces of Grammar, Rhetoric, and Logic. See Vol. III.—“Rhetoric.—No. I.”

N.B.—The above class will consist of two divisions, Junior and Provector; and, as in our Logic Class, the former will answer concisely from the words in the papers, the latter will employ original expressions. Students must choose their own division.

Junior Logic Class.—Exercise XI. With what is the mind of man naturally filled? What office does Observation fulfil in the investigation and discovery of truth? Hypothesis? Induction? Theory? Give examples of the combined use of these four processes.—Exercise XII. Consult the chapter on the “Art of Reasoning” in our number for April, 1851. What is the meaning of the Doctrine of the Syllogism? What is the difference between Language and Logic? Enumerate the classes into which Objectivities may be arranged? What is a Syllogism, how many parts has it, and how are they designated? Give illustrations.

Provector Class.—Perform Exercise XI., which will be found in the number for Jan., 1852.

GRAMMAR CLASS.

MODEL EXERCISE NO. X.

Vide Vol. III., p. 439.

1. Personal pronouns are simply the representatives of nouns, and as such form “both the subjects and predicates of propositions.” Relative pronouns never form subjects, except of subordinate sentences, and never form predicates. Thus we may say, The man is *he*; *He* is the man: but never, The man is *who*, &c.

2. Adjective pronouns qualify nouns either expressed or understood. Relative pronouns generally require a noun or its equivalent to precede them. Thus, The man whom you saw in the park is dead.

3. This book is *his*. *His*, in this sentence, is generally considered as a personal pronoun in the possessive case. This is *his* book. In this latter sentence, however, *his* comes before the noun book; and, like an adjective, qualifies it. But *his* is a pronoun also, for it represents the name of a person of the male sex. Since in this latter instance, and all similar sentences, *his* performs the functions both of an adjective and a pronoun, it is called an adjective pronoun.

I met *her* on the lawn. *Her*, in this sentence, is a personal pronoun in the objective case, for it represents a name of a person, and is governed in the objective by the active verb met. This is *her* bonnet. In this sentence *her* represents a noun, as before, and on that account is a pronoun; but it also qualifies the noun, bonnet, as an adjective, and on these two accounts it is designated an adjective pronoun.

4. In the Anglo-Saxon language the pronoun *he* was declined—

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nominative	 He,	her,	hit.

It, therefore, is the neuter form of the pronoun *he*, with the *h* dropped.

In the Anglo-Saxon language the pronoun *he* is declined—

	<i>Nom.</i>	<i>Possessive.</i>	<i>Dative.</i>	<i>Accusative.</i>
Masculine,	He,	his,	him,	hine.

Him, therefore, was originally the dative case of *he*.

In the Anglo-Saxon language the possessive case of *he* is declined—

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
	His,	hire,	his.

Her, therefore, is the possessive feminine of *he*, minus the final vowel, and with the *i* exchanged for *e*.

Its is a possessive, irregularly formed from *it*.

That was, originally, a true form for the neuter singular, of which *t* was the sign, and was declined, in the Anglo-Saxon, as fully as the word *he*.

What was the nominative neuter of *who*, the *t* being the sign of the neuter gender, as in *it*.

Which is a compound word, compounded of the two words, *who* and *like*, as will appear by comparing it with the same word in different kindred languages. Thus, Anglo-Saxon, *hwile*; Old Frisian, *hwelik*; German, *welch*; Lowland Scotch, *whilk*; English, *which*.

Such is a compound word, as will appear from comparing the following:—Old Saxon, *sulic*; Anglo Saxon, *sweic*; German, *sosch*; English, *such*.

Junior Division.

Perform Exercise No. XIII., which will be found in the April number for 1853, page 159.

Senior Division.

Point out the errors in the following sentences, and state why they are so:—

John and Charles is coming to-morrow. Him and his brother is to take tea at our house. George and me expected them yesterday. The ships of the combined fleet has entered the Black Sea. The whole of the cargoes are lost. The number of inhabitants in London are considerably upwards of two millions. Every one of the copies are sold. At the late fire in Cheapside every one of the books were saved.

If we look through nature we shall find that the happiness of organized beings consist in the accomplishment of the end of their existence.

It is by means of the nerves of sensation that constant communications from all parts of the body to the brain is carried on.

The buildings of the institution has been en-

larged. My sister, as well as my brother and me, are daily engaged at our respective occupations. An immense shoal of herrings were caught by the fisherman. In religious matters every man must answer for themselves to the Searcher of Hearts. Both him and his clerk were present when her and I called. Who did you see at the grocer's? An assistant; he who served us yesterday. Who have I in heaven but thee? No person should be censured for being careful of their reputation. The remnant of the people were persecuted.

MATHEMATICAL CLASS.

QUESTIONS FOR SOLUTION.—XII.

(a) 13. Thirty-seven boys have each 11 nuts. How many have they together?

(a) 14. Twenty seven marbles between George and Henry, so that George shall have eight times as many as Henry.

(a) 15. A horse and harness are together worth £180: the horse is worth five times the value of the harness. What is the value of each?

(a) 16. A, B, and C, have, together, 72 marbles, of which A and B possess half, and B and C two-thirds. How many has each?

(b) 17. Given, $x + y = 15$, and $x + xy = 60$, to find x and y .

(b) 18. Required, the solid content, in feet, of a cistern, 6 feet long, $2\frac{1}{2}$ feet deep, and 3 feet wide.

(b) 19. Required, the above in imperial gallons.

(b) 20. Also, the length of its greatest diagonal.

(b) 21. What is the content of a square, whose diagonal is 124 feet?

(c) 22. What two numbers are those whose sum equals 25, and the sum of their cubes, 8,125?

(c) 23. A plank, whose specific gravity is .550, length 20 feet, breadth 11 inches, and thickness 3 inches, is poised on a fulcrum at a point 3 feet from one end by a block of granite, the specific gravity of which is 2,662, which is suspended by a rope weighing 6 ounces. The weight and solid content of the granite is sought.

(c) 24. What is the circumference of an ellipse, whose axes are 80 and 60 feet respectively?

(c) Required, the diameter of a 68-pound shot, whose specific gravity is 7,248.

PHONETIC SHORT-HAND CLASS.

SECOND LESSON.

1. By way of an introduction to this lesson, read the article on the "Advantages of Short-hand," commencing on page 13 of the "Manual."

2. Read and study the remarks on the "Long Vowels" on page 29 of the "Manual."

3. Read remarks on the "Long Vowels" on page 11 of the "Instructor;" read aloud the exercise on the same page, and afterwards transfer it to your "Copybook."

4. Study the "Method of Placing the Vowels" on page 31 of the "Manual;" read aloud, several times, the exercise on page 30, and afterwards copy it.

5. Read and copy, several times, Exercises 6 and 7 in the "Instructor."

6. Write out with ink Exercise 8 in the "Instructor," and forward it to us for correction by the 18th instant.

7. Between the 18th and the end of the month, re-copy in your book, with ink, all the exercises in this and the preceding lesson.

8. Endeavour to repeat, without your books, the consonants and vowels in their natural order. Remember that only daily practice will secure proficiency.

GEOGRAPHICAL CLASS.

In the present day, when our friends are leaving us by thousands to find their future home in distant lands, endearing those lands to our hearts,—when nations unknown to our fathers are rising into political and commercial importance,—no one can afford to be ignorant of geography; besides, "Tis pleasant, through the loopholes of retreat, to peep at such a world" as this. With youthful and ardent souls, "resolutely determined on self-instruction and mental improvement," we trust the task of making ourselves familiar with the abodes of our fellow-men "all round the wrekin" will prove delightful.

Allow us to commence our labours with the following as our

EXERCISE No. 1.

1. What is the general shape of the earth, and what evidences have we that it is of that shape?

2. What is its exact shape? State the cause of that particular form, and what term is used to designate such a body.

3. Give its mean circumference and diameter; its equatorial circumference and diameter, and its polar diameter.

4. What is the earth as a heavenly body? State the cause of day and night, and the cause of the seasons.

* * Any subscribers are at liberty to enter this and the other classes. For "Rules," &c., see our last number.

The Societies' Section.

[REPORTS OF MUTUAL IMPROVEMENT SOCIETIES.

Mechanics' Institute, Dublin.—The Literary and Debating Society in connexion with the Dublin Mechanics' Institute was established in February, 1853, with the view of affording the members the opportunity and means of self-culture and mutual improvement. Its meetings are held every Wednesday evening, when a question of historical or popular interest is formally discussed, and premiums are awarded at the conclusion of each quarter for proficiency in debate,

the opinion of the members being taken by ballot. Papers or essays are occasionally read by members of the society, and their general character and tendency may be judged of by the titles of a few, which I select at random:—On "Commerce, as an Agent of Civilization;" on "Music and its Influence;" on "The Influence of the Fine Arts on Society;" &c. Having presided as chairman during the last six months, I am enabled to bear testimony to the decided success which has

crowned the labours of the members. Our numbers are increasing, and the character of our society has rising in public estimation. The debates have been conducted with good temper and a courteous bearing; while the extent of general reading and intellectual attainments displayed by the members, and the ability with which each question was treated, were matters for my unfeigned admiration. Nor can there be a more interesting and instructive spectacle, or one which is a surer indication of our social progress, than to see a large number of young men, of every shade in politics and of all religious denominations, linking themselves together in a friendly bond of union, and bending their energies to the noble task of mutual improvement. They feel, to a man, that this is an age of great mental activity, and that it is their duty to develop and invigorate every faculty of their nature to its utmost power, that they may keep pace with the rapid and mighty advances which mind is making around us throughout the civilized world. When such is the spirit that animates my fellow-members, I need scarcely add that our literary and debating society has been a triumphant experiment.—J. P. B.

Edinburgh Tusculan Society.—This society recently commenced the duties of another session in their usual place of meeting, No. 6, York-place, when Mr. Henry Kilgour, one of the vice-presidents, delivered an introductory address, and in an earnest and impressive manner urged upon the members the necessity of entering the arena of the society in the spirit of perseverance, of wisdom, and of brotherly geniality. He then pointed out the advantages to be derived from a connexion with such a society, the duties devolving upon members, and the manner in which those duties should be discharged. After a cordial vote of thanks to Mr. Kilgour for his address, the meeting proceeded to the election of office-bearers for the ensuing year, when Mr. W. W. Stephens was elected president; Messrs. J. Kerr and J. Robertson, vice-presidents; Mr. Andrew Fleming, secretary; and Mr. James Cowan, treasurer.

The Tusculan Society was instituted in 1822, and, besides the discussion of moral, social, philosophical, political, and literary topics, and the reading of essays, it devotes every third meeting to the discussion of undetermined legal questions. Many gentlemen of considerable eminence at the present day have been connected with this society, and no doubt their distinction may, in some degree, be attributable to the impulse given to their progress by their desire to keep pace with or outstrip their fellow-members. At all events, one of our works of legal authority consists of the amplified and corrected essays read by the talented author while a member of the society.

The society is in a very healthy and flourishing state, the number of members at present on the roll being twenty; and no less than four gentlemen at the first meeting lodged applications to be admitted members, accompanied by the usual recommendations.—J. C.

Edinburgh Young Men's Association, and British Controversialist Society.—On the evening of Tuesday, the 10th of January, at the request of a number of his friends, consisting of members of the above societies and others, a soiree was held in Mr. Sinclair's Temperance Hotel, 11,

Waterloo-place, Edinburgh, in honour of Mr. Thomas Usher, at present chairman of the former of these societies, and lately president of the latter, with a special view to the acknowledgment of his great exertions on behalf of both of these societies, and in connexion with a series of public lectures now being delivered under their auspices. The chair on this occasion was occupied by Mr. William M'Lean. In the course of the evening the chairman, after having addressed both the meeting and Mr. Usher individually in very eloquent and touching terms, presented the latter with a handsomely-bound copy of the "Critical and Historical Essays of the Right Hon. T. B. Macaulay," as a mark of the esteem in which Mr. Usher is held by the members of these societies. Mr. Usher replied in neat and appropriate terms. In the course of the evening able addresses were also delivered by Mr. William Danks and Mr. James Cowan, and an impressive and stirring appeal on behalf of earnestness in intellectual cultivation by Mr. James Geddes. The addresses were agreeably interspersed with songs and conversation. The entertainment gave great satisfaction, having been provided in Mr. Sinclair's usual unexceptionable style.—A. A.

Airdrie Young Men's Moral and Intellectual Improvement Society.—The members of this society held their usual social meeting in the Wellwynd Session House, on the evening of Thursday, the 29th of December. Mr. William Hatton, president of the society, occupied the chair; and in his opening address he traced the early career of the society, adverting with great feeling to the separation which had taken place amongst the early members, some of whom have already closed their earthly career; others have crossed the Atlantic and Pacific to push their fortunes in a new world; while two of their number were now pursuing their studies in the University of Edinburgh, and a third studying chemistry in the University of Glasgow. He concluded by urging the members to renewed diligence in the good work of mental improvement. The remainder of the evening was passed in a very agreeable manner, songs and recitations being given, and the intervals filled up with services of fruit, &c.—W. B., Secretary.

London.—Tottenham Court Chapel Young Men's Association.—The object of this association is the religious and intellectual improvement of its members by means of lectures, essays, classes, and a library. It has only been in active operation nine months, during which time seven lectures and twenty-five essays have been delivered, embracing religion, science, history, biography, and philosophy; motives to reading and study have been supplied, and opportunities for friendly discussion afforded. Notwithstanding the intervention of the summer months, always unfavourable to the working of these institutions, it closes the year with forty-three members, the number it commenced with; and the members in many cases have found, "That, as iron sharpeneth iron, so doth the countenance of a man his friend."

Hoddesdon and Broxbourne Mutual Improvement Society.—This society, which was only established last Midsummer, originated amongst a few young men who felt desirous of aiding each other in their intellectual improvement, and were desirous of forming a library of standard works and taking in the leading periodicals of the day.

The committee of the boys' National School kindly granted the use of their room, and the Rev. R. W. Morice, incumbent, consented to become the president of the society. It has succeeded far beyond the most sanguine expectations of its originators. It already numbers upwards of sixty members, has a library of more than sixty volumes, and takes in ten or twelve of the leading periodicals. One night per week is devoted to the teaching of singing, one to discussions, and another to lectures, &c.

A soiree of the members and friends of the society was held on Tuesday, January 3, when nearly one hundred and thirty sat down to a good tea, during which some of the members played several lively airs on bass viol, violins, and harp, &c. After tea the president opened the proceedings by expressing his gratification at seeing so many happy faces assembled at the commencement of a new year, and pointed out the objects and advantages the society presented to the young men of the neighbourhood.—The Rev. J. E. Turner addressed the meeting, and expressed his admiration of the broad and liberal principles on which the society was founded, and trusted they would be able to raise a superstructure proportionably secure and useful.—Mr. C. Whitley, Jun., addressed the meeting on the social, moral, and intellectual advantages of the society.—Mr. B. Williams pointed out the advantages the society offered to those whose education had been neglected.—S. Underwood offered a few remarks on the adaptation of Mutual Improvement Societies to meet the wants of the working classes at the present day, and alluded to the influence of the press, as not only the disseminator of knowledge, but becoming the teacher of the arts and sciences. He also referred to the discussion class, as not the least interesting or important feature of the society, enabling the members to exercise their mental faculties and give intelligent reasons for the opinions they might hold. The passing of a vote of thanks to the chairman, and the singing of the national anthem, terminated the interesting proceedings of the evening.—S. U.

Bristol.—*Cooper's Hall Mutual Improvement Society.*—The fourth annual soiree of this society was held on Tuesday evening, December 27, 1853, at the hall, in King-street. Although the weather was most unfavourable, upwards of two hundred friends and members were present. It may be remarked, that a pleasing feature of this society is the large number of lady members. After tea the chair was kindly taken by the Rev. J. P. Ham, this post being vacant by the lamented decease of the founder and president of the society, Mr. E. H. Matthews. After a congratulatory and encouraging speech from the chairman, addresses and recitations were given by the following members:—Mr. J. Stoaite, "The Painter of Seville;" Mr. Spencer, "Conversation between Miss Ophelia and St. Clair on Slavery, from 'Uncle Tom's Cabin.;" Mr. Taverner, on "Oliver Cromwell;" Mr. Pillers, on "Temperance"—(this was a long speech, after the style of Gough, the American orator: it was delivered with very great effect, and greeted with immense applause); Mr. T. F. Osborne, on "Freedom of Thought." Addresses were also delivered by Mr. Butcher, Mr. Powell, and a concluding one by the chairman. These recitations and addresses were interspersed with appropriate songs, glees, &c., with piano accom-

paniments. This part of the entertainment was efficiently conducted by Mr. J. H. Mathias, a member about to sail for Australia. A prize, consisting of the first three volumes of the *British Controversialist*, was awarded to Mr. D. A. Peachey for an essay on "Woman—her Social Position, Rights, and Duties." The essay was proposed, and the books presented, by Mr. Osborne.—AUGUSTUS.

Merion Literary Society.—The third annual soiree of this society was held at Llandrillo, on the 22nd of December. Deputies met, at one o'clock, for the purpose of inquiring into the state of the union. It appeared, from statements made by the deputies of the different branches, that the progress in every respect far exceeded the most sanguine hopes of its members. This is another proof of the expediency of literary unions. This union has been organised under great disadvantages; but many difficulties have been surmounted, and a manuscript magazine is established as a medium of communication between the different branches. If we have not misconceived the principle of these societies, we do not hesitate in pronouncing these unions as absolutely necessary to the permanent stability of literary societies among the working classes. It widens the field of competition, which is allowed to be one of the great characteristics of our age. It also tends to elevate the social character of an important class of the community. At three o'clock about three hundred sat down to refresh themselves with the cup "that cheers but not inebriates;" and at five o'clock the party was greatly augmented, when the president of the union, the Rev. L. Edwards, M.A., Bala, was called to the chair. The chairman expressed his cordial approval of the object of the society, which is, to raise the moral and intellectual character of the working classes—the young especially. He thought there was nothing to be feared from the elevation of our young mechanics, and he encouraged all to renewed exertions in self-improvement. In the course of the evening addresses were delivered on the following subjects:—"The Adaptation of Mutual Improvement Societies to the Present Want of the Principality;" "Morality;" "The History of Music;" "The Advantages that would accrue to the Welsh from Learning the English Language;" and "The Elevation of the Working Classes." Prizes were awarded to successful competitors on several subjects. The proceedings of the evening were enlivened by glees, sung by the choirs of the different branches.—E. I. (Bala).

Hull.—*Young Men's Mutual Improvement Society.*—On Thursday evening, January 5, a tea meeting was held, in the Mechanics' Institution, by the members and friends of this society, for the purpose of affording them an opportunity of taking leave of the late president, the Rev. W. J. Stuart. The room was wellfilled. The chair was occupied by Thomas Sykes, Esq., and numerous instructive and impressive addresses were delivered by ministers of various denominations and other friends.

Southampton Mutual Improvement and Friendly Educational Society.—The annual soiree of this society was recently held at the National School Room, St. Michael's-square, and, notwithstanding the inclement state of the weather, was numerously attended, and the even-

ing's entertainment gave great satisfaction to all parties. The chair was occupied by Mr. Alderman Park, and addresses were delivered by several members, interspersed by recitations, and the performance of several pieces of music by a band under the leadership of Mr. A. Hillier. Several glees were also sung under the direction of Mr. F. Williams, which were highly applauded. The report of the committee, read by the corresponding secretary, showed that the society, which was established in the beginning of the year 1848, continued to receive a large amount of support from the young men belonging to the town, especially from the industrious classes; and that although its financial operations were not very extensive, from the subscription being limited to 1d. per week, still a library of no less than seven hundred useful books had been accumulated; and that, in addition to a weekly lecture or discussion, the members enjoyed the advantage of discussion and music classes. A great impetus had been given to the cause during the year by the amalgamation of the Mutual Improvement and Friendly Educational Societies, and the books showed that the number of *bond fide* members was one hundred and ten, and that the balance in hand at the termination of the year was £1 13s. 6½d., the arrears of subscription due from members being much more than sufficient to meet any outstanding liability. Sir A. E. Cockburn, M.P. for the borough, and Mr. Alderman Park, were announced as annual subscribers to the funds; and the committee's report concluded with an earnest appeal to all young persons to connect themselves with the institution, which was almost exclusively self-reliant, and from which the greatest amount of good was anticipated. The Rev. Archdeacon Wigram was announced to give the opening lecture of the eleventh (half-yearly) session, on "Mental Discipline, a Source of Intellectual and Moral Power."

Walthamstow Mutual Improvement Society.—The annual meeting of this society was held on Monday, the 9th of January, in the lecture room, Wood-street. After tea the chair was taken by the Rev. W. H. Hooper. The secretary read the report, which gave a very encouraging account of the result of the meetings, and spoke of the progress of the institution being beyond the brightest hopes of its friends. The financial statements showed a balance in the hands of the treasurer. During the evening, addresses and recitations were delivered by Messrs. Edmund Fry, E. Clarke, T. W. Talbot, W. H. Smith, E. J. Mantz, and other gentlemen. The meeting broke up at ten o'clock, all present apparently having spent a very agreeable evening. A manuscript magazine

has been established, and is published and circulated once a month, each number consisting of about fifty pages.—W. B. W., Sec.

Monkton Young Men's Society.—The second annual soirée given by the members of this society took place in the parish schoolroom of Monkton on the evening of the 30th of December. The room, which was fitted up for the occasion, was all but crowded, nearly two hundred being present. The chair was taken, at half-past seven o'clock, by the Rev. Dr. Lawrie, minister of the parish, supported by the Rev. J. Forbes from Ayr, and Mr. A. Fleming, B.A., from Troon. The chairman rose, and in a few introductory remarks said that it gave him very great pleasure to be present at the second annual soirée of the Monkton Young Men's Society and to preside on the occasion. He was happy to see such a numerous assemblage come forward to give the young men encouragement in their annual entertainment.—Mr. Fleming, after the company had partaken of a service, was introduced by the chairman to the meeting, and gave a very eloquent address, on the necessity which exists at the present day for young men improving their minds and storing them with useful knowledge.—After a few select songs, the company having been regaled with another service, the chairman introduced Mr. Forbes to the meeting, who rose and delivered an excellent address, from Proverbs vii. 7, "And behold, among the youths I perceived a young man void of understanding." After the usual complimentary votes the proceedings terminated.

Northern Literary and Discussion Society.—The first annual soirée of this society was held on Wednesday, the 4th instant, at the Crown Temperance Hotel, Grey-street, Newcastle. After tea Mr. Middlemass was called to the chair, and addressed the meeting at some length on the advantages to be derived from societies of this kind in fitting young men for life, by promoting the exercise of their reasoning powers; and he maintained that self-education and self-improvement was more honourable, and more to be depended upon, than either sectarian or state education. Mr. Cariss (the secretary) enlarged upon the facilities afforded by Debating Societies for acquiring information, and stated the position of the society, which appeared very prosperous, it only having been in existence some six months, whilst the number of its members had more than doubled. The remainder of the evening was devoted to harmony and amusement. Messrs. Leybourne, Bell, and Coulson (friends of the society), and Messrs. Gilbert, Cooke, and Wight (members), gave some very excellent songs, and Mr. Carr and Mr. Young gave recitations in a manner worthy of eulogium.

Literature.

LIST OF NEW BOOKS,

ON EDUCATIONAL, LITERARY, AND SCIENTIFIC SUBJECTS.

Abbott On Law relative to Merchant Ships, 9th ed., 32s.
Acaster's Solitary Musings, a Poem, 5s. 6d.

Adcock's Engineer's Pocket Book, 1854, 6s.
Alison's History of Europe, People's Ed., vol. 3, 4s.

- Arthur's Successful Merchant, 11th ed., 2s. 6d.
 Balder, a Poem, by Author of "The Roman."
 Baynes's Essay on New Analytic of Logical Forms, 4s.
 Bell's Ed. of British Poets—"Dryden, vol. 1," 2s. 6d.
 Binney's Is it Possible to make the Best, &c., n. ed., 1s. 6d.
 — Sir T. F. Buxton, &c., n. ed., 1s.
 Bohn's Brit. Classics—"Addison's Works, vol. 1," 3s. 6d.
 — Clas. Library—"Tacitus, vol. 1, Annals, trans., 5s.
 — Illust. Library—"Howitt's Calendar of the Seasons," 5s.
 — Standard Library—"Goethe's Novels and Tales," 3s. 6d.
 Book of Celebrated Poems, illust., 15s.
 Bromby's (C. H.) Lecture on Education, 4d.
 Brown and Martin's Pocket English and French Dictionary, 2s. 6d.
 Callery and Yvan's Insurrection in China, 3rd ed., 7s. 6d.
 Cartaphilus, Chronicles of, ed. by Hoffman, vol. 2, 21s.
 Cassell's Latin Grammar, by Andrews and Stoddard, 3s. 6d.
 — Pronouncing German Reader, 1s. 6d.
 Census of Great Britain, 1851—"Religious Worship," 1s.
 Chalybæus's Historical Development of Speculative Philosophy, translated, 10s. 6d.
 Chaloner's (P.) Poems, 4s.
 Ciceronis Opera Selecta, 3rd ed., 3s.
 Cockayne's (M. S.) Stories of Remarkable Men, 5s.
 Cooper's (C.) Decimals and Decimal Coinage, 1s.
 Day (W.) On Punctuation, 6th ed., 1s.
 Dickens's Child's History of England, vol. 3, 3s. 6d.
 Diaseli (B.) a Literary and Political Biography, 15s.
 Dod's (C. R.) Peerage, Baronetage, &c., for 1854, 10s. 6d.
 Doubleday's (T.) The True Law of Population, 3rd ed., 10s.
 Dun's Veterinary Medicines, 10s.
 Duncan's Sacred Philosophy of the Seasons, 4 vols., 18s.
 Eclipse of Faith, a Defence of, by its Author, 5s. 6d.
 Edgeworth's (Miss) Parents' Assistant, n. ed., 1 vol., 3s. 6d.
 Ellenberger's (J. L.) Course of Arithmetic, 5s.
 Encyclopædia Metropolitana—"Stoddart's Universal Grammar," 3rd ed., 5s.
 English Flower Garden, vol. 2, 14s.
 Evelyn's Diary, n. ed., vol. 3, 6s.
 Far Off; or, Africa and America Described, part 2, 5s.
 Farrar's (Rev. J.) Ecclesiastical Dictionary, 6s.
 Flowers from Garden of Knowledge:—Days, Months, Seasons, 1s.
 Foster's (C. J.) Elements of Jurisprudence, 5s.
 Frontier Lands of Christian and Turk, 3rd ed., 2 vols. 28s.
 Giles's (Dr.) First Lessons in Classical Mythology, 9d.
 Gilson's (A.) Czar and the Sultan, 3rd ed., 1s.
 Gleig's School Series—"Hughes's Child's First Geography," 9d.
 Golovine's (J.) Caucasus, with map, 4s.
 Gorrie's Illustrations of Scripture from Botanical Science, 3s. 6d.
 Goosse's History of Rivers of the Bible, 2nd ed., 5s.
 Grammar School Classics—"Ovid, Notes by Paley," 5s.
 Handbook of Familiar Quotations, n. ed., 5s.
 Herbert's Works, Prose and Verse, by Willmott, illust., 5s.
 Herdman On Curvilinear Perspective of Nature, 12s. 6d.
 Harvey's Rhetoric of Conversation, 6s.
 Hill and Cornwallis's Essays on Juvenile Delinquency, 6s.
 Hitchcock's Outline of Geology of Globe, 7s. 6d.
 Horace, Life of, by Dr. Milman, n. ed., illust., 9s.
 Howell's Select Bookcase—"Modern Spirit Manifestations," 1s.
 Hughes's (W.) Bible Maps, 5s.
 Ibberson's (G.) Woollen Manufacturer's Guide, 5s.
 Johnston's Hand Atlas of Classical Geography, 21s.
 Jones's (W.) Poems, 16mo., 3s. 6d.
 Karr's (R. M.) Action at Law, 10s.
 Keddies's Cyclopædia of Literary and Scientific Anecdotes, 5s.
 Knight's (C.) Once upon a Time, 2 vols., 10s.
 Kirby's (M. and E.) Stories from the Classics, 3s. 6d.
 Laxton's Builders' Price-Book, 1854, 4s.
 Leonard's Pocket Gazetteer of England and Wales, 12s. 6d.
 Levizao's French Dictionary, 15th ed., 6s. 6d.
 Library of Health—"Johnson's Principles of Homœopathy," 1s. 6d.
 London Catalogue of Periodicals, Newspapers, &c., 1854, 1s.
 London and Provincial Medical Dictionary, 1854, 7s. 6d.
 Lyndall's Business as it is and as it might be, 1s.
 Markham's History of England, Questions on, n. ed., 1s.
 Martin's Intellectual Reading Book, 2s. 6d.
 Maurice's (Rev. F. D.) Theological Essays, 2nd ed., 10s. 6d.
 Michelsen's Ottoman Empire and its Resources, 2nd ed., 7s. 6d.
 Molynaux's (W.) Poems, crown 8vo., 5s.
 Moore's (T.) Memoirs, &c., edited by Russell, vols. 5 and 6, 21s.
 Moorsom on Laws for Admeasurement of Tonnage, 15s.
 Murray's Brit. Classics—"Goldsmith's Works, vol. 1," 7s. 6d.
 — Hand Book for Travellers in Greece, n. ed., 15s.
 — Railway Reading—"Beauties of Byron," 3s.
 National Illustrated Library—"Pope's Poetical Works, vol. 4," 2s. 6d.
 Naturalist's Poetical Companion, 3s. 6d.
 Neuman and Beretti's Pocket Spanish Dictionary, n. ed., 6s.
 Nicholson's (A.) Treatise on Vegetable Diet, 6d.
 Oliphant's Russian Shores of the Black Sea, 2nd ed., 14s.
 Orr's Household Handbook—"Etiquette," 6d.
 Outlines of the History of Greece, vol. 1, 1s. (Weale.)
 Parlour Bookcase—"A History of China," 5s.
 Pereira's Selecta à Præscriptis, 12th ed., 5s.
 Phillips's Guide to Geology, 4th ed., 5s.

Pillans's Elements of Physical and Classical Geography, 4s.
 Plurality of Worlds, an Essay, 8s.
 Porter's (Major) History of the Crusades, 5s.
 Ranking's Abstract of Medical Sciences, vol. 18, 6s. 6d.
 Read's Characteristic National Dances, 21s.
 Reid's (H.) Principles of Education, 5s.
 Rivero and Tschudi's Peruvian Antiquities, illust., 12s.
 Roche's (A.) Les Poètes Français, 4th. ed., 6s.
 Robertson's History of the Christian Church, 12s.
 Ryde and Donaldson's General Text Book for Architects, &c., 28s.
 Schaff's (P.) History of the Apostolic Church, trans., 10s.
 Shakspeare, Stratford Edition, ed. by Charles Knight, vol. 1, 1s.
 Shaw On the Law of Bankers' Cheques, n. ed., 6s.
 Shipmaster's Guide, n. ed., 2s. 6d.
 Singer's (The) Pocket Book, 1854, 1s.
 Small Books on Great Subjects—"On the State of Man subsequent to Christianity, part 4, 4s. 6d.
 Smedley's Dramatic Poems on Scriptural Subjects, 5s.
 Smith's Dictionary of Greek and Roman Geography, vol. 1, 36s.
 Smith's (W.) History of Greece, illust., 7s. 6d.
 Southey's (R.) Poetical Works, vol. 6, 3s. 6d.
 Statutes at Large, 16 and 17 Victoria (Pickering's), 31s. 6d.

Stories from History of England, 15th ed., 2. 6d.
 Strickland's Lives of the Queens of England vol. 1, 7s. 6d.
 Thiers' History of French Revolution, n. ed. vol. 1, 6s.
 Tilsley's (H.) New Stamp Acts, &c., 5th ed., 8. 6d.
 Todd's (Rev. J.) Daughter at School, fc. 8vo. 2s.
 Traveller's Library—"Macaulay's Speeches on Parliamentary Reform," 1s.
 Trollope's (Rev. E.) Illustrations of Ancien Art, 25s.
 Turkish Alphabet, by Brough and Hine, squae, 1s.
 Turkish Question, 12mo., 2s.
 Waller's (J. F.) Poems, 5s.
 Watson's (W.) Dialling Diagrams, 1s.
 Wellington's Speeches in Parliament, by Colonel Gurwood, 2 vols., 42s.
 White's Natural History of Selborne, edited by Wood, illust., 5s.
 White's Poetical Works and Remains, n. e. l., 5s.
 Wilkinson's Popular Account of the Ancient Egyptians, 2 vols., 12s.
 Williams's (Rev. C.) Alps, Switzerland, &c. illust., 7s. 6d.
 Wright's (T.) Wanderings of an Antiquary, 8s.
 Xenophon's Anabasis for Schools, by Hardy and Adams, 4s. 6d.
 Young Naturalist's Library—"Nests and Eggs of Familiar British Birds," 1s.
 Young's (S.) System of Practical Arithmetic, 6th ed., 3s. 6d.

LITERARY INTELLIGENCE.

The memoirs of George Sand, with the title of "Ma Confession," are expected.

M. Guizot is completing his collection of memoirs relating to the History of England.

Charles Knight is now a constant contributor to "Household Words," and has been so for a long time. He has just published a pleasant collection of essays, under the title of "Once upon a Time," from which it appears that he began life as a newspaper editor in his native town of Windsor.

Mr. James Silk Buckingham has announced that he is about to undertake his last literary labour. It is a series of political and social tracts.

The Rev. Peter Brown, of Wishaw, has collected a quantity of unpublished materials with reference to Oliver Cromwell's visits to Scotland, and the fruits of his researches, it is said, will soon be given to the world.

The basis of the copyright convention between France and Spain is, that the press of neither country shall publish the original works of the other; and a stop is put to the trade carried on between Paris and America in Spanish books, and between Brussels and Madrid in French books.

Lamartine's monthly periodical, the "Civilisateur," has been purchased by Messrs. Mires and Milhand for 100,000fr. and 26,000fr. a year. Lamartine is still to edit it. A society, with a capital of 450,000fr., has been formed for purchasing his

complete works, during his lifetime and after his decease.

The elder Didot, the celebrated Parisian printer, has just died, at the age of 73.

M. Armand Bertin, the chief editor of the "Journal des Débats," was struck by apoplexy on the 12th ult., and died immediately.

The philologist, Mitscherlich, the Nestor of the German schools, died at Göttingen on the 6th inst., in the 94th year of his age.

Two new serials have appeared in Glasgow, "The Young Man's Magazine," the organ of the Young Men's Christian Association, and "The Glasgow Miscellany," said to be under the editorial superintendence of a popular young poet of that city.

The total number of compositions lodged with the agents of the Burnet Theological Prize Fund for the munificent prizes of £1,800 and £600 for the two best essays in support of the truth of christian revelation is 204. They have come from all parts of the world, even from the United States, and, as may be readily imagined, are of all shapes, sizes, and qualities. Eleven are under 20 pages in extent, 19 under 50, 28 under 100, 17 under 150, 13 under 200, and 116 above 200. The examiners are to receive £500 for investigating them *se-riatim*; and when the delicacy and difficulty of their duties are taken into consideration, their remuneration will not appear at all excessive.

NOTICES OF BOOKS.

The Evidences of Christianity, as exhibited in the Writings of its Apologists down to Augustine. By W. J. Bolton, of Gonville and Caius College, Cambridge. Cambridge: Macmillan and Co.

In the year 1777 one John Hulse, of Elworth, in the county of Chester, clerk, in his "last will and testament," directed that "certain rents and profits (now amounting to about £100 yearly) be paid to such earned and ingenious person, in the University of Cambridge, under the degree of Master of Arts, as shall compose for that year the best dissertation, in the English language, on the Evidences in general, or on the Prophecies or Miracles in particular, or any other particular Argument, whether the same be direct or collateral proofs, of the Christian Religion, in order to evince its truth and excellence;"—the essay that now lies before us is that to which this prize was awarded in the year 1852. This essay consists, for the most part, of carefully selected and well arranged extracts from the writings of the apologists for Christianity during the first four centuries of its existence, and is the result of not a little labour and thoughtfulness. It does the writer great credit, and will be especially valuable as a work of reference.

On Solid Reading and its Advantages. A Lecture to Young Men, by Dr. McKerrow, Manchester. London: Jackson and Walford.

This is a solid lecture on a solid subject. The best recommendation we can give it will be the following outline of the way in which our author treats his subject:—"I. What we ought to read: (a) works of history; (b) treatises on philosophy; (c) books of poetry; (d) works on religion. II. How we ought to read: (a) with attention; (b) with regularity; (c) with reflection; (d) with candour. III. Why we ought to read: (a) the love of reading is fitted to preserve us from folly; (b) the perusal of good books is a most beneficial exercise; (c) because by acquiring knowledge we may be useful to others."

List of Scripture Lessons for Sunday Schools, 1854. 2s. per hundred.

Notes on the Scripture Lessons. 1d. per month.

The Sunday School Teacher's Class Register and Diary, 1854. Price 1s. 4d.

The Bible Class Magazine. 1d. per month.

The Union Magazine for Teachers. 2d. per month.

London: Sunday School Union.

We cheerfully draw the attention of such of our readers as are engaged in Sunday school teaching to these valuable "aids" to the efficient performance of their work. They have all been prepared by a committee of practical and experienced teachers, who, in addition to the prosecution of other plans of usefulness, have undertaken the publication of such works as those now before us. The "List

of Lessons for 1854" may be regarded as an acknowledgment of the importance of a systematic course of instruction; while the "Notes" are designed to enable persons with limited means to conduct such a course with intelligence and ease. In these "Notes" we have no ready-made Lessons nor dogmatic precepts; but they contain what is far better—explanatory remarks and suggestive hints. The "Class Register and Diary" is a useful and well got-up book, that should be in the hands of every diligent teacher; and the magazines are admirably adapted for those for whom their titles indicate that they are designed.

The Homes of the People. An Essay, by W. Green. London: Tweedie.

This is the production of a working man; hence we gladly notice it, although in itself it does not present many claims for general circulation. The writer of the Essay believes that the elevation of the working classes is retarded by drunkenness and other evils over which they have control; and he earnestly counsels them to vigorous efforts in moral discipline and self-culture. Addressing his fellow-artizan, he says:—"The God who gave you an intellect intends you to use it. If you argue that you have no capacity to receive instruction, I must be plain with you, and tell you that it is an idle excuse. As an illustration, we will suppose you and I have each a piece of land equally fertile. I dig and weed mine; you neglect yours: mine shall grow flowers or vegetables, while yours produces nothing but weeds. Would it be fair or honest to say your land was inferior to mine? So it is with the human intellect; it wants cultivating, and must be looked after if it is to bring forth anything but rank weeds. The writer of this never went to any but a sabbath school. He bought books, and spent his spare time reading those books instead of in a public-house; and his best advice to the labouring classes is, Get knowledge, which is power."

Stuyvesant; a Franconia Story.

Caroline; a Franconia Story.

Agnes; a Franconia Story.

London: Ward and Co. Price 2s. each.

These are delightful "story-books" for boys and girls, and may even be read with interest and profit by "children of a larger growth." They are written by James Abbott, and in his best style; they are full of interest, while their tendency is decidedly moral and beneficial.

Youthful Development. By Samuel Martin. 2nd Edition. London: Ward and Co. Price 2s. 6d.

We have here twelve discourses to youth, classified according to their character. They are the productions of one who is well known in the metropolis as a friend to young men. They are worthy of thoughtful perusal.

European Philosophy.

BY THE AUTHOR OF "THE ART OF REASONING," "RHETORIC," &C.

IN pre-European times Religion and Legislation held the place of philosophy. Then the relations of man to the superior intelligences who govern, or are supposed to govern, the world, the motives which ought to constitute the basis of human self-hood, and the moral and social duties of life, received their solutions from these sources. Religion defines moral guilt; Legislation determines social criminality. The former teaches those dogmatic *maxims* which ought to be adopted by each individual as the rule of his inner life; the latter imposes upon the members of the social state those *laws* to which the external conduct of each citizen must be conformed. In many cases we find these powers in friendly alliance; Religion prescribing rituals, formulas, and external observances, as well as promulgating laws regulative of daily life and its affairs; Legislation adding its imperative mandate enjoining submission, adjudging and exacting penalties for transgression. Often the regal sovereignty and the priestly office were vested in the same sacred personage, and then Religion and Legislation became identical. In the childhood-epoch of the race, so long as the intellect remained merely or chiefly receptive—and, in the East, all the circumstances which environed man were such as to cultivate this state of mind—subordinateness was indispensable to tranquillity and progress, and hence this state of matters was highly necessary. Material wants are loudest and most irresistible in their demands for gratification; these, therefore, claim man's earliest and most earnest care; and there is as little leisure as inclination to trace the pathway of speculative thought. Unfortunately too, when our tastes and appetites are unstintedly indulged, the higher nature of man is often held in abeyance, or else governed by his lusts, the nobler aspirations are checked in their upward flight, and human progressiveness in good ceases. Wherever Religion and Legislation co-exist the rude and primary germs of philosophy may be found. Deity, with its resulting ideas—in Physics, causation,—in Morals, obligation, involves, besides, a system of Practices, and the idea of retribution; Law, with its consequents, duty and punishment—necessitate the assumption of certain principles of action, *i. e.*, a Metaphysic. Veneration invents symbols by which God may be forth-shadowed, and the ideas of the Illimitable and Eternal may be embodied; causation is developed from the reflective survey of nature and its changes; moral obligation emerges from our views of our relations to "The Cause of causes;" the notion of future retribution succeeds to that; and practical morality, as well as the potency of law, depend for the notion of their bindingness upon the before-mentioned precedents. But man feels within himself desires in opposition to law and religion, power to disobey their precepts and disregard their mandates, and herein finds an incentive to reflection, an inclination to question his own nature regarding its inherent powers, its disposition, and its relations to those great pulsations of effectual power which originate within the dim-lit chambers of the intellect the idea shadowed forth in that multi-significant monosyllable—God. "This effort of reflection is named the act of *philosophizing*."

In Oriental nations those parties who had received culture, and knew the blessings it conferred upon the soul, feeling the gratefulness of power, seem to have yielded to the

natural tendency of the mind when exposed to extraordinary temptations, and to have striven by all possible means, however selfish, to retain their hold of the reins of government—their tenure of supremacy. Ignorance, acted upon by external power, authority, and influence, readily succumbs, from internal weakness and the debilitation resulting from indulgence in mere sense-enjoyments. Regal potentates, priestly officials, and military commanders, impose upon the mind, subtract from the grandeur of the exertions of its powers in the individual man, stereotype, to a certain extent, the station, the wants, the desires, and even the thoughts, of men, and thus by a slow and sure, though it may be a gradual process, sameness of character is effected, and thus the principle of Caste is introduced, or rather superinduced. An unprogressive state of civilization results; grandeur, and power, and wealth, accrue to the higher or governing classes, knowledge increases among them and augments their superiority; weakness, irresolution, animality, prevail in the inferior castes, and the glory of man wanes as the might of empire extends. Here Philosophy, properly so called—that is, the free operation of the reason upon all the facts of experience, whether communicated from without or within, whether the phenomena which constitute the inner life of humanity, or those of which man gains a cognition by sensational perception, so as to combine them together, transform them into science, and arrange them into a systematic whole—cannot exist. Free thought is the only agency by which this,—man's noblest intellectual development,—can be brought into being, is the one condition on which the advancement of our race, the civilization and socialization of man, depends. All restraint or stagnation of thought is inimical to man's highest interests—all that tends to the production, or actively assists in the maintenance of a tyranny over thought—all that aids in keeping the mind in servile pupillage—all that fetters the expression of opinion, condemns the sifting of doctrines, or opposes the honest search after truth, whithersoever that may lead—is alien to the highest development, the noblest progressiveness, the grandest purposes, of human existence. It is only where opportunity is given for the culture and exercise of the investigative tendency that ultra-conservatism and despotic dominancy hastens to decrepitude, and a manlier civilization becomes possible. Gregariousness is not civilization; obsequiousness is not the natural characteristic of man; enslavement is not his destined state. In none of these conditions can the higher qualities of mind be educated; in none of these is a spontaneously active assertion of self-hood possible; and without these true philosophy cannot exist. Doubtlessly the queries which have for ages occupied the human mind must have existed in their elements in the religions and laws of the East; but then they were dogmatically answered, not excoagitated by the reason; and hence those solutions, however accurate, were not philosophically arrived at. Not until such facts arose as, despite of all efforts to the contrary, placed those thoughts in new forms before the intellect of man, and thus made them assume a new aspect, was the transfer of questions relative to God, destiny, life, death, immortality, the universe, &c., from faith to reason, legitimate; but when these facts made themselves manifest, the birth of philosophy was inevitable. The absence of these fact-elements in the constitution of Oriental, and their presence in Occidental or European nations, demonstrates the impossibility of true philosophic speculation in the former, and the necessity and inevitability of its rise in the latter.

In the East we find the practical arts developed, the fine arts achieving wondrous successes, poetry embodying glowing thoughts in "words that burn," religions established, laws

enacted, and civil society organized; but no attempt to trace the birth-sources of ideas, no attempt to make these ideas a scientific study; in short, no philosophy.

The East glows with marvels; the world's strangest myths arose there; the scholar's most mysterious symbols, the architect's greatest and most wondrous phenomena are seen there; the historian's most perplexing investigations commence there; the ecclesiologist's insoluble curiosities proceed thence; it is the statesman's problem-book—a sphinx-riddle to all. Thence, too, come the vague religionism of the Vedas, the philosophemes of Zoroaster in the Zend-Avesta, the moralisms of Confucius in the classical books of China, and the God-inspired writings of the Hebrews. In all these, great, profound, and important truths are observable; but they do not take a scientific form—that spontaneous, free, and active exertion of the reason—that individual energy of thought—that turning in of the mind upon itself—that abstract and generalized view of circumstance, feeling, and fact—which we denominate Philosophy.

Different developments of thought arise in different circumstances; and wherever fitting circumstances are originated, there will philosophy appear. In Greece the earliest manifestations of true philosophic speculativeness are observable. Let us here attempt most briefly to trace the causes which resulted in the production of effects so potent on the after-life of man.

Greece, beloved Greece! land of intellectual grandeur, of heroic devotion to the investigation of truth, of honest daring and manly fortitude of mind!

"Oft have I dreamed of thee, whose glorious name
Who knows not, knows not man's divinest lore!"

"Land of lost gods and god-like men," in which civilization, learning, piety, agriculture, and legislation had their birth, and were distributed over every land!*

"Tis still a watchword to the earth.
When man would do a deed of worth,
He points to Greece."

This land of mountain grandeur, embosomed in the ever-heaving sea, and engirt by island-masses which pleasantly break the blue crystal of the waves, "and gem Old Ocean's purple diadem," was specially fitted by its structure to mature the seeds of progressive civilization which remained unfruitful in the delicious climates of Asia, or the lands which lie upon the banks of the mystic Nile. Difficulties awaken reflection; effeminacy cannot overcome them, nor sloth nerve itself to the necessary exertion; but thought, industry, and courage, can make even difficulty advance human culture and promote man's independence. The indomitable resoluteness with which the Greek faced every difficulty and bent all his energies to the conquest, is his grand distinguishing characteristic. Mental or physical obstacle his intense bravery inspired him to oppose and attack; for him there was no pause or rest till "victory sat on his shield" and the laurel was wreathed round his brow. How strange! that in the vast plains of the Oriental continent, where an unsurpassed soil was watered by majestic rivers and overarched by a sky of the intensest loveliness, where nature's fruits sprung forth almost spontaneously, and everything seemed to invite men to the culture of art, the indulgence of the amenities of life, and the development of thought, Civilization should rapidly and repeatedly rise and flourish only to languish, and decay,

* "Unde humanitas, doctrina, religio, fruges, leges ortæ; atque in omnes terras distributæ."—Cicero, "*Pro Flacco*," 26.

while in Greece—parted from Asia by the “broad Hellespont,” flanked on the north by the mountain-ranges of Thrace and Illyricum, and moated on all sides else by the empire-shored Levant, where mountain-wall rises within mountain-wall, to bound its fertile plains at the same time that they add the zest of difficulty to their culture—humanity took its earliest steps in the pathway of progress! Yet so it is; the difficulties which threaten to overwhelm and render powerless are the agencies by which, in brave hearts, the energies are knit and compacted, skill is educed, intellect matured; then thought triumphs, and destiny writes a new future for the man or for the race. Barbarism is inert or destructive; civilization is active and constructive. The philosophic mind is the genius of civilization.

So far we have suggested what seems to us to have been the external educative process to which the Greeks were subjected; we shall now turn our attention to the people placed under this propaedeutic, or system of elementary instruction. Greece first comes within the range of the historian's vision about 1800 B.C. Then a tribe named Pelasgians, under the leadership of Inachus, migrated from Asia Minor to the islands of the Ægean Sea and the coasts of Greece. For a time they wandered about as hunters and shepherds, without settled habitations; but at length they became associated into states, and the cities of Sicyon and Argos were under the dominion of chiefs before 1500 B.C. Another press of population in Asia causes another migration, and the Pelasgians were, in considerable numbers, driven into Crete, Italy, and the islands adjacent to Achaia and Epirus, to make room for a new tribe, named Hellenes, consisting of four families, respectively known in history as Achaians, Æolians, Dorians, and Ionians. Colonists from Egypt and Phœnicia seem also to have settled in Athens and Thebes. This mingling of nations, this fusion of races, this gregation of men possessed of different arts, worships, governments, skill, and culture, must of itself have given rise to reflection and inquiry. Where all was different, What is right? and What is true? seemed pertinent questions; and these questions lie at the foundation of all philosophy. It was natural, in such circumstances, that a considerable change should be effected in the mythology and worship of a people originally so heterogeneous; it was no less probable that the answers of each tribe to the queries enounced by the reason should bear the tinge of the dominant characteristics of the races who gave them. Mentally and morally the Ionians and Dorians early acquired supremacy; and, while we must remember that all intellectual interactions produce change, we cannot but believe that the most potent powers shall leave the most marked impress; hence we should expect that the Doric and Ionic peculiarities should be most remarkably manifested in the earlier speculations of the Greeks—that their idiosyncracies should form the chief elements in the distinction observable between the nations of the East and West. Despite, therefore, of other minor elements, which may and must have entered into and formed component parts of the Greek tendencies of thought, two distinct, though mutually co-operative agencies should be discoverable. Do we find our speculations realized in the facts of philosophic history? We opine so, and proceed to remark, in proof, that in the Ionic race the epic poem had its origin, and history its earliest cultivators; this indicates an inquisitive intellect and acute observational powers with a decidedly objective tendency,—that the Dorians were our earliest lyrists, a qualification which implies great subjective intensity, a predominance of feeling over intellect, a tendency to throw our own ideas into nature and make it take their impression. The Ionians were wisdom-worshippers; the Dorians were lovers of *the good*. The Ionic race was fickle, mobile, democratic; the Doric staid, severe,

aristocratic. The former most frequently inquired what were the facts of nature and the efficient causes of their being, and being as they are; the latter most sedulously studied why things were so constituted as they appear—what great ends they were meant to subserve. The one devoted itself to the investigation of “the how;” the other of “the why.” From what has been advanced in the former portion of this paragraph it has been shown, we humbly submit, that philosophy was inevitably latent in the Greek mind, that it was necessarily developed, and that this development became manifest in two modes, objective and subjective, in accordance with the predominant bias of the predominant races.

Philosophy is not, however, Minerva-like, perfect at its birth. In the primary efforts of investigation the mind obeys an impulse; it yearns to see all, and to understand all it sees; it casts its eye over the whole domain of knowledge, and would fain reduce all to its power; it braces itself for exertion, impatiently hurries on, advances boldly, then feels its feebleness, wanders, and succumbs; and it is not till after many failures it perceives the necessity of drawing a chart, regulating its march by that, and following a definite method in all its researches. Hence we find many philosophic queries started in the early ages, but left unanswered. The mind is, then, Pilate-like,* frivolous and impatient, and will not bend its undivided energies to the most important speculations. But the urgency of thought, when once truly awakened, is unresting, and will not be satisfied with the harlot-kiss of pleasure. Truth becomes then a priceless jewel, with which worlds are valueless in the balance, and the resistless energies of the soul will dare and suffer all for its attainment.

It were a vain task to attempt the separation of the true from the false, the philosophic from the mythologic, the imaginary from the real, in the traditions which have been handed down regarding the early allegorists, or to attain a clear idea of their beliefs from those works, or fragmentary portions of works, which have been transmitted to us as theirs. We shall only mention the names of Prometheus, Linus, Orpheus, Museus, Thamyris, Amphion, Melampus, Thaletus, Epimenides, and Onomacritus, as those with whom the splendid philosophic literature of Greece originated. Difficult as the task doubtlessly is, the intimate relation which these authors bear to the succeeding developments is so important that it would be well could we express in a few sentences the chief influences which their thoughts were likely to produce. This we shall endeavour as briefly as possible to do. The Orphic poems were obviously written under an Egyptian influence, and are richly coloured by the Oriental mythology. The Divine Essence being inconceivable by man, the objects of nature, and the abstract ideas which the mind forms, are deified for vulgar use. The Deity is, in fact, only known by those emanations of his power which the visible and tangible make manifest. Chronus (Time) creates Chaos and Aether. In Chaos, Chronus produces a mundane egg, which, being impregnated by Aether, gives life to the golden-winged Eros (Love). Eros becomes the parent of a numerous progeny of gods—Titanic beings; from these Zeus, after a long interval, was born. He, seeing no grand purpose wrought out in and by the existences everywhere abounding, seized the sceptre of universal empire, and reduced all jarring and discordancy to harmony and peace. After a time the Titanic race rebelled; Zeus avenges their wickedness by dashing them to pieces with his mighty thunderbolts. From their remains sprung the race of man. They retain much of the rebellious

* “‘What is truth?’ said jesting Pilate, and would not stay for an answer.”—Bacon’s “*Essays*”—*On Truth*.

spirit of their Titan predecessors, and suffer the miseries of life on that account. To submit themselves in patience to the will and worship of Zeus is the way to happiness and restoration. The profound woes of men shall then cease, their ardent longings after lasting joy will then be gratified, and "the golden age" will come.

The chief philosophic queries mooted here are—why is the lot of man a lot of woe?—whence and how may release be attained?—what are the duties of man under the burden of life? There is here, obviously, the awakening of reflection; the tendency to speculative thought is here manifest; the chrysalis is beginning to unfold its wings for the first time to the inviting breeze. At this juncture of events two differing dominant powers—Imagination and Reason being developed in the Greek mind—Poetry and Philosophy, arose. Homer and Hesiod gave individuality and distinctness, names and forms, to the fanciful myths of the Orphic bards, and decorated the old belief with the festooned flowers of poetry, while "the seven sages," adapting these philosophic myths to the practical purposes of life, proverbialized the knowledge of human nature which they had attained, and first gave a verbal embodiment to the contemplative and reflective wisdom which had then begun to dawn, however dimly, on the intellectual horizon. These Σοφοί—wise men, were, unquestionably, very different in individual culture and capacity; but they possessed that power over their fellows which man never fails to yield to mental excellence or moral worth. This power they seem also to have used most nobly. Seldom has the pen of history inscribed on her pages the names of purer philanthropists or more disinterested lawgivers than in these early ages; nor, all things considered, have many wiser or nobler men had the diadem of immortality placed upon their brow, or their names heralded to after times, by the melodious voice of Fame.

Zaleucus, the Locrian, Charondas, of Catanea, Triptolemus and Draco, of Athens, Lycurgus, of Lacedæmon, and Minos and Rhadamanthus, of Crete, deserve especial mention as the initiators of philosophic Legislation; but there were seven men to whom the honourable title of "sages" has been awarded by the unanimous voice of antiquity, to whom in consequence we must call particular attention, and whom it would be unjust to pass unnoticed. To them we shall devote our succeeding article.

In the Orphic poets we have seen the beginning of a gradual transformation of Religion into reflective and deliberate philosophy. In our next paper we shall see that "the seven sages" wrought Legislation out into a philosophical development; and we shall then be enabled to perceive how Religion and Law are the parents of Philosophy, and for a period after its birth its natural guardians. But we shall also perceive that an era inevitably succeeds in which philosophy asserts its self-hood, and seeks its own inheritance in the domain of thought. In the conscious possession of untried and indefinite powers, looking forth into the vague and mysterious Future with all the increased means which progressive knowledge may attain, the soul swells at the prospect of unravelling the clue of causes and effects which constitutes the universe, and perhaps entertains a faint and half-acknowledged expectation of laying hold, at last, upon the mighty hand that wound or winds it. Grand, though hopeless task! Shrouded in mystery, the God of Nature is, and must ever remain; he is *The Inscrutable* to all who seek to know him wholly in his works of creation and providence rather than chiefly in his grace. To such he must still be "the unknown God." But is the sinning child's yearning even thus for its heavenly Father presumptuous or blasphemous? Far, very far, from it! Philosophy may not

explain the nature and the attributes of the JEHOVAH; but if it shows us our want—our need; if it points out to us the correct pathway of investigation; if it enables us to judge rightly and to accept gladly of the revelation which he in mercy makes of himself, it is an invaluable good. May the philosophy which we teach be that which harmonizes free thought with godliness, which advocates not only the love of charity, but the charity of love.

Philosophy.

HAVE WE SUFFICIENT EVIDENCE TO PROVE THAT COMMUNICATIONS ARE NOW MADE TO MAN FROM A SPIRITUAL WORLD?

AFFIRMATIVE ARTICLE.—II.

MENTALLY, we have often likened those subjective encounters, for which the *Controlist* is an arena, to objective conflicts of physical force which campaigns and battlefields exemplify. The similitude we have indicated is still further heightened by the new arrangement, begun in connexion with the present debate, of allowing one side first to take ground or commence the attack—operations which will directly influence the movements of the opposing party, and bring the belligerents into immediate conflict, without that previous demonstration of argumentative position and resources which has hitherto been the characteristic of the opening articles on either side. Thus the tactics of those who join in the mental *melée* will have to be modified; for it will be no longer policy to take up independent positions, or pursue individual lines of argument, if the effectiveness of combined force and action for a given end would be secured. These considerations decide our course in the present debate. We shall rally to the standard which has been raised on the affirmative side (the colours and device of which are well known to us), and proceed to make such a defence of the position taken, or lend such support to the arguments advanced, as circumstances render advisable.

Our main effort shall be directed towards repelling the attack W. G. D. has made on the centre of "Benjamin's" position, "*hades*," the "spirit world," or "intermediate state," on which the philosophy he has brought to bear on the question hinges. We have already hinted that this philosophy is well known to us; and the sneer W. G. D. has flung at the "would-be-philosophy" will be

offenceless in "Benjamin's" regard, since he is merely the adapter of it to the present subject. W. G. D. fails to recognize the "stalwart presence" of a system, the day of whose ascendancy shall witness the present lights of "European philosophy" flaring dully, like torches in the rays of the noonday sun. For our own part, we cordially endorse its

"Arguments of high scope, that have soared to the keystone of heaven."

"And thence have swooped to their certain mark, as the falcon to its quarry," and will proceed to vindicate them as best we may.

First, we will dispose of W. G. D.'s attempt to "produce an argument from scripture against the probability of human spirits coming from the other world to visit us." In order to this he adduces the parable of "the rich man and Lazarus," and specifically that passage in it which contains a reply to the "rich man's" application for permission to go and warn his five brothers of the horrors of his position:—"If *they* hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Now, preceeding upon the axiom that there is nothing superfluous or without intent in the details of holy writ, we may assume that there was some meaning intended in specifying the number of the brethren, and their relationship to the doomed one. It may be that "*they*" were meant to represent "a class of minds" with some affinity, as to character, to the "rich man;" but, without stopping to inquire particularly into this, we may safely assert that "*they*" did not include "*all* doubters or deniers;" for we read in John's gospel that

our Lord himself raised Lazarus from the dead in order to produce belief; and it is recorded that "many of the Jews who had seen the things which Jesus did (in the matter of raising Lazarus from the dead) believed on him." This actual incident, therefore, meets point blank W. G. D.'s argument founded on the parable. We will here notice the absurd construction W. G. D. has attempted to foist upon a passage in "Benjamin's" article—a construction, however, which it will not bear. "Benjamin" distinctly says that spiritual communications or manifestations will not be effectual to produce belief in "all doubters and deniers"—that there is a class of these whose doubt and denial proceed from a moral aversion to religion, its "provisions and restraints," and that of such a class are "those of whom it is written, 'If they hear not Moses and the prophets, neither would they believe though one arose from the dead.'" W. G. D., in his attempted *reductio ad absurdum*, has conveniently left out of consideration the essential word "*all*," which would defeat his purpose, since by it is implied that *some*—those "whose doubts take their rise from the intellect merely"—are susceptible of faith in virtue of spiritual manifestations, and they are the individuals indicated, for whose benefit the spiritual communications in question are permitted. W. G. D. professes to have "studied hard to arrive at the meaning" of the above-noticed passage. If he had "studied hard" to misrepresent it, he could scarcely have hit upon a more ingenious method for his purpose.

It is a little singular that W. G. D. should suppose the parable of "the rich man and Lazarus" "shuts out" the doctrine of "*hades*," or the "intermediate state," since some have supposed that it supplies a confirmation of the doctrine in question. "Parables (says W. G. D.) are pictures of what might be." We may go further than this, and say they are representations of spiritual things and conditions made under natural images, so as to accommodate them to the natural apprehension, which otherwise might lose all knowledge of spiritualities for want of ideas adequate to its powers. But if we would extract any "general information as to the constitution and nature of the spiritual universe" from these sources (parables), we must be careful to *abstract* all those properties and conditions which are proper only to

Nature and the natural universe. For instance, the conditions of space and time, and the properties of materiality and *inertia*, are the predicates of the natural universe, and are not at all applicable to spiritualities, except in the way of parabolic relation. Moreover, in dealing with scripture parables in this way, we must be careful to note the relative aspects which one spiritual being or thing bears to another, since these relations will affect the details of the parabolic narrative, which, as it were, translates them into natural appearances. In coming to view that particular parable we have under notice in this way, we observe that the "rich man and Lazarus" are represented as being, respectively, in "hell" and "Abraham's bosom," or heaven—that the one sees the other "afar off"—that oral communication is effected, but that "a great gulf betwixt" them prevents either passing to the other. Now, abstracting the merely natural circumstances of space, time, and materiality, from these particulars, we have heaven and hell not places or localities, but *states*, respectively, of the blessed and the damned. By their appearing "afar off" is represented the contrariety of these states, while the "great gulf" betwixt them—so described in virtue of the aspects it presents to each respectively—denotes an *intermediate state*, which confines their respective spheres. This intermediate state is just that for which we contended. That its uses for preparatory purposes in respect to recently departed souls should not be specified or alluded to in this connexion was to be expected, since it answered the purpose of the parable to represent "the rich man and Lazarus" each in his *final* state of woe and blessedness respectively. That this intermediate state may be the scene of communications between heaven and hell, and thus a sphere where their contrary influences may have play, is denoted by the "oral communication" which is represented as being enacted between the "rich man" in "hell" and "Lazarus" in "Abraham's bosom"; and herein it is shown to answer the uses, in respect to "equilibrium," which "Benjamin" has ascribed to it.

Again, W. G. D., in allusion to a judgment scene which is described in Matt. xxv. 31—46, asks, "What saith the Master when calling the wanderers home?" "What mention of '*hades*' is here made?" "Why are

Christ and his apostles silent upon a place of so much importance as this?" But let W.G.D. ask himself the question, What sphere might be the scene of this judgment? It could not be either heaven or hell, since the blessed and cursed respectively are sent to these final states of being. It could not be earth; since disembodied spirits, such as may be the subjects of a judgment which assigns them to heaven or hell, "are not made up of flesh and blood, they are immaterial." Neither could earth be the scene of the Lord "in his glory, and all the holy angels with him." It could only be, therefore, an *intermediate state*, or common receptacle of departed souls, which is here *implied*, and is implied throughout "the teaching of Christ and his apostles." No wonder that the passages of scripture quoted by our friend "Benjamin" should appear "strange" to W. G. D., when the circumstance of his denying such an "intermediate state" as is implied in the case of the "spirits in prison," who were "preached to," and the "souls under the altar," who "should rest yet a little season," precludes the possibility of resolving them into any coherent sense.

W. G. D. insinuates the identity of the "intermediate state" with the Romish doctrine of purgatory. But it is a sufficient answer to this, that "*hades*" was a recognized part of christian belief long before the "church at Rome" assumed its present distinctive features. Bishop Pearson, in the notes to his "Exposition of the Creed," under the article, "He descended into hell," gives numerous extracts from the writings of the Greek and Latin Fathers, which contain a distinct recognition of "*hades*," an intermediate state and receptacle of departed souls. Dr. T. Burnet, too, whom no one will accuse of any leaning towards Romanism, in his work "On the State of the Dead," says, "The reformed divines, to avoid the terrors of purgatory, have entirely taken away the intermediate state; as we are too apt in avoiding one folly to run into another." "It is very well known (he continues) that the Romish purgatory is adapted to the humours of the people and the gains of the priest; but why should these phantasms fright us away from the search after truth, and the opinions of the ancients concerning the hitherto unfulfilled state of misery and happiness, before the day of judgment." In

regard to the passage in the Apostles' Creed, "He descended into hell," we have already seen what is the tenour of the learned Bishop Pearson's authority. This may be adduced as an offset to the *opinion* of W. G. D., and something more. Still W. G. D. urges in favour of his opinion—"Why not? They say he suffered in man's stead. Why, then, is it so very strange to think that he was three days and three nights in hell, when that was the place to which man was doomed?" We reply, in conformity with what we have already advanced, that hell is a *state* and not a *place*, and presence in a state implies unisonance of character or condition with that state. But the result of our Lord's life in this lower world was to make his humanity divine; and this by a process which may be represented as analogous to that according to which man is regenerated in his nature, and made angelic. Our Lord, who was of divine conception, started from the highest plane of being, and resulted in a perfect union with Deity. His death on the cross was the last purifying process which completed his deification, even to his human body; hence he "rose again on the third day and ascended into heaven," and is now, in his character as God-man, or the Divine Humanity, the true and proper object of christian worship. Hence the "Sun of Righteousness" could no more be present in that state of spiritual darkness known as hell than the natural sun could shine at midnight. Thus, when the implied conditions are known, the "idea" of the Lord's descent into hell (the place of punishment) of itself "perishes." W. G. D. takes exception to the uses of the "intermediate state," as set forth by the opener of this debate. "Benjamin's" text is "no man attains to so perfect a nature as to be wholly free from errors imbibed, or evil habits contracted, during his natural life; and these results attach to the soul or spirit, as the real essential man; hence he is not fit for that state of perfect society we understand by heaven. On the other hand, no man, while living in the world, is so wholly divested of good, derived from the knowledge of truth and natural affection, as to be fit for immediate consignment to hell." Hence he concludes "to the existence of an intermediate state, or common receptacle of departed spirits, where one class, viz., those principled

in good, are prepared for heaven; and the other class, viz., those principled in evil, for hell." W. G. D. remarks on this: "The first may do for one who requires a purgatory to purge away his iniquity ere he be translated into bliss, but it will scarcely do for us." Now, we have seen that all spiritual spheres are *states*, and not places, and that existence in any given sphere implies unisonance of character with its state, since sameness of nature is spiritual presence. W. G. D. has not ventured to dispute the fact that all men, even the best, have a degree of evil and falsity adhering to them on departing this life; and what he has said in exception to the "intermediate state" of preparation, where the "wheat" is separated from the "tares"—the "sheep" from the "goats"—and where the exteriors of everyone are reduced into conformity with their ruling principles—is simply an *ad captandem* appeal to anti-Romish views; how uncalled-for we have already shown. But our opponent appears to be most scandalized at the doctrine, "None, when they depart this life, are bad enough for hell," and require to be prepared for it; not, however, as W. G. D. has misrepresented it, by making up a "*deficiency*," but by depriving such of a potentiality whereby they might infest and even assault heaven and the blessed. Does not W. G. D. know that there is a real power in truth, and that it may be perverted for evil ends? Further, does he not know that such perversion is profanation—the blasphemy against the Holy Spirit, to which such a fearful penalty is attached? Therefore the "talent" of understanding goodness and truth is "taken away" from him who has not "traded" with it, to procure to himself a characteristic goodness and truthfulness of soul or life. There is mercy, as well as justice and expediency, in such deprivation; for what interior torments would he whose characteristic lusts have consigned him to hell, experience at the presence of that light which truth would throw on his moral deformity. Goodness and truth are the constituents of heaven, and heaven is the sphere of goodness and truth; these can no more be in hell than heat and light can be in cold and darkness. We know that man, while in the life of the body, can enjoy the advantages which intellect and truth impart, although he may be actuated by evil ends.

But in the other life—the universe of the subjective and the absolute—where man's unclothed spirit must needs stand revealed in its most secret nature, this cannot be. Truth, if it remain with the evil, is with them only to torment; being from heaven, and heavenward in its tendencies, woe to those who would detain it in connexion with a nature that gravitates downward. Hence the reasonableness as well as the scripturality of the belief that the "talent" will be disjoined from those who would abuse it, and restored to its rightful sphere.

We think we have now sufficiently vindicated both the scriptural and rational grounds for the doctrine of the "intermediate state" from the attacks of W. G. D. It remains to answer his "would-be" refutation of the "philosophy of life," held in its connexion. W. G. D. deals with a paragraph, which, though marked as quoted (p. 48), we do not find in "Benjamin's" article. If he means to say it is synonymous with the doctrine there put forth, we charge him with gross misapprehension. What "Benjamin" has advanced is to the effect that the soul or life principle in man has freedom of determination and volition, in virtue of an "equilibrium," which is produced by the influx of opposing spheres of good and evil—truth and falsity—into the intermediate state where man's soul is inserted for this end. The matter is susceptible of illustration, from a fact in connexion with freedom of bodily action, known to any tyro in science, viz., that the body—its members and viscera, move freely in virtue of an equilibrium generated between the specific gravity or weight of air, and its elastic force. The main premise of this "philosophy of life" is, that all created existences have a life derived into them by influx from the Source of Life, or God, who alone can say in an absolute sense "I AM." That man has life in himself is an appearance only, as fallacious as many other appearances which surround us. W. G. D., however, sets up "every-day experience," as the test by which to try our philosophy. But what saith the scriptures: "Judge not according to the appearance, but judge righteous judgment." "One of England's far-famed literati" too, has said, "the progress of the sciences is little else than a reversal of the decision of the senses."* "*According to the*

* Sir J. Herschel.

constitution of our nature (says W. G. D.) we cannot receive this motive power (influx) without being aware of it," (by the effect or the cause?) "and as we were never aware of it, we must infer to us it never came." We, however, ascribe those "motive powers" of our being—affection and thought, to the influx of spiritual life and light, acting as the *cause principle*, into the organic constitution of man, as the *cause instrumental*, whence results volition and reflection. Our opponent is more humble in the former part of his production. He there exclaims, "What know we of the range of material agencies?" and professes to be aware "how little it is that man knows." Now, if there is one subject more than another which, by its occultness, has baffled the intellect, skill, and experience of man to explain, it is this very "constitution of our nature," in an assumed accordance with which W. G. D. has so confidently pronounced against our philosophy, with what probability of correctness we leave our readers to judge.

W. G. D. is merely tentative in regard to the main point at issue, as to the fact of "Communications being now made to Man from a Spiritual World." He questions the manner and matter of the communications; but leaves the facts unaccounted for. To such an aspect we might oppose the "stubborn" facts, resting confidently in the opinion that they will baffle the ingenuity of W. G. D., or any of the same mind, to account for them satisfactorily on any other theory than that of spiritual agency. It is easy to be a questioner and a quibbler; and if we entertain any of W. G. D.'s questionings, it will be more than the spirit in which they are made deserves.

We may here remark, that we are saved any speculations as to the benefits which may accrue from those spiritual communications known as the "rappings." It is now a matter of history that thousands have been rescued from a state of doubt and denial, in regard to the first truths of religion, by their agency; and who can estimate the benefits which may result from bringing even a single soul into a state of recognizance in regard to those higher motives and interests implied in a belief in God and the spiritual world. W. G. D. jeers at the "rap-a-tap" nature of the communications. Herein he displays as much taste and judgment as

one who should ridicule the simple to-and-fro motion of the piston-rod in the steam engine, which nevertheless actuates complicated, beautiful, and powerful machinery. Further, he asks why the communications are not of a more decided character. This may be satisfactorily accounted for. According to his own saying, spirits are "immaterial;" they are denaturalized; and we may conclude, from analogy, that they are as incognizant, in ordinary, of the whereabouts of nature and the natural world, as we are of spirits and the spiritual world. Now no one has attempted to deny that the communications under notice are of an exceptional and abnormal character. We believe that they are *permitted*—not *provided*—by Providence. "Benjamin" has already submitted a reason why the communications should not be of so obvious a nature as to force a conviction of their spiritual agency on "all doubters and deniers." He has also shown why a "medium" is necessary, in order to determine a spirit's cognizance and effectiveness to the natural sphere. All these particulars point to the necessarily rudimentary character of communications made under the circumstances; and W. G. D. ought to be satisfied in regard to the matter. That "communication," which "Benjamin" has given, purporting to be the *bona fide* production of a "rapping spirit," and accounting in part for the "*modus operandi* of the rappings," has also come under our own notice, and we suspect our friend has only seen an abridgment of the original, which is more ample in its details. We shall here give it *in extenso*, as it appears in an American periodical now before us: "The sounds are, to a certain extent, produced by the control which invisible spiritual beings have over the electrical mediums of the nervous system. The usual mode of producing the sounds is by the capacity which spirits have, by an effort of the will, to disturb the imponderable agents, which pervade the objects and the localities where the sounds are heard."

"Benjamin" has said "the 'rappings' alone of all other species of communications presumed to be going on around us, profess to be communications from spirits." To the "rappings," however, we beg permission to add the "ringings" which characterize the spiritual experience of Mary Elizabeth Squirrel. We have not space for a detailed

account of this case of spiritual communication, and therefore beg to refer our readers to the published account of the "Shottisham case," as placed before the public in a very interesting and instructive

book.* The case takes first rank in the "evidence to prove that communications are now made to man from a spiritual word." †

* "Autobiography of Mary Elizabeth Squirrel, of Shottisham," by One of her Watchers.

NEGATIVE ARTICLE.—II.

THE stage of enlightenment to which the world has now progressed seems to indicate a speedy termination of the reign of error. Long has human energy and progress been perverted and crushed beneath the blighting influence of superstition and ignorance, and slowly and gradually has the experience and philosophy been acquired which, in some measure, constitute man's protection against the snares of error, by which he is so often beset. One of the happy prospects of our age is its increasing desire for knowledge and free controversy, for by it error is dragged from its strongholds into the light of free discussion, which must eventually exhibit its feebleness and deformity, when contrasted with the excellence and efficacy of truth.

In the opening of this question "Benjamin" has described what he imagines to be the nature and the prevalence of scepticism relative to spiritual manifestations. This he especially deprecates; but he afterwards admits the propriety and importance of an instinctive reserve in the mind towards new facts, the origin and bearings of which we cannot discover. Now, we presume that the scepticism which "Benjamin" so much complains of does not, as a rule, exceed this which he has himself justified. We aver that no conscientious friend of the truth will manifest an instinctive reserve towards new facts, the origin and bearing of which cannot be at once discovered. He will, in such cases, suspend his opinions or belief until they assume a perceptible form, upon which judgment can be legitimately exercised; but fiction has so often been administered in the shape of fact—men have so often been deceived by the marvellous—that the wise are properly on guard against easy credulity, which is more seductive and dangerous than unbelief itself.

In endeavouring to prove from scripture the existence of a middle state, called *hades*, "Benjamin" has alluded to 1 Pet. iii. 18, 19. Now, this we conceive is the only scrip-

tural passage that would seem to support this hypothesis; and the word "prison" in this verse is, in the Syriac version, rendered in "sepulchres, in the grave," or, according to the Rev. Mr. Glen Moncrieff's interpretation, "that the spirit of Christ, in Noah, preached to those who were in the grave (prison), when Peter wrote." Still we have the higher authority of Christ, who distinctly taught that there were but two future states of existence, separated by an impassable gulf. The next passage, in Rev. vi. 9—11, representing "the souls under the altar crying to be avenged," will no more admit of a literal interpretation than the "blood of Abel crying to God," which simply means that the principle of justice being violated, it demanded that the equilibrium should be restored. The next passage that "Benjamin" refers to only tends to disprove his theory—where Peter, repeating the prediction of David, viz., "Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption:" the word here translated "hell" is in Hebrew "*sheol*," which signified the grave, or the state of the dead. But the passage explains itself; as the two sentences are paralleled, implying to be left in hell would be to see corruption, which evidently means the grave. Therefore we presume that neither scripture nor reason leads us to conclude that there is any sphere of probation beyond the present. And as the existence of this sphere is confessedly essential to the truth of the "communications" referred to, it follows that these communications are neither scriptural nor reasonable.

"Benjamin" has further endeavoured to establish his theory, by informing us "that man, when divested of this body, will be aware of spiritual presence; because, while he is in the body, he is only sensible of bodily existence." He previously alludes to the fact that nerves are essential to sensation, which would be annihilated were these nerves divided; and from this infers that man, separated from this nervous and phy-

sical system, will be unconscious of material objects, but conscious of spiritual presence. This mode of reasoning is altogether illogical, being an unqualified attempt to draw a positive conclusion from purely negative grounds. Yet it is afterwards stated that this explains the higher phenomena of mesmerism, or clairvoyance, in which state the body is partially separated from the spirit, causing an imperfect spiritual existence for the time being. It will be observed, that the phenomena here referred to is explained by the partial separation of the body from the spirit, which is an explanation that is evidently useless, and more mystical in itself than the phenomena to be explained. It is also ignored by the fact that clairvoyants can still speak and hear, which could not occur if the mind which operates, and is operated upon, by these physical organs, were separated from them. This explanation, it will also be found, is fatal to "Benjamin's" own theory; as he has stated that "separated spirits have no cognizance of space, locality, or material objects, having no organs for this result, but are only aware of spiritual presence." Now, according to this statement, it follows that if clairvoyants were partially separated spirits (their physical sight also being obscured), they must necessarily be unable to perceive anything but spiritual presence; the reverse of which is the fact, there being no record of any clairvoyant having observed aught but material objects, localities, or persons. It might, also, here be remarked, that if spirits have no objective perception, their condition must be a melancholy one. In order to explain the mode of the "spiritual rappings," "Benjamin" has also attempted to put mesmerism under contribution. He says that a "spirit comes into the use of the memory of his 'medium' in a similar character to that of a mesmerizer and his patient, when the consciousness of the one becomes blended with the consciousness of the other." But it unfortunately happens for "Benjamin" that the consciousness of the one never does become blended with that of the other, any more than that the sight or the eyes of the one become blended with the eyes of the other. Everyone that is conversant with the phenomena of mesmerism, or any simple reader of the *Zoist* will be aware that what are called "mesmeric transmissions"

simply consist in a sympathetic action or influence going on betwixt two individuals, which is most effectually produced by two susceptible and similarly constituted minds; some, however, are more capable of receiving these transmissions or impressions, others of communicating them. But this no more proves that the mind or consciousness of the one becomes blended with that of the other, than it proves that the body of the one is blended with the body of the other. It is also asserted by "Benjamin" that "revelation, philosophy, and the statements of true clairvoyants, prove the dual existence of man, or that he is a compound of spiritual and natural organisms." Now, we are prepared to show that this assertion, so far from being proved, can be disproved from these various sources:—

First. We assert that revelation teaches us that man is not a compound of two separable organisms, but simply one individual being or essence—that death is a total cessation of existence for the time being—the life hereafter a second bodily existence. If we establish this position we likewise establish the impossibility of "spiritual rappings." It may also be stated that this position is held by many Christians, and not a few ministers, both in Great Britain and America. It was defended by Bishop Watson, the renowned apologist of the Bible, and by Bishop Law, in his "Theory of Religion," and also by the philosophic Locke and Paley. But to the evidence.

When man was created, we are told that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." It is obvious that the material structure is here denominated man, and not the mere body, or an inferior part of man, and contains no allusions as to man being a compound of two separable organisms, the one mortal and the other immortal; on the contrary, it is stated that man became a living soul by the infusion of breath; hence it follows—by implication—when man ceases to breathe, his soul will be again extinct. This is still more expressly stated after the fall, when Adam was addressed by God as follows—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Every unbi-

assed mind will here perceive that the pronoun "thou" implied the entire man; but although this be disputed there will be nothing gained, as "thou" must, in either case, imply the conscious part of man, as it cannot be applied to that which is unconscious. It is further stated that man was sent out of the garden, lest he should eat of the tree of life, and live for ever. Thus it is evident that the Mosaic account of man's creation is totally irreconcilable with the supposition that the conscious part of man escapes death, or that it is separable from the material organization. Hence, we find it stated throughout the Bible, when kings and patriarchs died, that they "slept with their fathers;" obviously implying that death was a state of absolute unconsciousness. But David, to put the question beyond doubt, says, Psa. cxlvi. 4, "His (man's) breath goeth forth, he returneth to his earth: in that very day his thoughts perish." This one passage, we presume, might suffice to demonstrate the fallacy of the "communications" referred to. We shall now refer the reader to Job. xiv. 12; also xxi. 32, 33; Psa. xlix. 19, 20; Eccles. ix. 5, 6; Dan. xii. 2. These passages are but a few out of many that establish the position we have here taken. "Benjamin" says that "St. Paul spoke the language of the profoundest philosophy when he declared that there were spiritual bodies and natural bodies." Yes: but unfortunately it was a philosophy eminently fatal to our friend "Benjamin's" notion. In 1 Cor. xv. 42, we read, "So also is the resurrection of the dead. It (the body) is sown in corruption, it is raised in incorruption;" ver. 44, "It is sown a natural body, it is raised a spiritual body." It is, therefore, obvious that there are no spiritual bodies until they are raised at the resurrection, which entirely ignores the theory of "spiritual rappings."

Secondly. Let us inquire if philosophy declares man to be a compound of spiritual and natural organisms. The philosophy of this subject has amply demonstrated that life, like motion, has no independent or abstract existence; that it is merely a symbol, representing a certain state or condition of some material existence, apart from which neither life, motion, nor any other state or quality can have any significance or existence. The condition, then, which life im-

plies, if found at all, must be sought for in some living subject—some organ or being that has life, from which it can no more be separated than motion can be separated from a moving body, or the agility of an animal from the animal itself.

To assert, as "Benjamin" has done, that what he designates "the controller of the human organism, must be itself organized," is equivalent to saying that it is a substance—that it has parts—otherwise it is an organized nothing, which is a contradiction and an impossibility. Being, then, a substance, it must be itself human, and part of the human organism; instead of two organisms there is, then, but one individual organism. The extinction of life produces no separation, but simply an alteration; no organ is removed from the body, neither can there be any function, unless it be imagined that functions are independent of their respective organs—that effects are independent of their causes, which would be to suppose chance, and to annihilate the established principles of science and philosophy. To assume that life, when extinguished in the body, is not entirely extinct for the time being, but is existing in another state or locality, is equally as unwarrantable and illogical as to suppose that a candle, when put out, is not altogether extinguished, but that the same identical light is shining somewhere else. But as light, heat, electricity, and sound are exclusively the result of some material process, so also are life, feeling, sensation, and thought. Take away from the mind of man the operation of the five external senses, the nervous system, and the functions of the brain, and all that will be left will be a mere empty space—a void. And does "Benjamin" mean to affirm that this is his spiritual organism. It is afterwards asserted by our friend that "the spiritual organism is developed by the natural one," and to elicit the whole truth, we add, from the same authority, that it also decays with the natural one. If it be a fact that the mind has, from youth to maturity, gradually developed itself, it is not less a fact that from maturity to extreme old age the mind has been gradually decaying, until it finally becomes imbecile, and unable to understand the simplest syllogism, enjoying more the prattle of children than the most intelligent reasoning. Is it not also a fact that the mind becomes dis-

eased, as in cases of insanity—or deranged by intoxication—and that it is for a time destroyed by a blow on the head, by compression of the brain, or by apoplexy? And yet, in the face of these facts, it is asserted without the shadow of an argument that “the mind is more truly substantial than the granite-rock, because more unchanging and more enduring.” We might here very properly say, in the words of Job, “Who is he that darkeneth counsel by words without knowledge?”

“Benjamin” has also stated “that the natural organism cannot act without the continued influence of the higher or spiritual organism.” We shall here only allude to one fact to prove the fallacy of this statement—that it is exactly the reverse of the truth. This fact will also involve the immediate point at issue. The following is related by Sir Astley Cooper:—

“A sailor, during an engagement, by falling from the yardarm to the deck of a vessel, received a violent contusion on the head. All his mental operations were thereby immediately obliterated. He existed in this state (organically alive, but mentally dead) for thirteen months, when the ship arrived at Portsmouth. He was then taken to the hospital, where it was discovered that a portion of the cranium was driven in, so as to press upon the brain, which was carefully raised, and immediately the suspended functions of his mind came again into operation, and the man opened his eyes, and exclaimed, ‘How goes the action?’” This case strikingly proves the entire dependence of mind upon physical conditions, and that the natural organism can act wholly independent of the influence of the mind, or (according to “Benjamin”) the spiritual organism. Moreover, it logically proves the impossibility of “spiritual rappings,” as it shows that the mind has no independent action of its own.

Having now seen that the arguments in favour of the “communications” referred to are fallacious and untenable, we will, in conclusion, present the reader with the following

extract from the “Westminster Review,” page 268:—

“If it were true that our poor souls, instead of retiring into their rest after the weary fight of this world, were to be at the beck and call of every tobacco-squirting ‘loafer’ who chooses to constitute himself a medium, would not those who had any self-respect sooner become dogs, and perish with our bodies?” Also, page 270:—

“Is the world always to be subject to a recurrence of these mental epidemics or not? We believe there is one remedy, and one only,—early education; by which we mean, not mere learning, but discipline and training in the methods of the natural sciences, and the inculcation of inductive habits of mind. The deductive habit is that which has hitherto been almost exclusively cultivated in our schools and universities; but of what value is it, when we need to sift, not logical conclusions, but the data on which they are founded. It is notorious that theologians, lawyers, and mathematicians fall an easy prey to these epidemics; while there is not the name of a single practical naturalist or a physiologist, not a chemist who has ever displayed higher faculties than logical acuteness and a good memory, to be found amongst the deluded herd.”

Neither can it be presumed that these “rappings” are subversing any important end; on the contrary, it is a fact that their tendency as yet has been to perplex and abstract the minds of many from these objects that rationally claim their attention. They have also been a medium by which the churches in America have already lost thousands of their members, and the lunatic asylums received a considerable accession to theirs. Therefore, judging of them by their fruits, we are justified in saying that the tree must be evil and corrupt. And when mankind assiduously begin to study the facts of science and the laws of their own internal—and also external—nature, they will then be armed against delusion, and will no longer be the sport of these distressing and frivolous aberrations

HALKET.

Good temper is the philosophy of the heart; a gem in the treasury within, whose rays are reflected on all outward objects; a perpetual sunshine, imparting warmth, light, and life to all within the sphere of its influence.

History.

WAS NAPOLEON BONAPARTE WORTHY OF THE ADMIRATION OF THE FRENCH PEOPLE?

AFFIRMATIVE ARTICLE.—I.

IN considering the question under discussion, we have need to guard against national prejudice. We require, as judges, to put ourselves in the position of the French people. We should take liberal views of character, and of that which constitutes national glory and renown. We presume, however, that the readers of this periodical will possess the wisdom to judge of Napoleon as public men are generally judged, in relation to the condition of things in which they live, and not according to that high ideal, which the lives of most of those who pretend to reach it, painfully belie. Judging of Napoleon's character by the standard which existed around him, and by the national characteristics of the French, we do not hesitate to affirm that that character is worthy of the admiration which France, by many pregnant proofs, has bestowed upon it. It will require, indeed, overwhelming testimony to show that the French were wrong in paying that devotion to Napoleon which they did when he was alive, and at so considerable a distance of time, and after so much national disaster, in calling to the chief power of the State, so unanimously, one bearing his name. It would be as difficult to show that Great Britain was altogether blind and foolish in the admiration which she has felt for the character of Wellington. That France, so liberal, so noble, and so generous, finds, even now, in the Napoleon dynasty, her refuge from despotism and anarchy, is a standing fact, the import of which can scarcely be misunderstood. In condemning Napoleon's character, we virtually condemn the French. Napoleon was the servant, as well as the master of France. He was allowed to rule because he laboured for the good of the State, both in its internal affairs, and in maintaining its nationality. France made him what he was.

The multitude of men are mere machines. Their wills are weak, and they do not possess those aspirations which prompt extraordinary

efforts. To become great, it is essential that a man should be able to control events, to master circumstances. Every one who would rise above a merely mechanical existence, must break this chain. Of energy, of will, and strength of character, Napoleon is a striking illustration, and, we may add, a noble example. His character is so far worthy of the admiration of the world. He shows us what powers man might put forth. We may be assured also, that moral strength was Napoleon's unfailing impulsion of this; without it, he would have manifested only a little energy, and then speedily have sunk amidst the contempt of Europe.

From early life Napoleon displayed that energy of will to which we have referred. He had that firmness, and courage, and generally those mysterious qualities which single out some men, even in retirement, or while limited to the studies of early life. But he manifested something far higher. The more candid of our opponents will acknowledge that at first he was, at least apparently, actuated by noble and generous motives.

Napoleon saved the liberty of France, which was likely to have fallen a prey to the degraded monsters of the Republic, or to the despotism of foreign invasion. He gave a proper direction to the cause of freedom, one which it long retained. We will attempt to show this, however, more in detail. The Directory of the Republic, from their want of capacity, and the disordered condition of the national finances, had left the army in Italy without a proper supply of clothing or of food. Intense were the sufferings of the French in Italy; but, animated as they became by the enthusiasm of the youthful warrior, they triumphed over every obstacle. That success which it was of vast importance for France now to show, was accomplished by Napoleon. Then came the Egyptian campaign. The jealousy of the Directory at the rising fortunes of the future Emperor,

which they feared would prove subversive of their own ignoble authority—a jealousy natural to the men of mere mediocrity, whom the Revolution had called to a prominence for which they were unfitted—prompted them to throw every barrier in his way. But without openly setting them altogether at defiance, he gradually advanced in power. The Directory came to an end. France had been brought to the brink of ruin. At this time, the success of Napoleon's arms at once made him universally regarded as one who could occupy an influential part in the government of the kingdom. He was elected one of the three provisional consuls who, on the fall of the Directory, were selected for the office of government, and the preparation of a constitution. Bonaparte virtually assumed the chief authority amongst his colleagues. The plan of a constitution had been for years elaborated by Sieyès, one of the three consuls. Napoleon, however, made many alterations in it, and undertook the task of active government. Meanwhile, he gradually restored France to a condition of prosperity. The combined activity and skill which he displayed in his military movements, were carried into the civil government of that kingdom. The enumeration of his remedial measures, both before the adoption of the constitution, and after it had become law, would carry us beyond our limits. He appointed the ablest men to the public service. It was his habit to select men to high offices who were opposed to his reign, thus gradually foiling opposition, and promoting the best interests of the nation. This was the case with the chiefs of La Vendée; and while it was a bold and fearless policy, it also displayed a generous spirit. The proscriptive measures of the Directory were annulled. The desecration of the ancient altars of France by that infidelity which, had it long continued, would have utterly destroyed both the morality and the outward prosperity of the kingdom, was brought to a close, and the clerical orders generally allied themselves to the constitution. Although certain restrictions were laid on the press, the nation enjoyed a substantial freedom, which it did not possess during the reign of the Directory. The war of La Vendée for the restoration of the Bourbons, a war so destructive to the repose of France—while so romantic, and

withal so sad in many of its incidents—was brought to a termination, partly by the large army of Napoleon, and in some measure from a conviction of the hopelessness of the cause of loyalty, and also from the growing conviction of the justice of Napoleon's measures, and the promised stability of his reign. Clemency was shown to those who surrendered. They were welcomed with enthusiasm; and the nation became outwardly at least united. In his foreign relations, Napoleon was equally skilful, if not quite so successful. Russia, Austria, Prussia, and England, had previously leagued together to promote the cause of the Bourbons. The three powers first named were wedded to absolutism: on no account would they accept and acknowledge the government of Napoleon. England had Mr. Pitt for its prime minister, and he was personally averse to anything short of the restoration of the Bourbons. Toryism, that villainous compound, was then rampant in the United Kingdom. Napoleon was compelled to go to war; but, before doing so, he appealed in the humblest manner to England and Germany; but his fervent entreaties were in vain.

On England we mainly throw the blame of the commencement and prolonged continuance of the great European war. Had it not been for her alliance with despotism, there would not have been war. Let not England brand the character of Napoleon. She it was who roused within his breast the military spirit which had lain dormant since the campaigns of Italy and Egypt. She it was who incited the desire of conquest, of aggrandizement, which she so falsely points out as one of the chief features of the French character; and she, the conqueress of the Indies, has chosen all along to frown upon the conqueror of Europe, as if his acts were those of a demon, and hers those of a saint! The reason is obvious. Napoleon prepared the nations for liberty. Napoleon punished England for her restless ambition. True he was ultimately overthrown; but not till after a long war, and after entailing on our country a heavy burden of taxation: this is the secret of our national hatred to Napoleon. He defended France against the despotic hordes which threatened to destroy her nationality. He raised her to the rank of a great military power whose very name long inspired the oppressed millions of Europe

with the desire for freedom from the oppressive monarchies whose yoke had been for ages submitted to silently. He aided the European nations in their struggles for liberty, and broke the spell which had so long enchained them. So gloomy indeed were the prospects of liberty in England, when Napoleon appeared on the European stage, that by many of our countrymen he was regarded as one sent to deliver them from tyranny, and his landing on our shores would have been hailed with satisfaction by millions of the sons of Britain. It is well known that Ireland watched the struggle with intense anxiety, and longed for the day when he should set her free from the grasp of England. Napoleon believed, and doubtless for good reasons, that if he could have reached England, he would have been opposed merely by the Government and the military. He proposed to give us a new constitution; one which, unlike the old despotic constitution, would have recognized the rights, and enthroned the power of the people. Before going farther, we contend that we have shown ample reason, not merely for the admiration which France entertained for Napoleon, but for enshrining his name amongst the noblest heroes of the world. It would have been an act of national ingratitude, for which we should have been the first to blame them, had the French not cherished the name, and revered the memory, of one who did so much for them. The Frenchman cannot look round upon the capital of his country, the centre of civilization and of liberty, without beholding reasons to venerate Napoleon's memory. No operation was too vast for him; no task, however small, that could minister to the happiness of France was neglected by him. From the centre to the circumference, we see everywhere the evidences of his vast and benignant reign. Not only does Paris owe to Napoleon her noblest buildings, but he promoted public works of great utility throughout the country. His sleepless energy prevented France from falling a prey to the tergiversation and corruption which have crept, in the old monarchies, into all the departments of the State. Merit was rewarded, that in England would have met with cold neglect. Talent and worth were regarded as the only requisites for Government appointment. The private soldier was not excluded from the

higher offices of the army. The simple but touching prize of the Cross of the Legion of Honour, with its accompanying meagre pension, was bestowed on those in every rank of life who had acted with courage and with magnanimity. The circumstance that the efforts of Napoleon to protect France from the overwhelming forces of her enemies, were for a time defeated, could not be expected to diminish the admiration of the French for Napoleon's character. He did not forget France in his reverses and misfortunes. Witness his escape from Elba; his deliverance of his beloved land from the sway of the Bourbons; and the gigantic energies which he put forth to prevent the French nationality from being overthrown. France could not forget him, when enduring the tortures which England inflicted upon the victim of her cruel and selfish policy at St. Helena. She could not but cherish his memory during the long period in which she had to suffer the tyranny of the restored Bourbons, or that of the treacherous Louis Philippe. The example of Napoleon led her to throw off both of these yokes. The argument which we understand some men to use, that, because Napoleon was ultimately unsuccessful, his character is therefore unworthy of admiration by the French, we think altogether groundless. Not alone, however, for his devotion to France, is his memory revered, but still more because he is regarded as an ideal of humanity as the manifestation of views adverse to hereditary tyranny, which recognize in some measure the worth of man as man; views, which in one form or another, will ere long be triumphant over the globe. At all events, it is evident that the admiration of France for Napoleon was a deep and absorbing passion; one which, except on the presumption that he was worthy of it, must be inexplicable to every true philosopher. To say that the French mind is so superficial and so weak, that it is naturally led astray by gilded hypocrisy, and vain ambition in its rulers, is to arraign that Power who has bestowed on the nations their various mental and moral characteristics.

It is not our present intention to reply to the article of "Sigma." We beg leave, however, to thank him for the second and fourth paragraphs. He shows forcibly from what terrible evils Napoleon rescued France; that

he was called to the office of Consul by the unanimous voice of the people; and he makes general admissions regarding Napoleon's talent which go far in our favour. Presuming that it was proper for the French to confer on Napoleon the powers which they did, it is evident that he possessed those qualifications which entitled him to aspire to the chief office in the State. What would have been a mere indication of vanity in others, was natural and justifiable in Napoleon. He was born to command, to direct the destinies of nations. We have not space to add anything to the remarks of "Sigma," on the subject of Napoleon's greatness and clearness of intellect, his perseverance, industry, and the simplicity of his habits. Mr. Emerson, in a few graphic pages, presents a portrait of Napoleon with reference to such characteristics. Even in the unfavourable view which he takes of Napoleon's character he shows that the latter does not merit the odium which so generally covers it. Referring to the two classes,—conservatives and democrats,—into which society is divided, he says,* the second class is that "of *business men* in America; in England, in France, and throughout Europe, the class of industry and skill; Napoleon is its *representative*. The instinct of active, brave, able men, throughout the middle class everywhere, has pointed out Napoleon as the incarnate democrat. He had their virtues and their vices: above all, he had their spirit or aim." Attend to this, ye money loving men, who complacently take up the talk of a pseudo morality, and asperse the character of Napoleon. We do not grudge you your well known industry and skill, but we contend that Napoleon's is a far higher and nobler character than your own; but even were it not so, we should admire it as displaying the same essential features. We maintain that France was guilty of no error in calling on Napoleon to fill the office of Consul; in committing herself to the dominion of a single individual, one who had shown himself to be possessed of powers fitted for so important a trust. His was an arbitrary government, but one which the necessities of the times demanded. Even in constitutional monarchies, nations are practically ruled by a few. Single

families have tyrannized over Europe for ages; families destitute of moral worth or intellectual capacity. Indeed, all governments are more or less arbitrary. The French could not tolerate the Bourbons; the Republic, as previously existing, had shown itself a grosser tyranny than any consulate could be; and the nation was threatened by foreign invasion. On these grounds we contend that France acted wisely in her choice of Napoleon, first as Consul, and afterwards as Emperor. It is said, however, he was actuated merely by ambition in accepting the chief power of the State; but this we dispute. Where is the evidence of mere ambition in the young warrior who gained the fresh laurels of Italy, and sustained the fierce fight of Egypt! Was Napoleon ambitious, because, when France was on the brink of ruin, he came forward as her deliverer amidst the plaudits of the people; and passed a life of hardship and toil in protecting her nationality, and spreading the light of freedom throughout enslaved Europe. The fact is that this accusation has arisen from mere prejudice. The world has taken up the cry of ambition—at first circulated by the enemies of France—without inquiring whether it had the least justice in it. The same calumny was uttered for centuries against Cromwell; but men begin to regard him as a hero, and the Protectorate as the greatest glory of our history. Future ages, as the vast influences of Napoleon's career are developed throughout Europe, will do justice to his character. This bugbear of ambition will not stagger the judgment, or prevent general admiration. We would here, in passing, afford a specimen or two of the manner in which Napoleon's character has been treated. Bourrienne* relates that Leon Aune, a sergeant, having been included in the first presentation of sabres by the First Consul, wrote to Napoleon, thanking him for the gift, on which he received a letter in reply, eulogising the soldier in the warmest manner. Bourrienne adds—"This cajolery to a soldier answered well the purpose which Bonaparte proposed. The letter to Aune could not fail of circulating through the whole army. Only think of the First Consul, the greatest general of France, calling a sergeant his

* Emerson's "Representative Men"—Lecture, "Napoleon."

* "Memoirs of Napoleon Bonaparte," by Bourrienne.

brave comrade!" Again, Bourrienne states, that there had been brought from Italy a bust of Brutus, who had sacrificed tyrants. "This," says the biographer, "was the very thing wanted; and David received instructions to place Junius Brutus in the gallery of the Tuilleries. What more convincing proof of a horror of tyranny?" Thus, instead of regarding those acts as sincere, the attempt is artfully made to turn them against Napoleon's character. Thus slender are the threads which, artfully woven together by Napoleon's detractors, present to the eyes of the world a woof of hypocrisy and ambition. Upon principles like these, the character of no one would be safe. These remarks are particularly true regarding Napoleon's alleged ambition. Because he accepted the office of Consul, it is insinuated that he was actuated by ambition; from the same motive he would insult an ambassador, and then rush into a war.

Admitting for a moment, however, that ambition was Napoleon's ruling passion, it was not an ambition simply to promote his family aggrandizement and power. France called him to the offices which he filled; he devoted his life to her service. He saved her from the Jacobins; from the Bourbons; from the combined powers of Europe, which would have crushed her, as Russia did Poland. True, he saved her at an immense cost of human life; but the nationality of France was worth the sacrifice. Better was it that her sons should perish on the plains of Egypt, or be wrapped in the winding-sheet of the Russian snows, than that France should be crushed beneath the fetters of Austrian absolutism, or English oligarchy. When we are told of the loss of human life in the European wars, let us not charge it on Napoleon. Let us remember too that there are worse things even than death; and let us ask ourselves the question—had Napoleon not arisen, what would have been the condition of Europe? Liberty might have slumbered for ages; or the millions might have begun a struggle against their despotic monarchies, which, without the potent leadership of Napoleon, would have ended by riveting more firmly the chains of despotism.

But we must pause. Tell us not that because Napoleon invaded other nations he was therefore personally ambitious. He sought, by doing so, to rescue them from

slavery, and to promote that French influence which he and France believed to be essential to the good of Europe. In doing so, he is surely worthy of the admiration of the French; and he cannot be justly accused of mere ambition. No; his devotion to France, and the consequent devotion of France to him, are the great facts of his history, and present the true solution of his character.

In proof, however, of Napoleon's personal ambition, "Sigma" refers to the division which he made of his newly acquired territories amongst members of his family, and among his generals. Who does not see that it was necessary to ally these nations to France, and that this was the most effectual means of doing so? There is here no personal ambition. Who denies to our statesmen a real patriotism because there are certain offices which they distribute for personal or political purposes? But even if personal ambition was his chief motive, Napoleon's character is worthy of the admiration of France. To what a large extent does ambition influence the conduct of other rulers, and of public men generally, whose services we are ready to recognize! Although ambition has sometimes proved baneful to the world, to it also is owing to a large extent the energy and skill which are put forth in public life. Even if Napoleon's great aim was to dwell in the Tuilleries, and to wear the crown of France, of what should the people complain? were they not justified in their admiration, if—as we contend—his power was used for the benefit of the State? Napoleon certainly believed he was raised up for an important work; that he was guided by some mysterious star. "They charge me," he observed, "with the commission of great crimes: men of my stamp do not commit crimes. Nothing has been more simple than my elevation; 'tis in vain to ascribe it to intrigue or crime; it was owing to the peculiarity of the times, and to my reputation of having fought well against the enemies of my country. I have always marched with the opinions of great masses, and of events. Of what use then would crimes be to me?" Great allowance must be made for men, who, like Cromwell and Napoleon, believed themselves to be commissioned to perform some important part on the theatre of public life. They were urged on by a mysterious impulse; and the barriers

which would terrify ordinary men, appeared to them as necessary portions of their career, and did not wear an aspect of cruelty or of crime.

We had intended to have narrated the circumstances which led to the commencement of the different wars in which Napoleon engaged, in order to show that he was forced into those wars by hostile powers. We would not have shrunk also from a close examination of various incidental transactions, which are usually regarded as stains on Napoleon's character. Our space, however, has compelled us to confine ourselves to the general conclusions which we have stated.

To conclude, we would offer a few remarks on those personal qualities of Napoleon to which we have not already referred. He was temperate in his habits. He was inspired by courage. "The best document of his relation to his troops," Mr. Emerson observes, "is the order of the day on the morning of the battle of Austerlitz, in which Napoleon promises the troops that he will keep his person out of reach of fire. This declaration, which is the reverse of that ordinarily made by generals and sovereigns on the eve of a battle, sufficiently explains the devotion of the army to their leader." His scepticism has been pointed out as a proof of his frigidity of heart. Few men, however, who live either in courts or camps, have the fervour of devotion, or the might of principle. He had been long accustomed to the perfidy of hereditary rulers, and the adulation of parasites. He saw Romanism allied to despotism, and Protestant England united in the same cause. His scepticism was the result of his position, not the fault of the man. At the same time there were not wanting occasions when his mind rose above the impure element in which he was compelled to live, and recognized the spiritual relations which consecrate life, and the power whose altar is the soul. He was distinguished for his toleration, and for his horror of religious persecution. Whilst, like every wise ruler, he practically acknowledged the importance of religion in promoting national prosperity, he scorned the idea of persecuting those who did not belong to the dominant church. Even the Jews, oppressed in the other countries of continental Europe, found protection under his sway.

Whatever may be said of Napoleon's belief, he discountenanced the immorality and levity which the Revolution had engendered. He had a fine sense of the noble and heroic qualities which others possessed. Although his acknowledgments of these may appear theatrical to the prosaic mind, yet these certainly flowed from a magnanimous nature, and contrast very much with the conduct of public men at that time. His biographies abound with instances of this kind. These account largely for the love which his soldiers bore him. Whilst he lavished their blood in the cause of freedom, he treated them like men; he appealed to something generous and true in them. The instances to which we allude, open to us the depths of his magnanimity and his greatness. As to Napoleon's general character, we may be permitted to adduce the testimonies of Bourrienne and Madame Junot, both of whom were on the most intimate terms with him, and both of whom had strong prejudices against him. Bourrienne observes: "His (Napoleon's) heart and his conduct were at variance, but his good dispositions gave way before what he *considered his public duty*. In spite of this sort of feeling, however, Bonaparte was neither *rancorous* nor *vindictive*. His character was not a cruel one. I certainly cannot justify the acts *forced* upon him by cruel necessity and the imperious law of war; but this I can say, that he has frequently been unjustly accused. None but those who are blinded by fury could have given him the name of Nero or Caligula. No part of his conduct justified such abuse. I think that I have stated his real faults with sufficient sincerity to be believed upon my word; and I can assert that Bonaparte, apart from politics, was feeling, kind, and accessible to pity: he was very fond of children, and a bad man has seldom such a disposition. In the habits of private life, he had (and the expression is not too strong) much benevolence, and great indulgence for human weakness."

To these views, we cannot have serious objection. We think, however, Napoleon's acceptance of the supreme power in France was justifiable, and called for; and, if so, the acts necessary to maintain it are no stains on his character. At the worst, the actions for which he is most severely blamed, were simply errors of judgment. We may add

that during the continental wars, the most absurd statements were propagated prejudicial to the character of Napoleon. They were the phantoms of our national fear and guilt. Although time has dissipated them, we have been long compelled to judge of Napoleon through a distorted medium. Madame Junot observes: "Much is said about the tyranny, violence of temper, and despotism of Napoleon. I revere, nay, even worship his memory; but I am not so absurd as to consider him a god. He was a man, and partook of the failings of human nature. Nevertheless, to speak from my knowledge of his character—and I had the opportunity of knowing him well—I must declare my honest conviction that he possessed a noble mind, a heart forgetful of injuries, and a disposition to recompense talent wherever he found it. Perhaps at no period did Napoleon's character appear in so exalted a light as on his elevation to the *Imperial* authority. He had previously been the object of envious hatred, and the object of base persecution; but he forgot all at the moment when the nation invested him with supreme power. He took revenge on none; nay, he even made a point of checking personal antipathies, whenever they were entertained towards individuals whose conduct had given him reason to complain." We might cite other authorities who bear similar testimony, but to do so is unnecessary. Surely we are

* "Life of Napoleon Bonaparte," by Madame Junot.

justified, from the personal qualities of Napoleon, in maintaining the position which we have taken.

Tell us not that Napoleon left France circumscribed, impoverished. He left the fire of freedom burning in her heart; he gave her a life which could not be doomed to pine for ever beneath the fetters of oppression. Soon she arose, and shook herself free from the dominion of England; from the reign of the Bourbons. The Napoleon dynasty has resumed its sway. The once haughty nation, which refused to acknowledge the elder Republic and the Empire, finds in Napoleon III. her strong and faithful ally.

As we have stood in the old black chapel of the Invalides, as grim and sad as themselves, beside the tomb of Napoleon, we have been tempted to moralise, as if its echoes proclaimed the emptiness of human greatness, the hollowness of fame. But that tomb is the source of much of the strength and vitality of France. Whether, then, we examine the individual steps of Napoleon's career, or the vast results which have flowed from it, and are yet unfolding, can we blame France for her admiration of Napoleon Bonaparte?

On the whole, considering what Napoleon did, both for France, and for the cause of freedom throughout the world, the motives which actuated him, and his personal character generally, we think we have clearly shown that he was worthy of the admiration of the French people.

T. U.

Politics.

CAN SCOTLAND REASONABLY COMPLAIN OF INJUSTICE FROM ENGLAND?

NEGATIVE ARTICLE.—III.

LORD JOHN RUSSELL, with his usual felicity of happy illustration, once remarked in the House of Commons, that "if a blind foreigner were to visit this island, he would suppose, from the universal language of discontent, that we were of all people the most wretched and miserable; if, on the contrary, the individual had nothing but the organs of vision to guide him, supposing he could not read, he would naturally conclude that

the islanders were the most happy and prosperous of all nations." We cling with all the tenacity of time-honoured patriots to our glorious privilege of grumbling; it is one of our dearest liberties. Public institutions are the safety-valve of our ill humours, the scape-goat of our spleen. In England the tories fall foul on the whigs, the whigs and radicals are ever on the full war-cry to give battle in lusty strokes to their opponents.

The land interest is ever crying out in the wailings of despair against their oppressors. The factories are always being ruined by the "laws' delay," with the horrid apparition of millions of cadaverous villagers, and skeleton frames of weavers and spinners.

In Ireland the Saxon tyrants work the complete and certain ruin of that country at least once every year—so, at least, the patriots of the Emerald Isle tell us. But when Scotland begins to complain and cry out against the oppressors of the south, we wonder at the phenomenon; it has certainly the advantage of novelty, which induces us to examine and see if it is founded on a delusion or a reality. Scotland has had her troubles; but where is the nation with historic annals so generous which has not? The first national struggle and public calamity of the Scotch, after the demise of Elizabeth, was the goring of the bull episcopacy, driven by their own much-beloved, idolized, and divine-righted Stuarts. But the *divine rights of man* to worship his Maker in accordance with the dictates of his conscience, came pure and bright out of the contest, like silver from the refining pot. The next important troubles of Scotland were essentially home born; an overweening sympathy for a scion of a worthless royal family (mere sycophants and tools of the French court) led to an alarming revolution; and England was again invaded by the brawny sons of the mountains and moors. Seen by the aid of the magic glass of Scotland's Post Laureat, Sir Walter Scott, they have a pleasing interest, and a romantic *couleur de rose* shading them. To our great grandfathers, they had a sterner aspect, a peril which we may now laugh at. Spectral visions of bloody battles of victory to be fought over again mingled with their fears. There existed in Scotland an intense hatred and plotting spirit against the ruling dynasty, who, with all their faults, had been the consolidators of English liberty. This fact is the main cause why in the last century such an hostile feeling was manifested towards Scotchmen: it was a national crochets, and such writers as Junius are the true indicators of the popular feeling. The French revolution put a stop to all such petty differences. Since then the two peoples have so coalesced, that to define them as politically and socially distinct is a mistake

which none but narrow minds fall into. For the sake of geographical distinction the name answers a purpose. The slight difference of custom, laws, &c., is daily becoming less obvious, as legislation is ever tending to sweep them all away. None but hot-headed youths, freshly imbued with Quixotic notions, inspired by a Wallace or a Bruce, ever prate about the honour of Scotchmen as *modern men*. The idea must be lowering to a people, and partaking much of the nature of provincial vulgarism. Who thinks of distinguishing our prime minister, the illustrious Macanlay, the great Jeffery, or Dr. Chalmers, as Scotchmen? They are as much a part of our body politic, and soul politic too, as her Majesty Victoria or Colonel Sibthorp. England, like every other great nation, is a combination of states originally independent. In this island there were nearly as many kings as counties; but power gradually assumed a centralization. The less merges into the greater. Yorkshire or Cornwall, Kent or Hampshire, might complain of this upon the same ground as Scotland.

If ever we had a remote idea that our northern friends were illused, it has been completely dispelled by the conclusive reasoning of "Douglas." If we grant, for the sake of argument, that he is correct in his assumption of facts, they are so unimportant, that the real question is not affected by them; a negative decision is quite compatible with his army of allegations; his silence upon subjects of real weight, is a tacit admission on the negative side of this question. His sample of grievances are of such a nature, that the most timid reader of the *Controversialist* may safely look them in the face without trembling for the peril of the consequences. The crimson blush of shame will not be suffused over the countenances of men anxious for the honour of England. But let us give them a fair consideration.

First. He says the building of the Glasgow Post Office is quite unworthy of the city; it is more like a haunted house in some out-of-the-way part of the country. We can compliment him on having so picturesque an object, suggesting such *pleasant memories* in a dingy, commonplace centre of manufacturing industry. But seriously, did it never occur to "Douglas" that this evil is not peculiar to Glasgow; that many of our first-

rate towns are insufficiently provided, occasioned by the too parsimonious conduct of the post office authorities.

Secondly. "That medical students have to pay a tax of £10 before they can exercise their calling in England." Is "Douglas" aware that the educational course of studies which such parties require is to be obtained much more economically in Scotland than England. The colleges where medical students are graduated are much less costly affairs than those on the south of the Tweed: a plain fact in proof of which is, that English parents send their sons to be educated in the north, in order that the more expensive system may be avoided; cheerfully paying the trifle of £10, in order to secure the extra advantage.

Thirdly. Scotland has no officer who has power to substitute a good stamp for an accidentally spoiled one." Does "Douglas" live in these railway times, without being conscious of the facility of communications? Edinburgh is but an hour or two more distant from the metropolis than Manchester or Liverpool. And does this small difference of time produce the enormity of injustice? The obstacle in the way of commerce is nearly equal to the one as the other; and often, by the peculiar postal arrangements, no difference at all. Is "Douglas" positive of the fact (or is it only a supposition) that deeds are detained in London to an indefinite period from Scotland alone? We imagine this habit of delay is general, not partial. The lawyers near London are not a whit better off than the gentlemen in his office, except in the saving of distant travelling. The fact of Scotland being so distant from the metropolis is not a *fault* which can be laid to the English people. We congratulate our opponent on having found his official duties so suggestive of complaints.

Fourthly. "Our naval and military charities are supported by Government for the benefit of English and Irish subjects." Here he has contrived a loophole of escape; for he mentions not exclusive benefit, which he evidently wishes to suppose. If he really has any doubt about the subject—which we amably hope, for the sake of his veracity—he might easily lay this phantom low, by visiting or inquiring of those institutions. We can assure our worthy friend that they are national or *British* charities, and within their

sheltering walls may be found his brave and deserving countrymen.

These are the "sample of grievances." "Douglas" says their justice must be acknowledged by every candid mind. We suppose he means they must be acknowledged as injustices; for if their justice is to be recognized, they cannot at the same time be grievances.

The next charge is one of more gravity, and bears on the face a semblance of injustice: it is evidently a sore point, wounding the national vanity of our worthy friend, while admitting it as a fair argument, and one that truly comes within the scope of the present question.

The complaint is the illegality and absurdity of speaking and writing of the whole of the island as England. This rather belongs to the category of conventional phraseology than formal or official technicality—a custom of convenience rather than the studied ignoring of Scotland's existence, having no possible effect detrimental to the happiness or welfare of that people, but obviously the reverse; for England, being so far the superior in wealth, population, power, and prestige—her historic glories dating back ten centuries—has created in the minds of the world not only a name, a character, a force, but an embodied idea of magnificence and wealth far superior to Rome in the classic days of yore. Scotland since the union has been an integral part of England, not in the narrow sense of a geographical distinction, but in the broad and unlimited cosmopolite idea. A Scotchman abroad participates in all the benefits, and enjoys the privileges of that citizen character, as much as a Yorkshireman. It is impossible to change a name stamped as it is on universal society; nor is it worth the attempt, to gratify the ideal vanity of a section of that community; neither would it be just, on the ground that Ireland, which is now a portion of Great Britain, would have the same cause of complaint, with even more pretentious reasons, on account of her superior magnitude and resources. The English army contains more Irish than Scotch soldiers: the revenue of the empire is more augmented by Irish than Scotch receipts. The most energetic action of legislative enactments for generations would be utterly futile to change the national name, it is so engrafted upon the annals of

time and thought. It can be blotted out only with the existence of the people. Suppose the name was confined to that more central province of the empire, it would lead to endless misnomers and inconveniences. It is absurd and treasonable to prate of the separate nationality of Scotland; its existence is purely imaginative: for the last 147 years, ever since the union, Scotland has had no more national existence than *Urslen*, or *Wessex*. Nationality comes from nation. And what is a nation? Not a race of men having the same laws, customs, and language (but slightly modified); under the same authority; enjoying the same privileges and advantages—or a larger race, to whom they are joined by these common bonds. The army of farm bailiffs and packmen from the north who spread themselves over the fertile plains of England, are evidently unimpressed with the notion of their adopted land's exclusive nationality. They say, fair play to all the sons of this island of liberty. The union brought reciprocal advantages to the two countries; but in "Douglas's" honest opinion, which of the two was the most benefited? Pause not, friend, with such palpable proofs to guide you. Did not the union enhance the value of Scotch products? Did it not improve the condition of her lairds, by doubling the value of their land? Did it not bring the luxuries of life more within the reach of her oatcake-eating free-

men? Did not the peasantry reap social and material fruits by the free intercourse with the wealthy and civilized south? Did not the opening of the rich colonies and conquests of England beyond the seas, to Scotch enterprise and trade, bring wealth to her merchants, and the blessings of comparative plenty to all?

We cannot close this article without reverting to the presumed injustice of England, in preventing Scotland from having a fair share of representatives in Parliament. We would first ask, are the English people fairly represented in the legislative body? The injustice "Walter" complains of is not peculiarly Scotch, but a national one, requiring immediate and thorough reform. The whole of the boroughs of Scotland, exclusive of Glasgow, do not aggregate such a population as Manchester and Liverpool, returning but four members. The population of London nearly equals that of Scotland, with a representation but little above one-fourth of that people, while they represent more wealth and more intelligence. Is not this injustice to England?

All we have now to say is, that if Scotland has any just complaints, let them be stated. At present we are bound, with such evidence as we have heard, to give a decisive negative to any reasonable shadow of injustice from England.

GRAY.

AFFIRMATIVE ARTICLE.—III.

"I am not wrong-headed enough to wish that the union which has been established so happily for the peace and tranquillity of both countries should be interfered with. . . . I can only say, that *if I thought this Association could lead to such a misfortune, I would not remain in it one other moment.* . . . I have joined this movement because I believe in my heart Scotland has been treated with unfairness and neglect. I believe this movement will be successful, because *it is based on justice, and will be carried on with earnestness, but with moderation.*"—*Earl of Eglinton, at meeting in Edinburgh, November 2, 1853.*

THE spectacle of a noble body of men unitedly offering a dignified but respectful resistance to encroachment must attract attention and merit consideration. Their resistance is not to be treated with ridicule or contempt, to be written down with the pen of malice, or extinguished by means of

misrepresentation. If truth and justice be with them they will surmount all opposition, and assert their title to be heard. Enthusiastically though calmly moving onward, with the uplifted front of conscious right, they will boldly urge their plea for justice. Such, we take it, is the position of the "National Association for the Vindication of Scottish Rights." The Scottish people do consider themselves aggrieved that their existence as a nation is all but ignored, that their lawful rights are withheld, and that, by an unjustifiable and absorbing centralization, they are wrongfully excluded from a share in the trade and commerce which the Government of the united nations creates, especially from that arising from their own local administration.

Scotland is by no means a country given

to agitation. Quiet, plodding, persevering industry is her forte. Not deficient in other talents, she excels in this, and to it in great measure she owes that success which attends her sons in every part of the world. That, therefore, which has at length completely aroused her energies must not be considered as trifling or unimportant. She has long remained silent, and it is unfair to charge her at once with being capacious when she constitutionally asks for her interests to be protected and her rights restored. It may be that much of what is pleaded as "grievances" cannot, in the strict sense of the words of this question, be called injustice from ENGLAND; it may be that Scotland has been unjust to herself, in not watching over her own interests and respectfully but firmly opposing encroachment; still, at the hands of the Government of the united countries, she is entitled to claim redress of her grievances.

The treaty of union entered into between the two countries—as one of equal privileges and duties, the union of two equally independent nations—is the basis on which the whole matter rests. The question is thus a simple one:—Have the terms and stipulations of that treaty been faithfully fulfilled by and to both nations? If it can be shown that the rights and privileges secured to Scotland therein have been, and still are, granted, then may the Scottish lion reasonably be requested to betake himself to his former repose; but if, on the other hand, it can be shown that these have been unfairly encroached on, surely it is but right that reparation should be given. And can this point not be amicably and satisfactorily arranged? Is it possible that this, of all questions, cannot be judged of by its own merits, and settled accordingly? Must it be that, either from the unrighteous demands of one nation, or the selfishness of the other, such a matter as this cannot be adjusted? T. U., who is adroitly followed by "Benjamin," would have it that in this demand we are actually sounding the notes of hostility, and endeavours to frighten us with the dread of civil strife. We entertain no such alarm. We speak in these pages to as many friendly Englishmen as T. U. does, and we do not despair of finding them ready to listen fairly and dispassionately, or of receiving their consent and co-operation, if we can but

prove the justice of our claims. Calm, therefore, thy fears, friend T. U., and leave thy "sword" still in the armoury; for

"Thy Toledo trusty,
For want of fighting shall grow rusty."

The two countries are inseparably connected; their interests are too closely amalgamated, and the advantages arising to both from the union are too apparent for any rupture now to take place between them.

The union of the two countries was a "union free and independent, on equal terms, with equal duties, equal responsibilities, and equal rights."* By Article VI. of the treaty it is provided that "all parts of the United Kingdom, from and after the union, shall have the same allowances, encouragements, and drawbacks."

If, then, there be provided for Scotland a "relative equality" in things affecting the empire generally, and a supremacy in matters of "local administration," it is clear, in the first place, that her interests should be properly guarded. Now it is notorious that she is left, in this case, almost totally unprovided for. With a population of three millions, an increasing commerce, and extensive manufactures; with peculiar laws and institutions, and contributing a revenue of seven millions of pounds sterling annually, her multitudinous civil and political interests are entrusted to the care of a judicial officer whose legal and professional duties are otherwise too heavy for one man. With a salary not liberal enough to induce an advocate of sufficient merit to renounce his practice at the bar, the Lord Advocate is by no means sufficient as a representative to watch over Scottish interests. The present Lord Advocate has asserted that the legislative duties connected with public bills *alone* are as much as one man can undertake, and has told his constituents that, if he had known the trouble it would have given him, he would not have undertaken to bring in the New Sheriff Courts Bill, crude and unsatisfactory as it is. He is often not a member of the Cabinet, and possesses but little authority in Parliament, from which he is necessarily frequently absent when matters of vital importance to Scotland are debated. Scottish deputations, too, travelling to London at great expense, and requiring advice

* Address of the National Association.

and assistance, in many cases find that their only adviser has just been called by his other duties to Scotland. Surely, then, it must be evident to every honest reader that Scotland has reasonable ground of complaint against the manner in which her affairs are conducted, and that it is not too much to ask that a *Secretary of State*, contemplated by the treaty of union, and enjoyed for many years after that event, be restored to her.

Another grievance, equally patent, is the manifest inequality of parliamentary representation. England, with her Parliament in her midst, and rejoicing in her officers of state, is privileged to return an undue proportion of members of Parliament over her northern neighbour. Even in a just and relative distribution England must still possess an overwhelming majority. Is it fair, then, from the terms and the spirit of the union, and the connexion of the countries, that such a disparity should exist? With twenty additional members in the House (which seems the minimum to which Scotland is entitled, taking either her population or her revenue returns as the standard), and an efficient Secretary of State for the country, there would be some more reasonable hope that Scottish affairs would not be so sadly neglected in St. Stephen's.

There is also an injury done to Scotland, perhaps not less than any of the preceding, and unquestionably the effect of them, in the absorbing centralization practised by the encroachments on, and removal of, her local administrations to England. Around the Parliament and Somerset Houses must cluster all our public officers. Thither, at great expense, must we go, if we have aught of advice, of assistance, or of remedy to ask; and there must we address ourselves to men who, removed from us, are ignorant of our requirements and careless of our necessities; they have no interest in our transactions, no sympathy with our schemes, but, armed with the pomp and dignity of office, they often treat our applications, as we think, rather cavalierly. So universal is this necessity, extending to the most petty matters in every department of our affairs, that it is felt as inflicting most grievous injury on our trade and commerce. This, too, removes from Scotland much legitimate wealth that would otherwise circulate there. She is also denied the benefit of the employment created

by Government, their trade being exclusively retained, and their contracts fulfilled, in England, from the building of the ships of the navy to the furnishing of the stationery to our Government offices. We complain, also, that we are neglected in the distribution of the bounties of Government. Large sums are granted for charitable purposes, for the construction of national galleries and museums, and for the purchase and embellishment of parks and pleasure grounds in England, while Scotland is left to found and uphold her own charitable institutions, to erect her own galleries and museums, and to enjoy herself as she best may in the absence of these other valuable adjuncts to a crowded city. It is no part of our mission to begrudge or speak against the munificent gifts bestowed for the advancement of science and art; but in fairness we ask that something be done also for Scotland. Many of her sons, eminent in their various departments, are tempted to remove to England, where the honours of merit follow their learned pursuits. Let us mention, too, that Scotland, richly blessed as she is by nature with mineral wealth, and fitted to enrich herself and other countries from her varied stores, has yet received from Government neither geological museum nor professorship. Nor must we omit the want of harbours of refuge on our shores. Along the whole eastern coast there is not one, while it is at once exposed and dangerous, and the navigation extensive. On the western shores, where trade innumerable wealth-laden ships to and from all parts of the globe, and immense numbers of crowded emigrant vessels, there is only a single mail-packet station. Consider these, with the fact of the large revenue returns transmitted to England and spent there, and say if Scotland has not reasonable ground of complaint, and, having complained, is not entitled to redress.

But, instead of enumerating more grievances, we beg to refer our readers to the succinct statement issued by the Association, and to the speeches delivered at the enthusiastic meetings held at Edinburgh and Glasgow, and proceed briefly to notice the affirmative articles on this question.

We are willing to thank T. U., and "the society with which he is connected," for the services they may have rendered to learning; but we do not profess to understand how one living in the midst of those of his own coun-

trymen united in this matter should represent them as consisting of a "few agitators," or seek to attribute their conduct to the baneful effect of party politics. He ought to know that in his own city *men of all shades of politics* are engaged in the movement, and he need not be told that throughout the nation the feeling is all but universal. People at a distance might *affect* to consider it as the work of a party, had not such unmistakable disclaimers been given; but, surely, such oft-rebutted misrepresentation should not, at least, have weight with a citizen of Edinburgh.

We admit that Scotland has received many advantages from the union with England; yet, while we seek to strengthen *this* union, we aver that *these* advantages have been reciprocal. We admit that many Scotchmen find their way to offices under Government, and would ask, why not, if their talents or their industry fit them for such positions? We are as averse to anything approaching to agitation as T. U. is; but we only ask here that an intelligible treaty be *honestly and fairly implemented*; and for doing this we are not, surely, open to the charge of reckless agitation. It is under such assurance as that which heads our paper that we take part in this matter, which cannot be compared to the Irish Repeal agitation. The cases are widely different. We neither seek a revival nor a repeal of the union, and only claim that the *letter and spirit* of the treaty be fully and impartially observed. This, we hold, would tend to dispel jealousy and strengthen the union of the countries.

Clearing ourselves from the charge of reckless agitation, we take special exception to the unnecessarily humiliating position in which T. U. would place our "auld respectit mither" by the nature of his arguments. She has neither "merged" her nationality nor renounced her title to equality. Holyrood, the last remnant of Caledonia's regal pomp, is easily disposed of. No venerable associations are indulged; he calmly speaks of £29,000 being *SQUANDERED* thereon during the *nine years prior to 1830*, while so many thousands were last year voted for repairs and embellishments of the palaces, parks, and pleasure-grounds in England, besides the princely sums paid for Victoria and Battersea Parks. On the subject of a Secretary of State we consider his remarks

as singularly deficient. It is no answer to our claim that other members of the Government are also overworked. It is not alone on the score of humanity that we plead that the Lord Advocate should be so far relieved, but in order that Scottish interests may be better attended to by an officer *appointed for that work*. On the question of representation, we cannot see how he should be so much afraid of twenty additional members, when so many are allowed in England to mere fractional divisions of country. We deny the inference drawn, and blush for the low position assigned to our country, that this should only be the means of introducing "obstructives" and "incapables." But we leave T. U., satisfied that he will have enough to do to meet the facts and statistics of "Walter," and the judicious arguments of "Douglas."

A very few remarks will suffice to answer the article of "Benjamin," who holds the same views as ourselves as to the *de facto* and *de jure* constitution of the *one* kingdom of "Great Britain," while with his quotations, both as to their correctness and import, we are equally well pleased. But we differ from him as to those "contemptibly inadequate" grounds "with which a mischief-pregnant agitation has been organized." What do our friends mean by this "reckless," "factious," and "mischief-pregnant agitation" so much talked of? If "agitation" there be, it is such as they create. Unless we make our voice to be heard on this subject, it is asserted that we are not in earnest—that it is only the whim of a few, for which the majority care not. The insinuation he would throw out, "as though agitation were the native element of its promoters," we must be permitted somewhat indignantly to repel. He concedes the "reasonableness" of Scotland being properly represented, though he destroys its effect by the ardour with which he catches at and homologates T. U.'s "forcible reason why we are better without a Scotch party in the House of Commons," and then patronizingly tells us that the new Reform Bill, "it cannot be doubted, will deal with the *deficiency* in Scotland." We hope it will; and, if so, it will obviate the necessity for further distinctive agitation on this point. Meantime, it is well we have got this admission. We repudiate the base motives assigned for the

origin, as well as the implied effects, of our claims, and can smile at the sneer at the "heads" of the promoters. We see not the reaction "Benjamin" speaks of, and can only consider it as "looming in the distance" of his own imagination.

And now, English brother, with thy known generous nature and love of justice, what think you of this matter? Shall we be considered as one family, or treated as the

children of another parent? It may not be that all our grievances should be at once rectified; but, reader, do you not think with us that it is, indeed, time that attention was paid to the constitutional claims of Scotland? We ask that her commerce should be fostered, her interests protected, and encouragement given to native talent; and we thus claim JUSTICE TO SCOTLAND.

A THOMAS.

Social Economy.

IS SLAVERY UNDER ANY CIRCUMSTANCES JUSTIFIABLE?

AFFIRMATIVE ARTICLE.—III.

It is much easier to declare in favour of popular notions than to examine them narrowly, and afterwards to point out their blind folly on the one hand, or to show the great principles of truth or justice on which they are founded, on the other. It is almost impossible to convince a man *against* his will; and it is certainly a work of supererogation to bring forward *real* argumentation to prove what men are *willing* to believe, or do already believe. These remarks especially apply to times of enthusiasm. Logic is too cold and unyielding to please the enthusiast; it is an intellectual strait waistcoat, most hated by those who most need it. If Peter the Hermit had argued instead of declaimed, the deeds of the Crusaders would never have formed an episode in human history; and if Mrs. Stowe had entered into a philosophic proof of the immorality of slavery, instead of writing a pathetic account of the sufferings of a persecuted but *fictional* negro-saint, her book would have found little favour with those ephemeral swarms of agitators who are ever ready to "lend" their "sweet voices" to those who can tickle their fancies—who are now to be found in every nook of this slaveless country, getting up anti-slavery societies, wherein they may play the Pharisee, by pretentiously pointing to the American planter, and thanking God they are not as that man. In comfortable conformity with this tendency of human nature to hunt in packs, and to prefer oratory to argument, and a cry to a reason, "L'Ouvrier" has un-

dertaken the office of leader on the negative side of the present debate, and has strung together a series of poetic quotations, scriptural allusions, and vapid but high-sounding commonplacisms of moral declamation, which will, probably, be accepted by all the disciples of the Stowe school as sound reasoning. The article would, doubtless, produce great effect at a meeting of the Ladies' Auxiliary to one of those cheap philanthropy societies, so admirably and deservedly satirized in Mr. Dickens's last novel. It is to be hoped, however, that the readers of the *Controversialist*, as they pore over its pages in the seclusion and quiet of their own peculiar nook by the domestic hearth, will strive manfully to shake off prejudice, and to lay aside mere emotional sympathies. Let it be remembered that there are no slaves in the wide empire of England, and that, consequently, the result of this discussion cannot affect the condition of any Uncle Tom or Annet Chloe in existence, but will simply be the resolution of a knotty question of social morality. Let every reader endeavour to approach the subject in the guise of an "Impartial Inquirer," and resolve, *pro tempore*, to lay aside all previously-acquired notions, and especially all remembrance of particular cruelties practised against certain slaves. *Abuse* can never be justified. The question before us is the *use* of slaves. We are to pass judgment on the moral character of Abraham, who kept slaves and treated them well; on Moses, who legislated for

slavery as an institution which was justifiable in his day; and not on fends of cruelty and avarice like Haley or Legree, who treat their human servants in a manner which ought to be promptly and severely punished, even if directed against the meanest and most vicious of the brute creation.

It may save a vast amount of virtuous indignation, and consequent oratory, on the part of the opposition, at once to state that, as an Englishman, I detest slavery, and long for the time when it shall cease entirely; and so I may say of despotism and war. These things are in the abstract *bad*; but I maintain that there are circumstances in which they become justifiable and necessary; nay, even imperative. Despotism *ought* to be established, if *pure anarchy* is the only alternative. War occasionally becomes a moral duty. Slavery, like the two last-mentioned contingencies, is purely a creature of circumstances; in them it may find palliation and justification, and from them it may arise as a matter of pure necessity. One other subject may be here referred to—the character of that world-wide celebrity, “Uncle Tom’s Cabin.” If that work had simply been written with a view to touch the heart, and insensibly to lead men to treat their slaves well and to cultivate general benevolence, there could have been no objection to it; but when an avowed social politician takes up her pen to draw a grand tableau of “Slavery as it exists,” and draws the slave-owners as fiends incarnate, the abolitionists as angels, and the slaves as the very elect of the earth in piety and heroism, it becomes the duty of all who love truth for truth’s sake to protest against the one-sidedness of the work. What must be the effect of Mrs. Stowe’s book on the thousands of the slaveholders who have never yet been able to find one Uncle Tom among the numerous slaves they have possessed? What is the proportion of slaves (if there be any—a supposition highly complimentary to human nature) like Uncle Tom, Eliza, or George, when compared with the aggregate of sullen, indolent, brutalized beings who will not work, save under the direst compulsion? Fiction may be effective in moving the passions, but can never convince; for who can value a conclusion drawn from imaginary premises, feigned and “got up” for the express purpose by a determined advocate? The foregoing

remarks are made in no spirit of fault-finding, and are not intended to detract one iota from Mrs. Stowe’s merit as a writer, or her *intention* as a social economist, but are aimed at her untruthful, because unphilosophic attempt to substitute an appeal to the *passions* for an address to the *reason*, and for the purpose of inducing the reader to cast aside the fatal bias which he may, probably, have received from the perusal of the work in question.

“L’Ouvrier” and his successor, G. F., have carefully avoided giving a definition of slavery. Though scarcely honest, the omission is politic: the generality of oratorical commonplaces cannot harmonize with particularity and precision. Besides, it is convenient to have no incumbrances. If (as “Benjamin” has ably done) an opponent points to forms of slavery to which “L’Ouvrier” and his friend cannot object, they can now jauntily turn on their heels and flatly deny that the instances come within the scope of the subject.

“Benjamin” has pointedly shown the absurdity in which “L’Ouvrier” has involved himself by denying that “forced labour has anything to do with the subject.” But “L’Ouvrier” has not only involved himself; he has cruelly contradicted himself; for, in another portion of his article, he speaks of slavery as being “involuntary servitude!” Slavery is “involuntary servitude,” but has nothing to do with “forced labour!” I fear that “L’Ouvrier” has not benefited by those admirable papers on “The Art of Reasoning” which so much enhanced the value of former volumes of the *Controversialist*. The misfortune is, that his arguments are of so pliant a nature that one can scarcely lay hold of him; like an eel at the muddy bottom of a pool, it is vain to endeavour to catch him; we must be content to drive him from shallow to shallow, and to contrast the turbid element in which he dwells with the crystal stream of truth.

One of the most useful methods of obtaining a clear conception of a given subject is the practice of what may be termed, perhaps, definition by exclusion,—by taking a number of correlative terms or subjects, and accurately determining their relative position and meaning. Connected with the topic before us, there are three words which it will be of service to interdistinguish. *Servitude*,

slavery, and *bondage*, are synonyms; they express one general idea, but present it under different phases, and with various modifications. If, then, we point out this *general* idea, or social principle, we shall be able at once to decide upon its morality or immorality, its justice or injustice (since the difficulties of moral science arise always in *particular* applications only); this done, we shall then have to decide on the effect of the superadded modifications of the principle in each of the three cases. Now the one general meaning of, or idea expressed by, these words, is the *subjection of personal freedom to the will of another*. In the case of servitude, this subjection is only *partial*, both in nature and duration, and can only be enforced by *negative* or *indirect* means. Thus, my *servant* must perform certain duties, during a given time and within certain bounds: he or she must entirely ignore *their own* freedom of body or of will, and follow *my* directions—the dictates of *my* will; and if they refuse so to act and submit, I may enforce my claims indirectly by the aid of my country's laws, or negatively by withholding those rewards or privileges which I should otherwise be compelled to grant. In slavery and bondage, on the other hand, the *subjection* is *absolute*, and the *compulsion* *direct* and *positive*. The latter term (bondage), I believe, merely implies aggravated slavery—the addition of *needless* cruelty and *wanton* oppression. Here, then, is the first grand distinction, a close attention to which will show the futility (as a *philosophic* question) of most of the current declamation against slavery.* Bondage can never be justifiable under *any* circumstances. This distinction between bondage and slavery the scriptural student will remember to be very strongly marked in our admirable translation of the Bible. The two terms, however, are carefully confounded by "L'Ouvrier" and G. F., who are thereby enabled to make a display, by attacking that which no one asserts, and which (as has been shown) is really excluded by the terms of the question. Had the question for debate been,

"Are there any modifications of the principle of slavery which can in any cases render it abominable?" the articles of my opponents would have served as a triumphant flourish of trumpets in honour of an affirmative reply.

It has been shown that the principle of servitude is the same as that of slavery. Is there, then, any propriety in the relation of superior and inferior, of master and servant? Are such relations justifiable under any circumstances? It can scarcely be supposed that any reader of the *Controversialist* will do otherwise than give an affirmative reply. "L'Ouvrier" seems to have felt this, and therefore tries to throw dust into our eyes by the roundabout manner in which he establishes the old absurdity, "All men are equal." Conscious of the inherent weakness of his position, he endeavours to compensate for it by a display of the outward apparatus of strict syllogism, and (for what earthly object it is introduced none but himself can tell) a solitary axiom of "Euclid." The fearful-looking syllogism contains a gross *petitio principii* in the first or major premiss, and an equally gross error in the minor premiss. What can be meant by the preposterous assertion that "existences having the same nature and origin are naturally equal?" Are all the apples grown on the same tree "naturally equal?" I presume they all have the same "nature and origin!" Let me have the right of using these words in *admitted* acceptations, and I could prove black to be white. The next assertion is equally absurd,—*"All men have the same nature and origin!"* If by nature "L'Ouvrier" means the possession of two legs and the absence of feathers, his assertion may pass. The truth is, the word "nature" has different meanings in the two premisses. Here is an absurd argument, produced by a similar play on the word "sinful;" it may serve as an elementary lesson in logic for "L'Ouvrier."—"Christianity teaches us to hate what is sinful. All men are sinful. Therefore Christianity teaches us to hate all men." The premisses of the pretended syllogism being foolish, the conclusion may be fairly doubted. Let it be examined. "All men are naturally equal!" Nay, surely not! Are the Aztec Lilliputians *physically* equal to the gigantic Patagonians? Is the cannibal dancing round his horrible feast *morally* equal to John Howard, or even the generality of Englishmen? Are the generality

* I have previously endeavoured to impress upon all readers that this debate is one on *abstract* principles; but, at the risk of a charge of tautology, I feel compelled to repeat the warning. To *decri* slavery by painting the horrors of *bondage* is a dishonesty as gross as that of one, who purposely confounds religion with superstition.

of woolly-headed negroes *intellectually* equal to "L'Ouvrier;" or he, again, to the Astronomer Royal or Baron Humboldt? One other phrase only remains,—*social* equality. Now, "L'Ouvrier's" reasoning was to the intent that, all men being *naturally* (what is meant?) equal, therefore they ought to be socially equal. Borrowing this scheme, I may say, "All men being naturally (*i. e.*, in their physical, moral, and intellectual natures) unequal, therefore they ought to be socially unequal." Look round on human society; are men socially equal? No, we say. The wife is subject to the husband, the child to the parent, class to class, subject to ruler, the apprentice to his teacher, the servant (*i. e.*, the half-slave) to his master; then why not, also, the slave to his owner? The only reply can be, that it is not *necessary* to the *present* condition of this age and country; in other words, *circumstances may either justify or condemn it*. It is *relatively unjust*, and *not morally* wrong in itself. Society is based, and depends for existence, on an admission of the principle of slavery: it is nothing but an orderly arrangement of ranks and classes, whose existence and interdistinction depend on the acknowledgment and practical use of the doctrine, that beings *naturally* unequal should be so *socially*. And why should we indulge this foolish longing after universal equality? Does not each star differ from all other stars in glory? Can we suppose that God's universe is a disjointed series of creations without connecting links—a number of isolated classes, where each class is but a multitudinous reproduction of the same type? Let the reader ponder on the fearful truths contained in those pithy and apposite remarks quoted by "Benjamin" from the pages of Tupper.

We need not follow "L'Ouvrier" any further. "Benjamin" has exposed, with great force and clearness, that old absurdity, "natural rights," a remnant of the subtle cobwebs of the scholastic age, which has been cast aside by all the great modern writers on social ethics and jurisprudence—has "been abandoned by all just thinkers." A "right" is solely a creature of law. The "rights" of a man in a state of nature are simply his natural *powers* to do what he pleases. It is very unfortunate that our language should confound "right," *i. e.*, "not wrong," with "right," *i. e.*, a privilege granted by some

superior power. The whole object of society is to abridge the natural liberty or powers (rights) of the savage. He must no longer have an uncontrolled will; he must put his neck under the yoke. As a member of society, man must bow to its decrees. Obedience to human laws, where they do not absolutely clash with those of the Deity, is imperative, and strongly enforced by scripture:—"Submit yourself to every ordinance of man;" "Render unto Cæsar the things that are Cæsar's;" "Let every soul be subject to the higher powers;" "Servants (*i. e.*, slaves. See Cruden's "Concordance," *in loc.*) obey your masters," &c.

A few words with G. F.: we trust he is now in a calmer mood. With the true Pharisaic spirit he speaks of his "*pious* opponents . . . who *garble* scripture," by whom "holy writ is *desecrated*," who "fully display *Jesuitism*," and "render apparent the selfishness and baseness of . . . their cupidity and injustice," &c.! Not one word is addressed to X's arguments. No! "The Bible cannot (!) defend slavery." There is the assertion; and X, who reasons against it, together with all future writers who might adopt the same course, were to be branded with infamy. Like certain Jews of old, G. F. stops his ears to our arguments, and rushes into the pages of the *Controversialist*, exclaiming, "Away with them! stone them! They are worthy to die!" I should be sorry to repay him in kind; *prejudice* is the worst word I will apply to him; to his arguments I can apply no other term than dogmatism, *i. e.*, assertions without proof, conclusions without premises. "The Bible cannot defend slavery; therefore, slavery is not right. Such is the style of reasoning! The substance of his whole paper is, that cruel *bondage* is horrifying to G. F.'s sympathies, as it is to all cultivated hearts; so G. F. runs off into one of those fits of virtuous indignation so admirably described in Macaulay's "Essays" (that on Byron), and becomes a mere bull in the china-shop of arguments. He shuts his eyes and charges madly. The *abuse* of slavery is wrong and cruel; therefore its use is so also. G. F. falls into the same errors as "L'Ouvrier" as to human equality. I need reiterate their exposure. If his principles were carried out fully, society would be at an end. When unable to reconcile Christianity with slavery, let him remember that Paul directed

that masters should treat their servants (slaves) well. Like many other things, Christianity will *soften* the horrors of bondage; it does not pretend to gratify all the yearnings of our nature.

The space I have already occupied compels me to pass over many interesting topics, or I might have shown that in some ages and circumstances of the world slavery has been an absolute necessity, and a boon even to its subjects; and that at others it has proved a powerful agent of civilization. I must, however, confine myself to a very brief notice of the most important phase of the question. X. has pointed out sufficient instances in the Old Testament to show that slavery was admitted and approved by God. Nor has the Gospel brought in any new doctrine: it specifically commands mas-

ters to treat well their servants, and servants to obey, &c., their masters; and every one who has any knowledge of the social condition of those days will be aware that their servants were slaves. *Servus*, a slave, is one of the first scraps of knowledge picked up in the Latin grammar. Moreover, we find Paul writing an epistle to Philemon, and sending it by the hand of a fugitive slave (Onesimus), and entreating him to forgive that slave's offence. Very strange, this, if slavery is intrinsically evil and unjust! Now the question comes, Can anything which *has* been approved by God under certain circumstances be really unjustifiable under all? In other words, Is God unjust? I leave the opposition to the consideration of this fearful dilemma.

H. B.

NEGATIVE ARTICLE.—III.

WHEN we saw this question proposed on the wrapper of the *Controversialist*, we at once supposed that there would be no debate upon it. But, however, the reverse is the case, and it appears that this iniquitous system, like others, has its defenders. The January number of the *Controversialist* contains a pro-slavery article by X., in which, after declaring that "Uncle Tom's Cabin" is an untruthful book, he attempts to prove that the Bible sanctions slavery. He is followed by "Benjamin," in the February number, who maintains, that in the practice of slavery, no moral principle is violated. With reference to "Uncle Tom's Cabin" being an untruthful book, we just refer X. to the "Key," lately published by Mrs. Stowe, where he will find all the characters and incidents supported by real facts; and we will proceed to show that no part of the inspired volume contains an approval of the system of slavery, and that it is morally wrong. Can our readers suppose that God, who in the moral law commanded his people to love their neighbours as themselves, or that our Lord, who came breathing "peace on earth and goodwill towards men," could sanction such a system of oppression and injustice as this! Our opponents do not appeal to the New Testament to prove their arguments. They shrink from its glorious light, and hide among the dark shadows of the Mosaic Dispensation; and here they

pretend to find that the Bible sanctions the holding of their fellow men in involuntary servitude. The advocates of slavery rest their defence of the system on the servitude which existed among the Jews, and many of them assert that the patriarch Abraham was a slaveholder. But it is quite clear that no defence of modern slavery can be based on the Jewish system of servitude; and we maintain that Jewish servitude was not *slavery*, and that such a system can find no support in the Bible.

In modern slavery, the slave is the absolute property of his master, who can barter or sell him like any kind of merchandize; but in Jewish servitude, he was not considered as a slave, but as a servant. The servant, by voluntary act, bound himself for a sum of money to serve his master, who did not regard him as a piece of property that could be bartered or sold, but allowed him many privileges, and after his time of service, set him at liberty. In support of this assertion, we quote the following, by the Rev. J. Symington:—"It will greatly assist us in our inquiry, and remove a fallacy thrown around the question, to ascertain at once the meaning of the Hebrew word, on the use of which some apologists rest their allegation that Abraham was a slaveholder. And notwithstanding the insinuations of learned Hebraists, that the word 'eved' is more cognate to the word *slave* than to

servant, we are bold to affirm that the verb 'eved' signifies simply to *serve*, and the noun 'eved,' *servant*. . . . If 'eved' signifies *slave*, where is the Hebrew word for free servant? . . . There is not a word in the Hebrew tongue to denote one human being held as a piece of property by another.*

In the Jewish system of servitude the service was voluntary on the part of the servant. He sold his services to his master, and received the money himself; in the same manner as our English servants do, who enter into a contract with their master, to serve him for a certain period, and for a certain sum. And how, indeed, could Jewish service be otherwise, as stealing and selling men were forbidden, as well as the holding of them after they had been stolen, as the following passage will show:—"He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death." But how stands the case in modern slavery? The poor negro is stolen from the land of his birth, and condemned to involuntary servitude. His service is not purchased, as in Jewish servitude; but he is torn from his home, put on the auction block, and sold to the highest bidder. And this is done by men who profess to take the system of slavery from the Bible! Some of our American slaveholders have quite an honest horror of the practice of man-stealing; but still the middle clause of the verse before quoted condemns them: "Or if he be found in his hands . . . he shall surely be put to death."

In modern slavery, the service of the slave is perpetual; in Jewish servitude it was limited. The Jewish servant only remained with his master until the year of jubilee, when he was set at liberty, and might return to his native land; but not only does the modern slave serve his master, he may be bequeathed by him to another. X. says:—"These native servants or slaves became free on the completion of the seventh year of their servitude, or were liberated in the year of jubilee; but not so the alien slaves, these were perpetual bondmen." The latter sentence we positively deny. The Jewish servants, as above stated, became free in the seventh year of their servitude; or, if the year of jubilee happened before that

time they became free, and we assert that in this year the alien slaves also became free. "Hallow the fiftieth year, and proclaim liberty throughout all the land, to ALL the inhabitants thereof; and he shall return EVERY MAN unto his family." There is no exception here. Liberty was proclaimed to ALL the inhabitants of the land, both Jews and aliens, and *every man* was to return to his family, which they could not do very well were they still held in bondage. In connexion with this part of the subject, X. quotes the following passage. "And ye shall take them as an inheritance for your children after you, to inherit them for a possession; and they shall be your bondmen for ever." At first sight this passage seems rather striking, and as if sanctioning the holding of the servant in perpetual bondage; but it is thus very clearly and well explained by the author before quoted. "From the word 'bondmen,' nothing can be adduced in support of slavery, for it is the same word that is uniformly rendered servant elsewhere. Nor does the phrase 'for ever,' refer to the perpetual bondage of the *individual servant*, but to the source from which the Hebrews were to continue to draw their supply of servants. As if God had said, 'Ye must not make servants of your brethren, for ye are my servants. Here is a perpetual source of supply among the surrounding heathen nations. Generation after generation, and jubilee after jubilee, although you must periodically set your servants free according to my laws, you will here find a fresh stock. The source of supply was permanent; the service of the individual bondman was regulated by specific laws, and universal liberty was proclaimed at the jubilee."

The moral precepts and teachings, both of the Old and New Testaments, are directly opposed to slavery. Universal love and affection among men are required by the moral law, "Thou shalt love thy neighbour as thyself." How can the slaveholder obey this law? For assuredly to take his fellow-man and place him to bondage, and deny him the blessing of liberty, cannot be loving his neighbour as himself. And also the golden rule, quoted by G. F., "Whatsoever ye would that men should do unto you, do ye even so to them," stands in direct opposition to the "*peculiar institution*."

* United Presbyterian Magazine, August, 1847.

The fearful plagues with which God afflicted Egypt, are at once a proof of his divine displeasure and disapproval of slavery. During the reign of that Pharaoh who advanced Joseph, the Israelites were contented and happy in the land. But we are told that "another king arose who knew not Joseph," and who reduced the Israelites to slavery. "Their cry came up to God by reason of the bondage, and God heard their groanings," and he commanded Pharaoh to emancipate them. On his refusal, God sent grievous plagues upon him, and finally destroyed him with all his host in the Red Sea. This is a standing monument which shall always bear witness that slavery is an accursed thing that God hates.

"Benjamin" asks, "Whence comes the doctrine, that all should be equal and free?" We answer, from the Bible! The declarations that "God hath made of one blood all nations of men," and "God is no respecter of persons," plainly show that all men are equal and free, and that one has no right to submit another to involuntary bondage.

And now, reader, we have shown you that there is no such system as slavery sanctioned in the Bible; that it is opposed to the moral precepts of the word of God, and that it is viewed by God himself with displeasure. We think that we have established the fact that slavery is morally wrong, and therefore unjustifiable.

ONWARD.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

203. I shall feel indebted to the writer of the article in favour of Shakspeare in last September's *Controversialist*, or to any correspondent who will inform me who is the author of those exquisitely beautiful lines commencing—

"Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,"
and quoted, p. 335-6, Vol. IV. The context appears to intimate that Milton was the author; but I believe that is not the fact; nor, indeed, the intention of "Excelsior."—B. S.

204. Milton says, in his preface to "Samson Agonistes," that the following verse (1 Cor. xv. 33), "Evil communications corrupt good manners," is from the writings of Euripides. In the *British Controversialist*, Vol. III., No. 27, p. 247, it is said that it is from Menander's. Which of these is correct?—TEXTOR.

205. Could any of your readers, in the "Inquirer's" column, give me any particulars regarding Samuel Warren and his works. I would be obliged if you yourselves could give me any information regarding his place of birth, &c.—J. C.

206. Can any of your readers oblige by answering the following questions, through the medium of your valuable periodical:—What are the best and most modern publications on the steam-engine, practical mechanics, and mechanical and civil engineering? and, Which is the best (monthly or quarterly) periodical on the above subjects, and on modern machinery?—J. T.

207. What sort of a lamp—gas, candle, or oil—should a student use, when studying, which would be least hurtful to the eyes? My eyes (and sometimes my head) feel sore and weak after study. Is there any means of remedying this disagreeable feeling by medicine, &c.? Perhaps some of your correspondents will kindly inform me.—J. W. B.

208. How is it that the moon appears larger

when rising and setting than when it is at the meridian.—TEXTOR.

209. Your readiness to reply to the inquiries of your correspondents has induced me to send you the following, in the hope that you will give it a place in the next number of the *Controversialist*, in order to have an explanation from some of your readers:—

1. Illustrate by examples from the predicable, "Vegetable," the meaning of the terms, species, genus, difference, property, and accident.

2. Draw out a "tree of division" from the *summa genus*, "body."—J. C.

ANSWERS TO QUESTIONS.

177. *Greek Syntax*.—In reply to J. B. M'C.'s question, I venture, in the protracted silence of all other correspondents, to offer the following suggestions:—

1. The particle *μεν* is not seldom used in putting a question, as implying that the querist expects to be answered in a certain manner, though he speaks with some degree of doubt. I think the phrase adduced might be orally translated by a good elocutionist as an assertion, "You are well?" his intonation conveying an interrogative force to the hearer—a feeling that the speaker has a slight doubt of the truth of his assertion, and wishes to have it fully dispelled. It is, however, difficult to form an opinion in the absence of the context, and I am unable at the moment to call to mind appropriate examples of my positions.

2. This second question, I think, is answered by the following quotation from Bloomfield's translation of Matthiæ's Greek Grammar (4th edition, vol. ii., p. 768):—"Frequently the conjunctive mood is used, although the preceding verb be in the past time, viz., when the verb, which depends upon the conjunction, shows an action which is continued to the present time, e. g., 'Iliad,' l' 127

(*vide*), because, at the time at which Minerva is speaking, *γινώσκειν* is a consequence still continuing of the past action, *ἀφαιρείν ἀχλύν*. I imagine the apostle wished to convey not only the idea that the individuals of whom he was speaking *had sought to obtain* a better resurrection (that is, a resurrection to a better and happier state of being), but also that they *had actually obtained* a security that such should be the result; he wished

to show that there was no uncertainty in the result. It is remarked, however, by Matthias, that many passages occur in which the rules of consequence of the moods are not observed; and though I think that the foregoing quotation and remarks explain the passage in question, I wish simply to offer them as the suggestions of one whose knowledge of Greek is by no means critical. —QUIVIS.

The Young Student and Writer's Assistant.

GRAMMAR CLASS. MODEL EXERCISE No. XI. I.—VERBS.

Active Transitive.	Active Intransitive.	Neuter.	Passive.
Ran (1)	ran (2)	was	was overtaken
Took	was running	is	was run
Ruled	rules	are	were ruled
Rule	return	ring	were rung
Will ruin	do part	was	was given
Has ruined	to write	being	was hailed
Have returned	learn (2)	is	had been returned
Parted	land (2)	to be	are made
Learn (1)	can talk	assented	are being erected
Land (1)	speak	to be	were paid
To insinuate	was returning	is rotting	
Say	heard		
Could see	rot		
To suppose			
Made			
Brought			
Had reached			
Have taken			

II.

You *can* come to-morrow. Your brother *was* here yesterday. Do come if you *can*. I *had* your money. The man *had* heard of the catastrophe before I *could* reach him. I *am* going into the country at Christmas. *Did* you see the procession? I *did*. You *might have* seen it if you *had* chosen. Joseph *must* call at the office to-morrow, as he *may be* wanted. Thou *art* learned, but I *am* illiterate.

1. Underline the adjectives governing infinitives, and doubly underline the infinitives.

That paper is too good to be used for such a purpose. Many boys think themselves too old to attend Sunday school. Charles is old enough to go to work to earn his own living. Your coat is not neat enough for you to wear on Sundays. The master is too severe to be loved. Richard is too fond of trifling to succeed in learning. He is said to be very learned; so learned to retain his present position. It is delightful to please him.

2. Make six sentences illustrating Rule 2.

3. Correct the following sentences:—

Jesus went up into an exceeding high mountain. The people are miserable poor. The men behaved noble. He acts agreeable to his profession. James was extremely prodigal, therefore his property is now near exhausted. The clergyman speaks fluent, though he does not read

exactly correct. Sarah has come, agreeable to promise. The Turks have not acted independent of England and France. The teacher reads properly, writes neat, and composes correct. He conducted himself suitable to the occasion.

Junior Division.

Perform Exercise No. XIV., which will be found in the May number for 1853, page 198.

Senior Division.

RULES.

1. Adjectives sometimes govern the infinitive mood.

2. When *opposition* is signified by a comparative adjective, it requires *than* after it; when *distinction* is indicated, *of* is necessary.

3. Double comparatives and superlatives are improper.

4. Adjectives should not be used as adverbs, nor adverbs as adjectives.

MATHEMATICAL CLASS.

QUESTIONS FOR SOLUTION.—XIII.

(a) 26. Find the greatest common measure of 72,360,412 and 648.

(a) 27. Show that if the numerator and denominator of a fraction be multiplied or divided by the same number, its value is not altered.

(a) 28. What is the value of $\frac{1}{2}$ of $\frac{1}{3}$ of a pound sterling?

(a) 29. From $\frac{1}{2}$ of $\frac{1}{5}$ take $\frac{1}{3}$ of $\frac{1}{4}$.

(b) 30. What is the square root of $49^2 + 64^2$?

(b) 31. Standing at a distance of 50 yards from a tower, with my eye 5 feet above the ground, I found the angle of altitude to be 35° . What is the height of the tower?

(b) 32. $x + y - z = 4$, $x - y + z = 12$, $y + z - x = 16$. What are the values of x , y , and z ?

(c) 33. Divide 20 into three such parts that the square of the first shall equal the sum of the other two, and the square of the second the sum of the first and third, plus 22.

(c) 34. Required the specific gravity of a body that weighs 40 lbs. in air, and 32 lbs. in water.

(c) 35. Given, $x^4 - 10x^3 - 64x + 160 = 0$, to find the four values of x .

(c) 36. In the centre of a gentleman's lawn is an ellipse, whose axes are respectively 60 and 40 feet. What is the area of a gravel walk of 6 feet wide which surrounds it?

LOGIC CLASS.

Junior.—Exercise XIII., vide May Number, 1851.—What are the opinions held regarding Aristotle's "Organon"? What claims did Aristotle put forth? What were the prominent characteristics of the Greeks? Give an outline of Aristotle's "Organon." What are the categories? What sciences are evolved from them? What distinctions of terms are mentioned? Define and illustrate Extension and Comprehension. What is Quantity? Quality? Subalternation? Opposition? Conversion?

Provection.—Exercise XII., Vol. II., February Number, 1852.

RHETORIC CLASS.

Junior Class.—(See "Rhetoric" No. IV., p. 123, &c., Vol. III.)—Define the various classes of words which exist in every language. Give six examples of each. Write out six sentences in which the various parts of speech are numbered, as in the example at page 128.

Provection Class.—(See "Rhetoric" No. V., p. 163.)—Write six sentences in which the subject is respectively a proper, real, ideal, collective, verbal, and abstract noun, these nouns being underlined. Six in which a noun and its pronoun are used, the former having one line drawn under it, the latter two. Six in which a relative and its antecedent are used, the former having the figure 2 written above it, the latter 1.

Quote a verse of poetry in which each of the parts of speech is employed, and number the parts of speech, as in p. 128, and underline the subjects.

PHONETIC SHORT-HAND CLASS.

THIRD LESSON.

1. By way of an introduction to this lesson, read the "Explanations of Terms," on page 23 of the "Manual."

2. Study the remarks on the "Short Vowels" on pages 31 and 32 of the "Manual," then turn to

page 15 of the "Instructor;" read Exercise 9, and carefully transcribe the words into Long-hand.

3. Write phonographically in your "Copybook" the following words, which illustrate the long and short vowels:—peep, pip; deep, dip; leap, lip; bale, bell; bate, bet; laid, led; bath, bat; laugh, lat; chaunt, chat; paul, poll; naught, not; wrote, rot; boat, but; note, nut; bode, bud; pool, pull; fool, full; loom, look.

4. Write in Phonography the 10th Exercise from the "Instructor."

5. Study the remarks on the "Diphthongs" on page 32 of the "Manual;" and read, and afterwards copy several times, Exercise 11 in the "Instructor."

6. Study the remarks on the "Double Letters of the W and Y Series" on the 32nd and 33rd pages of the "Manual," and afterwards copy the exercise illustrative of them, which is found on the 16th page of the "Instructor."

7. Send us for correction a copy of the 10th Exercise in the "Instructor," written in Phonography, and a list of all the Double Vowels.

8. Between the 18th *instant* and the 1st *proximo* carefully go over again the preceding lesson, and by repeated practice become familiar with the sounds of all the vowels as well as their signs.

For the encouragement of our students we may observe, that when they have performed this lesson, they will have passed through the most difficult part of the system.

GEOGRAPHICAL CLASS.

EXERCISE NO. II.

1. How long is the earth turning round?
2. What is the line on which it appears to turn?
3. What are the extremities of that line?
4. What is the equator?
5. How many cardinal points are there?
6. Name them, and say why they are called cardinal.
7. How may you find the north, south, east, west?
8. How are they generally placed on a map?
9. What is that point in the heavens which is directly over our head? That point directly under our feet?
10. What is latitude? Where is it reckoned from?
11. How many kinds are there?
12. What is the greatest latitude a place can have?
13. What are the marks used for degrees, minutes, seconds?
14. What is longitude? How many kinds are there?
15. Do all nations reckon from the same place?
16. Where do we reckon from?
17. What is the greatest longitude a place can have?
18. What is a parallel of latitude? Why is it so called?
19. What are the parallels at $23^\circ 28'$ north and south of the equator called?
20. What is the northern tropic? The southern?
21. What are the parallels in latitude $66^\circ 32'$ called?
22. What is the northern one? The southern?

The Societies' Section.

ADDRESS BY SIR EDWARD BULWER LYTTON.

Edinburgh University.—On Wednesday evening, January 18th, Sir E. B. Lytton, who was last year elected Honorary President of the associated societies of Edinburgh University, delivered an inaugural address on the occasion of his being inducted into that office, in the Queen-street Hall. He was accompanied to the platform by the Lord Advocate, who, it had been arranged, should take the chair. Lord Kintore, Lord Robertson, Lord Curriehill, Lord Deas, the Dean of the Faculty of Advocates, Sir Archibald Alison, Bart., Mr. Stirling, of Keir, Mr. Cowan, M.P., Rev. Dr. Guthrie, Dr. Schmitz, Rev. Dr. Grant, Captain Blackwood, Mr. Robert Chambers, Professors Gregory, Swinton, More, Menzies, Aytoun, Simpson, Syme, Pillans, Balfour, Bennet, Macdougall, Blackie, and Kelland; the Rev. Dr. Alexander, Dr. Robert Lee, and Bishop Terrot were present. The Lord Advocate introduced Sir Edward. Sir Edward Bulwer Lytton was greeted with prolonged applause, and after acknowledging the kindness with which he was received, and referring to his early interest in Scotland and Scottish writers, he went to say—Gentlemen, when I turn to what the analogous custom of other universities renders my duty upon this occasion, and offer some suggestions that may serve as hints in your various studies, I feel literally overshadowed by the awe of the great names, all your own, which rise high around me in every department of human progress. It is not only the illustrious dead before whom I have to bow—your wonted fires do not live only in their ashes. The men of to-day are worthy the men of yesterday. A thousand rays of intellectual light are gathered and fused together in the various learning of your distinguished Principal. The chivalry of our glorious annals finds its new Tyrtæus in the vigorous rushing verse of Professor Aytoun. Your medical schools in all their branches—pathology, medical jurisprudence, surgery, anatomy, chemistry—advance more and more to fresh honours under the presiding names of Simpson, Alison, Christison, Goodsir, Trail, Syme, and Gregory. The general cause of education itself is identified with the wide repute of Professor Pillans. Nature has added the name of Forbes to the list of those who not only examined her laws, but discovered her secrets; while the comprehensive science of Sir William Hamilton still corrects and extends the sublime chart that defines the immaterial universe of ideas. And how can I forget the name of one man, whose character and whose works must have produced the most healthful influence over the youth of Scotland, combining, as they do, in the rarest union, all that is tender and fanciful with all that is hardy and masculine—the exquisite poet, the vigorous critic, the eloquent discourses, the joyous comrade, the minstrel of the Isle of Palms, the Christopher North of Maga! How I wish that the plaudits with which you receive this inadequate reference to one so loved and honoured might be carried to his ear, and assure him that, like those statues

of the great Roman fathers in the well-known passage of Tacitus, "If he be absent from the procession, he is still more remembered by the assembly." And since I see around me many who, though not connected with your college, are yet interested in the learned fame of your capital, permit me, on this neutral ground, to suspend all differences of party, and do homage to the great orator and author, whose luminous genius, whose scholastic attainments, whose independence of spirit, whose integrity of life, so worthily represent not only the capital, but the character of the people who claim their countrymen by descent in Macaulay. When I think of those names, and of many more which I might cite, if time would allow me to make the catalogue of your living title-deeds to fame, I might well shrink from the task before me; but as every man assists to a general illumination by placing a single light at his own casement, so, perhaps, my individual experience may contribute its humble ray to the atmosphere which genius and learning have kindled into splendour. The honourable baronet then made some remarks upon those fundamental requisites which, no matter what be our peculiar studies, are essential to excellence in all of them—the two main elements of wisdom, to observe and to inquire. Dr. Arnold, the famous Rugby schoolmaster, said the difference between one boy and another was not so much in talent as in energy. It is with boys as with men; and perseverance is energy made habitual. But I forget that I am talking to Scotchmen; no need to preach energy and perseverance to them. These are their national characteristics. Is there a soil upon earth from which the Scotchman cannot wring some harvest for fortune, or one field of honourable contest on which he has not left some trophy of renown? He then referred to the objects and utilities of reading, recommending the perusal of books with a definite and earnest purpose. Referring to moral philosophy, he said, I need not remind those who boast the great name of Chalmers, or who heard the lectures of your Principal two years ago, that moral philosophy is the handmaid of divinity. She is also the sister of jurisprudence, and the presiding genius of that art in which you are so famous, and which, in order to heal the body, must often prescribe alternatives to the mind, more especially in these days, when half our diseases come from the neglect of the body in the overwork of the brain. And in order to prove my sense of the connexion between moral and metaphysical philosophy and practical pathology, and to pay a joint compliment to the two sciences for which your college is so pre-eminent, I here, as a personal favour to myself, crave permission of the heads and authorities of the university to offer the prize of a gold medal, for the current year, for the best essay by any student on some special subject implying the connexion I speak of, which may be selected, in concert with the various professors of your medical schools and the professors

of metaphysics and moral philosophy. He then proceeded to impress on his hearers the importance of classical studies. He concluded thus:—I see an eventful and stirring age expand before the rising generation. In that grand contest between new ideas and extinct forms, which may be still more keenly urged before this century expires, whatever your differences of political opinion, I adjure you to hold fast the vital principle of civilization. What is that principle? It is the union of liberty with order. The art to preserve this union has often baffled the wisest statesmen in stormy times; but the task becomes easy at once if the people whom they seek to guide will but carry into public affairs the same prudent consideration which commands prosperity in private business. You have already derived from your ancestors an immense capital of political freedom; increase it if you will, but by solid investments, not by hazardous speculations. You will hear much of the necessity of progress, and truly, for where progress ends decline invariably begins; but remember that the healthful progress of society is like the natural life of man, it consists in the gradual and harmonious development of all its constitutional powers, all its component parts, and you introduce weakness and disease into the whole system, whether you attempt to stint or to force the growth. The old homely rule you prescribe to the individual is applicable to a state—Keep the limbs warm by exercise, and the head cool by temperance. I leave you to your own bold research; you cannot be much misled if you remember the maxim, to observe with vigilance and inquire with conscientious care. Nor is it necessary that I should admonish the youth of religious Scotland that the most daring speculation as to nature may be accompanied with the humblest faith in those sublime doctrines that open heaven alike to the wisest philosopher and the simplest peasant. I do not presume to arrogate the office of the preacher, but believe me, as a man of books, and a man of the world, that you inherit a religion which, in its most familiar form, in the lowly prayer that you learned from your mother's lips, will save you from the temptations to which life is exposed more surely than all which the pride of philosophy can teach. Nor can I believe that the man will ever go very far or very obstinately wrong who, by the mere habit of thanksgiving and prayer, will be forced to examine his conscience even but once a day, and remember that the eye of the Almighty is upon him. One word further. Nothing, to my mind, preserves a brave people, true and firm to its hereditary virtues, more than a devout, though liberal spirit of nationality. And it is not because Scotland is united with England that the Scotchman should forget the glories of his annals, the

tombs of his ancestors, or relax one jot of his love for his native soil. I say this not to flatter you—I say it not for Scotland alone. I say it for the sake of the empire. For sure I am, that if ever the step of the invader lands upon these kindred shores, there, wherever the national spirit is the most strongly felt—there, where the local affections most animate the heart—there will our defenders be the bravest. It would ill become me to enter into special grounds of debate now at issue. But permit me to remind you that, while pressing with your accustomed spirit for whatever you may deem to be equal rights, you would be untrue to your own fame if you did not feel that the true majesty of Scotland needs neither the pomp of courts nor the blazonry of heralds. What though Holyrood be desolate? What though no king holds revel in its halls? The empire of Scotland has but extended its range, and, blended with England under the daughter of your ancient kings, peoples the Australian wilds that lay beyond the chart of Columbus, and rules over the Indian realm that eluded the grasp of Alexander. That empire does not suffice for you—it may decay, it may perish—more grand is the domain you have won over human thought, and identified with the eternal progress of intellect and freedom. From the charter of that domain, no ceremonial can displace the impression of your zeal. In the van of that progress no blazon can flaunt before that old lion of Scotland (pointing to the flag suspended opposite). This is the empire that you will adorn in peace; this is the empire that, if need be, you will defend in war. It is not here that I would provoke one difference in political opinion; but surely you, the sons of Scotland, who hold both fame and power upon the same tenure as that which secures civilization from lawless force, surely you are not the men who could contemplate with folded arms the return of the dark ages, and quietly render up the haven that commands Asia on the one side, and threatens Europe on the other, to the barbaric ambition of some Alaric of the north. But, whether in reluctant war or happier peace, I can but bid you be mindful of your fathers; learn from them how duties fulfilled in the world become honours after death; and in your various callings continue to maintain for Scotland her sublime alliance with every power of mind that can defend or instruct, soothe or exalt humanity. Sir Edward resumed his seat amid loud and continued applause. Lord Robertson proposed a vote of thanks to Sir Edward for the "unrivalled harangue" which he had just concluded. The motion was received with every demonstration of enthusiasm. Sir E. B. Lytton returned thanks, and the meeting then separated.

Literature.

LITERARY INTELLIGENCE.

With regard to the profit on works published at a low price, but with a large sale, the following facts are adduced:—

An American writer, Miss Warner, has written

a book which must have frequently met the eyes of many of our readers. It is called "Queechy." Messrs. Nisbet, of Berners-street, published this book at 12s. Messrs. Routledge proposed to

Messrs. Nisbet the publication of a cheap edition of this volume, and undertook to allow a handsome royalty upon every copy sold. "Queechy" was accordingly issued from Farringdon-street for 2s. and in the course of a comparatively short time no less a sum than £700 was paid over to Messrs. Nisbet by Messrs. Routledge by way of copyright. 62,000 copies of "Queechy" at 2s. have been sold, according to Messrs. Routledge's statement. Mr. Colburn, when in business, published "The Romance of War," in four volumes, at £2. 2s. He could not get rid of one edition. The author sold the copyright to Messrs. Routledge, and 22,000 copies of the work have since found their way into the world at 2s. each, leaving a good margin of profit for the publisher. "Give a man a taste for reading and the means of enjoying it," and you rescue him from the worst enemies with which his nature has to combat. How shall you give these blessings, if publications are maintained at so high a price that those who need information most are alone unable to procure them? If men are to be good citizens, moral and religious men, they cannot, in these days, be left a prey to ignorance. Thanks to the cheap publishers, intellectual darkness must gradually be dispersed, and the light of reason eventually illuminate many a place of gloom.

A Conference was held last month at the residence of the Chevalier Bunsen, on the subject of a universal alphabet. The chevalier stated the object of the Conference, which was to consult as to the practicability of adopting a uniform system of expressing foreign alphabets by Roman characters.

It is our painful duty to announce the death of the celebrated Silvio Pellico, which took place a few days ago at Turin. This eminent writer was born at Saluce, in Piedmont, in 1789. His "Francesca de Rimini," and his "Prisons," have made his poetical and literary genius and his sufferings known to every country of Europe—few modern authors, indeed, have been more translated or more admired.

The unknown author of "Fleta," has recorded by its title that that learned law-book was written in the Fleet Prison. A prison formed also the study of Buchanan and of Grotius; also of Boethius, whose "Consolation" seemed as congenial to its birth-place as Dodd's "Prison

Thoughts." From a prison also issued some works by Sir Walter Raleigh, Lydiat, Selden, and Sir W. Davenant; and it was from a prison that Cervantes wrote "Don Quixote," that Voltaire wrote his "Henriade," De Foe "Robinson Crusoe," and Bunyan, his "Pilgrim's Progress."

Some statistics have been published of the sale of books in America. Of the octavo edition of the "Modern British Essayists," there have been sold in five years not less than 80,000 volumes; of "Macaulay's Miscellanies," 60,000 volumes; of Miss Aguiar's writings the sale in two years had been 100,000 volumes. Of Alexander Smith's (the Glasgow Poet's) poems 10,000 had been sold in a few months. The sale of Mr. Thackeray's works in America is said to have quadrupled that in England; and that the works of Mr. Dickens counts almost by millions of volumes. Of "Bleak House" in all its various forms—in newspapers, magazines, and volumes—the sale has already amounted to several hundred thousand copies.

There have been several works of importance published in Germany, of which the following deserve especial mention; viz., Dr. H. Ritter's "History of Philosophy," Vol. XII. The chief authors treated of in its pages are, Van Helmont, Leibnitz, Collier, Berkeley, Hume, Condillac, Helvetius, Holbach, Wolff, Reid, Burke.

Hemsterhim's Montesquieu and Rousseau. This volume completes the life work of the author, on which he has expended, we believe, upwards of twenty years of hard study.

Erdman's "Attempt at a Scientific Exhibition of the History of Modern Philosophy," Vol. III., p. 2, contains a learned and judicious sketch of "the development of German Speculation since the days of Kant."

Rinck's "Religion of the Hellenes," Vol. II. Dr. L. Noack's "Freethinkers in Religion" contains an account and criticism of English deists.

Dr. Spiegel, professor of Oriental Languages in the University of Erlangen is preparing an edition of the Zend-Avesta, with commentary.

"Rational Psychology," 1849; and, "A System of Moral Science, 1853;" two works by L. P. Hickok, D.D., one of the most philosophic writers of America, deserve the attention of all students of metaphysics.

NOTICES OF BOOKS.

Which was First? A Brief History of the Great Egg Controversy; or, Science in Sport made Christian Evidence in Earnest. By Anti-Sceptic. London: Arthur Hall, Virtue and Co. Price 6d.

It appears that the idea of this tractate occurred to the author while he was preparing a "Sober Treatise on the Evidences of Natural and Revealed Religion"—probably in competition for the Burnet Prize. He introduces his story by a poem, printed in black letter, in which he represents Ignoramus as inquiring of two scribes—

"Whether was first, the egg or the hen?
Tell me, I pray you, ye learned men."

From this as his starting point, the writer commences a comic history of the discussion of one of the greatest subjects that ever engaged the attention of man—the creation and primeval condition of the world. In the prosecution of this task he shows great familiarity with history, while he displays a lively imagination and much ready wit. He, doubtless, will raise a smile on many a countenance; but we question if he will convey conviction to a single mind.

European Philosophy.

BY THE AUTHOR OF "THE ART OF REASONING," "RHETORIC," &c.

IN the immediately preceding paper we endeavoured, briefly, to explain the process of development through which Religion passed before it became fitted to excite philosophic thought; and we then promised to show our readers that a similar transitional epoch arose in Legislation; and that that also resulted in the eventuation of reflective speculation, *i. e.*, Philosophy: this liability we now proceed to discharge.

Human life is threefoldly conditioned. 1st. Existence is not an accident. A divine intention presided over its initiation, and still conserves and regulates its continuance. That *purpose* is the ultimate rule and measure of duty, and gives the *law* of human happiness; *that* hems in and limits human life and all its acts, feelings, thoughts, and qualities; *that* determines the relation between man and his Creator, and conditionates life by the requirements and ordinances of Religion. 2nd. Existence is an endowment to which certain duties are annexed and certain responsibilities attached. As every human being must perform these duties to a certain extent, and is unjustifiable in exact proportion to his neglect of them, it seems apparent that the duties and responsibilities of each *one* must circumscribe and limit the actions of each *other*. The correlation of duties and rights, responsibilities and privileges, determines the relations between man and man, and conditionates life by the maxims and enactments of Legislation. 3rd. Existence is contingent upon the operations, connexions, successions, qualities, &c., of those material things among which it is passed, and the knowledge which is attained and attainable regarding them. To the laws and regulations under which the universe exists man must submit and adapt himself, or else he must by some means constrain these laws to work his ends and purposes. Antagonism or hostility to these laws produces physical evil; obedience, physical wellbeing and happiness. This co-linking of man and nature conditionates life by Physical Law.

Reflective Speculation on any one or all of these conditioning circumstances which encircle humanity and limit its activities and ambitions constitutes Philosophy—the intentional forth-sending of the thinking nature of man to discover rationally, amid the varied forms of aggregated facts, the unitive realities of truth. This is the period at which men, stirred by the deep necessities of thought, set the problem of Life before them, and, yearning for its solution, cannot rest satisfied with the knowledge derived from the outward phenomena of creation, but seek to find therein a sublatent unity of truths, *i. e.*, to reduce all things to the region of pure ideas, and then trace their connexion and unity—to elaborate a science of *realities* in opposition to that of mere *appearances*—to know things as they *are* rather than as they *seem*—to gain *wisdom* in contradistinction to *knowledge*.

Let Law in its most extensive signification be defined, in the words of Montesquieu, to mean "*les rapports nécessaires qui dérivent de la nature des choses*,"* or let it be regarded

* "*Esprit des Lois*," Liv. I., chap. i.:—"The necessary relations which result from the nature of things."

as an *established order of sequence*, so that from the existence and activity of a certain definite given quality, &c., a given certain definite result will follow; and let Legislation be understood to signify the authoritative specification and enactment of these relations, or of that sequency, and their results: then those laws, so far as human beings are concerned, which have as their chief object the augmentation, to the greatest possible extent, of the sum total of happiness enjoyable by the whole community, and each of its individual members, are the best; and that legislation which most readily and skilfully enacts, and most efficiently secures the observance of such laws, is the most excellent. The Legislative Powers existent in ancient times appear, for the most part, to have been autocratic, arbitrary, and either traditionally respected, or submitted to in consequence of conquest, and hence to have had no hold on the Reason. The democratic or semi-democratic constitutions of the Greek cities or states necessitated the showing that obedience was a "reasonable service." So soon, then, as this impress was given to Legislation, it also had become an element of philosophic thought, and must be wrought out into a philosophical development. And thus two of the previously-mentioned conditioning environments of human life, viz., Religion and Legislation, furnish Philosophy with certain of its most intricate questions. It is not till a slightly subsequent era that Physics can require or receive a philosophic methodization.

Shortly, however, it appears that the physical environments of man are stern facts. Not only must man eat his bread in the sweat of his face; his health, happiness, and wealth depend upon his knowledge of the qualities of external nature, the laws by which the operations of the universe are regulated, and his prescience of those changes which these laws necessarily effect. Hence it happened that the properties of soil, climate, and the vegetable and mineral products of the earth, became important subjects of speculation—that the changes in the air and the alternations of the ocean, the processions of the stars and the influence of the larger heavenly bodies, were topics which excited intense curiosity. The immensity of creation, its exquisite fitness, its harmonious adaptation, and its admirable completeness, were all calculated to excite astonishment and impressive thought. The variety of characteristics nature presented, the multitudinous vitality with which it teemed, the continuous production, decay, and reproduction observable within its limits, the periodic libration coexistent with cyclic permanence, the seeming irregularities of things, and their real adhesion to the primal conditions of order and perpetuity, the constant mutation, progression and change, combined with uniformity, which the eye beheld, could not but attract attention and educe reflection. How is this unity in variety attainable or attained?—what are the maxima and minima of vicissitude to which nature is subject or subjectible?—what are the laws of change and causation under which the universe must be contemplated?—what is the definite and unchangeable design which regulates all?—who and what is the designer? and in what relation does man—an ever-changing being—stand to the changelessness of nature and its Maker?—are but a few of the suggestions which the Reason presents to itself as worthy of speculative investigation. Experience ever remounts to philosophic thought for an interpretation of the mysteries which the multifiform phenomena of nature present to it. This is the normal impulse of humanity. *The thinker* is not he who laboriously collects, registers, and catalogues individual phenomena—is lated facts—but he who, by unwearied toil and the diligent exertion of high mental

acumen, looks beneath the surface of appearances for the unity in which they cohere, in the concrete and particular perceives the abstract and universal, and by a profound conception colligates phenomena into scientific truth. This is Philosophy. Whosoever from any given series of experiences such reflective exertions of Reason are called forth, Philosophy is initiated. The intimate connexion in the ancient world of Religion with Legislation, and of Legislation with the physical condition of nations,* clearly shows that Reflection, once eluded, must exert its powers in regular succession upon each, and thus be led to include in its sphere of thought the three conditions of human life. It is true, as Morrell remarks, that "the primary efforts of Reason to get at the ground principles of human knowledge were naturally weak and imperfect; but as reflection progressed the path became clearer, until some one individual of more than ordinary reflective power arrived, as he considered, at a solution of the main problems of human life, and sent it forth as such into the world." This individual was THALES, the chief of "the seven sages;" of him, however, we shall speak more at large in a different connexion; and we shall, therefore, in the mean time, bestow our attention upon the other members of the Philosophic Heptad—those in whose lives are exhibited "the primary efforts of Reason to get at the ground principles of human knowledge" in Legislation.

THE PHILOSOPHIC HEPTAD (615—558 B.C.).—At the period of which we are now about to treat, the transition process from Legislation to Philosophy was just attaining completion. There was, in the cities of Greece and Ionia, a great fermentation of thought; men sought to free themselves from the yoke of ancient forms of government, and exhibited a general inclination towards liberal or democratic institutions; a certain unanimity of idea regarding the popularization of power; a desire for the amelioration of the condition and circumstances of the people. Greece was at this time divided into many minor states; each had its own manners, privileges, laws, renown, and form of government. Although they fraternized when necessary against any common enemy, each jealously regarded its own specific rights and independency, and looked upon the others with suspicion. In these circumstances it seems evident, that if certain concisely-expressed, energetic, and wisdom-pregnant rules for the guidance of practice, whether at home or abroad, could be attained, they must be regarded as acquisitions, and their originators as benefactors of no mean order. Such, it appears to us, were the maxims of "the seven sages," such were "the seven sages" themselves.

Of each of these men we shall successively offer a slight notice, signalizing the most important of the several maxims generally attributed to each, and conclude by a general appreciation of the merits of their contributions to the thought-treasures of humanity, at that time so scantily supplied. Although universal tradition agrees regarding the fact of a philosophic heptad, there is a considerable degree of uncertainty entertainable concerning the individual members who composed it.† We shall adhere to the most general opinion regarding the parties who ought to be so catalogized, giving such biographical parti-

* See this point treated of in Montesquieu's "Esprit des Lois," Liv. XIV.—XIX.

† See Diogenes Laertius, "De vitis, dogmatibus, et apophthegmatibus clarorum Philosophorum," Book I., chap. I., a translation of which is published in Bohn's Classical Library; Plato's "Protagoras," trans. Bohn's Clas. Lib.; Jo. Fr. Buddel, "Sapientia Veterum."

culars about them as we have been able to glean from such sources as our library affords, and shall merely advert to the others in our concluding remarks.

SOLON, the Legislator, was born at Salamis, in the third year of the thirty-fifth Olympiad (638 B.C.), of an illustrious family, his father, Excestides, being descended from Codrus, the last king of Athens. In him the legislator, philosopher, and poet were admirably blended. In his youth he spent many years in travelling, for the purpose of extending his information. The state of Athens as a political community was in his age deplorable: the rich were tyrants, the poor slaves. Change seemed imminent. The unanimous voice of all classes called Solon to the archonate (595 B.C.). At this time he introduced his celebrated code of laws,* and governed Athens with care, impartiality, and dignity. For the convenience of the people, he wrote his laws on revolving wooden tablets, and bound them by oath to observe them for a hundred years. These laws may be regarded as an embodiment of the philosophy of morals, not in the abstract only, but in the sense in which he gave them out, viz., as the best the Athenians appeared to him to be able to receive. In his old age he travelled to increase his knowledge, and to communicate that which he already possessed, as well as to allow time for his laws to take root and to acquire consolidation by custom. During this time he visited Egypt, Cyprus, and Lydia, where he was received at the court of Croesus. In his absence Pisistratus usurped the archonate, and became the tyrant of Athens. On Solon's return he strove to induce Pisistratus to give up his illegal authority; but not succeeding in that, he pined in dejection, and died in the second year of the fifty-fifth Olympiad (558 B.C.), eighty years of age. Some of his sayings are very remarkable, e. g., "To make laws against, and ordain punishments for, a supposable crime, was the way to introduce, not to prevent it." "If we suffer and approve of lying for the sake of amusement, it will soon find its way into serious things, our business, and other transactions." "The fate of man is constantly changing; the Deity, who rules all, is envious of too much prosperity; and all men are liable, if not to calamity, at least to accident. A man who has been uninterruptedly prosperous may be called fortunate: no man should be called happy till he is dead." "Never speak falsely." "Make reason your guide." "Associate not with the wicked." "Rule after you have learnt to obey." His "Laws" are wise, considerate, comprehensive, and equitable. They relate not only to rules of morals, but maxims of justice; not only to the regulation, but the promotion of commerce; and include in their provisions rules referring to marriage, succession, property, wills, inheritances, &c. which have been in substance adopted into all the codes of modern Europe.

BIAS, the son of Tuetamus, born B.C. 570, in Priene, one of the chief cities of Ionia, was a moralist and politician. The possessor of an immense fortune, he consecrated his talents to noble uses—the defence of right, the maintenance of justice, the service of his country† and his friends. He was frequently employed as umpire in the disputes which arose among his fellow-citizens, who were in the habit of using his name as the synonym of justice.

* A full account of the state of Athens in the time of Solon, and the laws which he instituted, may be found in Rollin's "Ancient History," Book V.; Gilles' "Greece," chap. xiii.; Thirlwall's "Greece," Vol. II.; Mitford's "Greece," chap. v., sect. 4; Brucker's "Hist. Crit. Phil.," Book I., chap. ii.; Plutarch, in "Vita Solonis;" D. Laertius, Book I.; Heeren's "Handbuch der Geschichte der Staaten des Alterthums," part iii., par. 14; Aristotle's "Politics," Books II., IV., and VI., &c.

† Herodotus, Book I., chap. xxvii. and clxx.

Several stories are recorded of him, *e. g.*, Alyattes, King of Lydia, having besieged Priéné, Bias contrived to fatten two mules, and send them out of the city in view of the camp of Alyattes, who, seeing the animals so well fed, supposed the people must have plenty of food, and proposed to send an ambassador to treat with them. On hearing this Bias ordered several mounds of sand to be raised; these he covered with corn, and thus the ambassador was led to report plenty, and, consequently, the likelihood of withstanding besiegement. He is also reported to have persuaded Cræsus to forbear from invading Greece. The manner of his death is related with unaffected simplicity by Diogenes Laertius. Having pled a cause for a friend when exceedingly old, after he had ended his speech, he leaned back, placing his head on the bosom of his daughter's son. The advocate for the opposing party having spoken, the judges then gave their decision in favour of the client of Bias. When the court broke up, Bias was found dead on his grandson's bosom. So gently had his spirit fled, none had perceived it.

"He pleaded his friend's cause, and then, reclined
On his child's bosom, slept his last long sleep."

These are some of his chief sayings:—"Haughty manners often produce destruction;" "Live as circumspectly with your friends as if they might one day be your enemies;" "Choose deliberately, then act firmly;" "Do not speak fast, that shows folly;" "Cherish wisdom, as a means of travelling from youth to old age, for it is more durable than any other possession;" "Speak of the gods as they are;" "Hope."*

CHEILON, the son of Damagetus, was born at Sparta. He was elected as one of the Ephori, or magisterial inspectors of that state, in the first year of the fifty-sixth Olympiad (B.C. 556), and was reputed to have executed the duties of that office in a just, honourable, and praiseworthy manner. We know very little about the events of his life,—though he has left behind him the credit of having been

"The wisest man of all the seven sages,"—

except that he died exhausted by old age and joy while embracing his son, who had been crowned victor in the Olympic games. His maxims were conformable to his peaceful and virtuous life, *e. g.*, "Never become surety for another, it is a source of continual regret;" "Do not let your tongue run faster than your thoughts;" "Honour the aged;" "Speak no evil of the dead;" "Do not laugh at the unfortunate;" "If strong, be merciful, that ye be respected rather than feared."

"Gold is best tested by a whetstone hard,
Which gives a certain proof of purity;
And gold itself acts as the test of men,
By which we know the temper of their minds."

PITTACUS, the *Lawgiver of Mitylené*, a city of Lesbos, born the first year of the thirty-fifth Olympiad (B.C. 639), was the son of Hyrradius. Although royal power had been abrogated in Lesbos, and a republican government proclaimed, Sedition often triumphed over order, and Usurpation acquired monarchical dominion. Melanchrus had seized the sceptre of Lesbos. Pittacus leagued himself with the brothers of Alcæus, the famous

* See an excellent biography of BIAS, by M. Clavier, in "Biographie Universelle," Vol. IV.

lyricist, and with Alcæus himself, to drive the usurper from power. This they accomplished. Pittacus then framed a code of laws, which contained the conditions by which the political rights of the Lesbians were to be adjusted and conserved, and their behaviour and customs regulated.* The Mitylenæans, in gratitude for this service, conferred the supreme power upon him. He ruled with moderation, equity, and wisdom, for ten years, then voluntarily resigned his authority into the hands of those who had delegated it to him. During his governorship, Alcæus inveighed in satiric song against him as a tyrant; but, coming into the power of Pittacus, he showed he was a tyrant only in name, by dismissing him with this remark, "It is better to pardon than to punish." Here are a few of the sayings of

"Hyrradius' prudent son, old Pittacus,
The pride of Mitylene:"—

"It is a hard task to be really good." "Speak evil, neither of your friends nor of your enemies." "Power shows the man." "Of all wild animals, the tyrant is the worst; of all tame ones, the flatterer." He died in the third year of the fifty-second Olympiad (B.C. 569.)

PERIANDER, the son of Cypselus, of whom the Delphic Oracle said—

"Behold a man whom Fortune makes her care,
Corinthian Cypselus, Eëtion's heir;
Himself shall reign, his children shall prevail;
But there the glories of his race must fail:"—

was born at Corinth, in the first year of the twenty-ninth Olympiad (615 B.C.). He succeeded his father in the tyranny of Corinth, retained his power forty years, and died, aged eighty, in 535 B.C. He was a munificent patron of art and learning. Inextricable confusion exists in the ancient records regarding him. Diogenes Laërtius, in his life of Periander, paragraph sixth, remarks that "Sotion and Heraclides, and Pamphila, in the fifth book of her Commentaries, says that there were two Perianders; the one a tyrant, the other a wise man, and a native of Ambracia. Neanthes of Cyzicus makes the same assertion, adding that the two men were cousins. Aristotle asserts that the Corinthian Periander was the wise one; but Plato contradicts him."† It appears to us, on account of this uncertainty, preferable to leave the events of his life and reign unnoticed, and to note only a few of his reputed sayings; these alone *now* interest us. We believe that Plutarch's "Banquet of the Seven Sages" is generally regarded as inauthentic, if not altogether spurious, else we might here quote the interesting conversation said to have been held by them at the court of Periander. These maxims, attributed to him, deserve record:—"Rashness is dangerous;" "Practice does everything;" "Whatever you agree to do, perform it;" "Pleasures are transitory, honour is immortal;" "Be moderate in prosperity, prudent in adversity;" "Punish not only the accomplished crime, but the intended one;" "Be always the same to your friends, whether happy or unfortunate."

* Aristotle's "Politics," Book II., chap. 9.

† See also "Herodotus," II., 20; III., 47; V., 92; besides Larcher's notes to the second edition of his translation of "Herodotus;" Aristotle's "Politics," III., 8; V., 8, 9, and 12; Bayle's "Dictionnaire Historique et Critique." We believe there is a paper entitled, "Recherches sur les Années de Périandre," in the fourteenth volume of the "Mémoires de l'Académie des Inscriptions," from which some information might be gained; this, however, we have never seen.

CLEOBULUS, governor of Lindos, a town in the island of Rhodes, the son of Evagoras, was born about 631, and died about 561 B.C. (fifty-fourth Olympiad). His government was wise and just, mild and temperate. He is said to have been remarkable for personal strength and beauty, and to have studied philosophy in Egypt. His favourite maxim, μέτρον ἀρετὴν—moderation is best—formed the fundamental principle of Aristotle's "Ethics." His other reputed sayings coincide with the character tradition gives him, *e. g.*, "Do good to your friends, that they may become more friendly—to your enemies, that they may become friends;" "Hear more than you speak;" "Avoid injustice;" "Restrain the love of pleasure;" "Be neither fickle nor ungrateful;" "Be not haughty when prosperous, nor downcast in adverse circumstances;" "Let daughters of marriageable age be women in understanding;" "Devote your highest powers to the good of your country."

We must defer till a future opportunity our notices of the maximists, Epimenides, Anacharsis, Pherecydes, the fabulist Æsop, &c., as well as our general remarks on this era of Greece and Philosophy, in which

"Grave and time-wrinkled men, with locks all white,
Gave laws, and judged in strifes, and taught the way of right."

Philosophy.

HAVE WE SUFFICIENT EVIDENCE TO PROVE THAT COMMUNICATIONS ARE NOW MADE TO MAN FROM A SPIRITUAL WORLD?

AFFIRMATIVE ARTICLE.—III.

THERE are some questions of importance that possess but little interest, except to a few: they refer to certain branches of science or departments of knowledge about which only the professional or the studious are concerned. Not so with the question now before us; it refers to a subject which has interested men of all classes in all ages of the world. Man is conscious of the possession of a spirit within him which is superior to the frame that it inhabits; and revelation comes to teach him that this spirit is divine in its origin and immortal in its nature. Revelation comes to teach man that he may hold fellowship with the "Great Father of his spirit;" and, to excite his affections, it tells him how his Maker is still his preserver, kindly watching over him, supplying his bodily wants, and, by the influence of his Holy Spirit and angelic agencies, ministering to the necessities of his soul. This revelation from God to man was made "at sundry times and in divers manners." Dreams of the night, when "deep sleep falleth upon

man," were frequently the media which the Almighty used for communicating his mind and will; while at other times his servants saw visions, "heard a voice," or were directly inspired by the "Spirit of the Lord." These truths—which necessarily imply the existence of a spiritual world, and the fact that communications from it have been made to man—will, we presume, be admitted by all who take part in the present debate; and the question here comes, Have we sufficient evidence to prove that such communications are now made to man?

We have read with deep interest the affirmative articles on the present question which have appeared in the pages of this work. We admire the ingenuity with which our friends have constructed theories to support their reasoning, and to account for the phenomena of table-rapping and table-talking; but we are not at present prepared to admit the truth of those theories; and, fearing that the rejection of the theories by the readers of the *Controversialist* might appear to ne-

cessitate the rejection of the affirmative of the question, we desire to present a few plain old-fashioned reasons why this should not be the case.

That there is a spiritual world, and that communications from it have been made to man, we shall not, as previously hinted, attempt to prove; but, taking this for granted, we proceed to maintain that there is nothing in the character of past communications to lead us to suppose that any period would arrive in the world's history when their repetition would be impossible or undesirable. On the contrary, we find in the sacred scriptures a solemn declaration respecting the last days thus introduced:—"SAITH GOD, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." And again we have another inspired penman recording the plain, unmistakable words, "Where there is no vision the people perish;" perish not merely in the darkness of ignorance, but in the deeper gloom of unbelief.

We have seen that dreams were, in olden times, employed by God to convey intimations of his will to man—that prophecy speaks of their being still so employed in the future; and the question naturally arises, Are they ever so honoured now? We maintain that they are. It may be objected that, since the canon of scripture has been completed, man needs no further revelation of spiritual truths. But we would remind the objector that few, if any, of the dreams noticed in the scriptures had reference to spiritual matters; we cannot, therefore, say that dreams have been discontinued for spiritual reasons, nor that we need them less than our forefathers. It has been well said by a living biblical critic, "The state of man may often require intimations more distinct than can be conveyed by impressions upon the mind. These more distinct intimations can only be conveyed by words or signs. . . . There is nothing which man can learn in a waking state but may be imparted to him in a dream. It seems probable, or more than probable, that God still speaketh once, yea twice, in dreams, yet man 'perceiveth it not.'"* Numerous cases might be brought forward in evidence of the

truth of this position; but two must suffice. Some of our older readers will remember a case that attracted great attention some years ago. A young woman was murdered in a barn and buried under the floor. She was thought by her friends to be still alive in another place; and the murderer remained not only undiscovered, but unsuspected for a time; but the young woman's mother was warned *repeatedly* in a dream to search the barn. She did so. The murder was thus discovered, and the murderer (Corder) condemned and executed. The writer we have just quoted very properly asks, "Now, but from what other cause than a supernatural action upon the mind of the mother, could this dream have been produced? But men would not perceive or acknowledge this. The counsel on both sides, the judge, the jury, the reporters, the editors—all, with one consent, pushed this most prominent feature of the case aside. It did not elicit one serious reflection—one pious remark. It was to them only a dream. To us it was the voice of God responding to the cry of innocent blood." The other instance which we would adduce was first recorded in an American religious publication of high respectability, the *Watchman and Reflector*. The writer is a minister of high position, and, according to the journal, deserving entire credit. The story runs thus:—

"In the summer of 1848, the Rev. ———, of New York, sailed for England, on board one of the packet-ships belonging to the Collins Dramatic line, a short time before the introduction of ocean steamers on the Atlantic. After a short residence of a few weeks in England, he returned to New York by the same vessel. The voyage home was protracted, and far from pleasant. The winds were, for the greater part of the time, contrary, and the passengers, among whom were several ladies, were dejected and weary. One morning as they assembled at breakfast they seemed to be more than usually desponding, and one lady in particular, the wife of the captain, was more so than any of the others. Mr. ——— rallied her upon her dejected appearance, and asked her why she was so very desponding. She said her spirits were unusually depressed owing to a dream she had had the previous night, and which made a very deep impression upon her mind; so much so, that she believed it was a reality, and not

* Dr. Kitto, "Daily Bible Illustrations," Vol. II.

a mere imagination. She was urged by the company to tell her dream. She said that her son, whom they had left on their farm in Connecticut, appeared to her in her dream, and, pointing to his side, in which there seemed to be a deep wound, said, 'Mother, I am dead,' and immediately vanished from her sight.

"All present at table sympathized with the lady, and the dream was immediately entered in the log-book of the vessel. After buffeting the winds for a number of days, at last they made the Hook, when they were boarded by a pilot. On stepping on board, instead of the usual cheerful salutation, he quickly inquired for Captain —, whom, coming upon deck, he immediately addressed, saying he was sorry to be the bearer of sad tidings; but the letter which he handed him, he said, would inform him particularly of the event. Without a word in reply, the captain went below and opened the letter, which was from the agents of the vessel. It informed him that, on a certain day, his son had gone out a gunning, and that, in crossing a fence, his gun went off and lodged its contents in his side, killing him instantly. The log-book was called for, and it was found that his death corresponded exactly with the date of the dream."

What say W. G. D. and his materialistic friend "Halket" to this? Here is something the *rationale* of which is not found in their philosophy.

Space permits us to do little more than refer to the popular belief in apparitions and ghosts, which, like all others, doubtless has some amount of truth for its foundation. Who has not heard or read the narrative of the appearance of the ghost of "old Jeffrey" at the house of Wesley's father, at Epworth? a narrative which staggered even the credulity of Dr. Priestly, and of which Southey remarks, in the *Life of Wesley*, "*such things may be supernatural and yet not miraculous*; they may not be the ordinary course of nature, and yet imply no alteration in its laws."

Of course in treating upon a subject like this, it is to be expected that we should refer to that greatest marvel of modern times, spirit-rapping and table-talking. We might crowd the pages of this magazine with the testimonies of witnesses of these wonderful phenomena; but we give the fol-

lowing specimen from the pen of the Hon. N. P. Tallmadge, a gentleman occupying a high position in the *New World*:—"The following physical manifestation was made in the presence of General Hamilton, General Waddy Thompson, of South Carolina, and myself:—

"We were directed to place the Bible on a drawer under the table. I placed it there completely closed. It was a small pocket Bible, with very fine print. Numerous raps were then heard, beating time to 'Hail Columbia,' which had been called for. Soon the sounds began to recede, and grew fainter and fainter, till, like the music of the guitar, they died away in the distance. The alphabet was then called for, and it was spelled out, 'Look.' I looked on the drawer and found the Bible open. I took it up and carefully kept it open at the place as I found it. On bringing it to the light, I found it open at St. John's Gospel, Chapter II. being on the left side, and Chapter III. being on the right side. I said, 'Do you wish us to look at Chapter II.?' *Ans.*—'No.' 'Do you wish us to look at Chapter III.?' *Ans.*—'Yes.' And it was then said, 'Read.' I commenced reading the chapter, and significant and emphatic raps were given at many verses; and at verses 8, 11, 19, 34, most vehement raps were given. By looking at these verses, you will appreciate the significance and intelligence of this emphatic demonstration. This manifestation purported to come from Calhoun, who had previously invited us three gentlemen to be present at a particular hour.

"In reflecting on the preceding manifestations, one cannot but marvel at the power by which they are made, and the intelligence by which that power is directed. And it would seem impossible for one to doubt the source of that intelligence."

Now, few we presume will have the hardihood to assert either that these gentlemen were deceivers or deceived, especially when it is remembered that there are thousands who would bear a similar testimony. The spread of the belief in these manifestations has no parallel in history, either in regard to the numbers or the intelligence of the individuals by whom it has been received. Upon this point Judge Edmonds, of New York, says:—"Scarcely more than four years have elapsed since the 'Rochester Knock-

ings' were first known among us. Then mediums could be counted by units, but now by thousands; then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed, that the whole number in the United States must be several hundred thousands, and that in this city and its vicinity there must be from twenty-five to thirty thousand. There are ten or twelve newspapers and periodicals devoted to the cause, and the spiritual library embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude, there are many men of high standing and talent ranked among them; doctors, lawyers, and clergymen, in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States Senate."

It is worthy of remark that neither

W. G. D. nor his colleague "Halket" attempt to deny the reality of these phenomena; they only oppose "Benjamin's" theory of accounting for them, and seek thereby to draw attention from the phenomena themselves. But this will not do; we must press them to an honest avowal of their belief or disbelief in these matters; for, to use the words of an adverse critic in the *Eclectic Review*, "According to the laws of evidence, an absolute refusal of credit would in this case be misplaced. . . . Tacit admission we cannot withhold." If our opponents go as far as this in their admissions, as we feel sure they must, we respectfully but earnestly ask them how they will account for these phenomena except on the supposition that they are communications from the spiritual world? It is not enough to discuss the existence of *Hades*, we need not leave *terra firma*, for here our senses convey to us "sights and sounds" about the origin and import of which we are so deeply concerned.

A. R.

NEGATIVE ARTICLE.—III.

OUR theme is dangerous to sober thought. After reading the articles of "Benjamin" and his *alter ego* of the hieroglyphic arrow, we feel so perfectly bewildered that we yearn for relaxation and relief. The terrible "hard words," the gigantic sentences, the inexplicable "postulates," which we may not deny under pain of becoming either idolatrous or atheistical (p. 12, col. 2), and the extraordinary reasoning, flit before our minds like gigantic spectres; boding evil, but yet so unreal, so untangible, and so utterly beyond our comprehension, that we feel strongly inclined to rush into an opposite extreme. Our ordinary weapons will surely be vain. We would fain try some cunningly devised scheme. Our foes are too vague and shadowy for the bayonet; perhaps their garments may be fired by a squib. We are strongly tempted to invite our readers to a friendly gossip; to admit all that has been said and sung of spiritual existences, and to pour forth all our gleanings of legendary lore. We might then speak of the whole round of that

"Mystic learning, wondrous able
In magic, talisman, cabal,
Whose primitive tradition reaches
As far as Adam's first green breeches,"

and discourse of the "charms" of bygone days; of the ibis and scarabæus; of Solomon's seal and Aladdin's ring; or of that wondrous crystal, described by the voracious William Lilly, which had the names of Raphael, Gabriel, and Uriel engraved upon it and which possessed such virtue that those who looked into it could hear the angels speak, and thereby discovered the singular fact that angelic pronunciation "was very much like that of the Irish, much in the throat!" Not a look or an act in the circle around us, but would have its own appropriate tale. If a sneeze was heard, we might relate how the ancient heathens believed sneezing to be a "communication" of approval from the gods; so that when Telemachus sneezed with unusual vigour, "The smiling queen the happy omen blessed:" how the grave Aristotle investigated the subject, and found it too abstruse for a satisfactory decision; how the famous "re-treat of the ten thousand" owed its successful issue to the sneezing of a solitary soldier, while Xenophon harangued the dispirited army after the assassination of Clearchus; how, as Catullus and Propertius aver, the sternutation of the gentle fair was a certain

proof that the "course of true love would run smooth;" and how (in later days) the grave theologians of Christendom declared that sneezing was undoubtedly "a work of the devil." We might twit the ladies generally with the spiritual naughtiness of their sex, which, from the time when Eve "beguiled" the first man, downwards, has never ceased to monopolize more than a fair share of human intercourse with the immaterial world; so that, while sybils and witches have terrified the weak-headed of all ages, a really *bona fide* wizard has been a *rare avis*. We might alarm the lawyers, by describing to them the contents of that goodly book, published in the year 1698, and adorned with a picture of the devil in full costume (i.e., horns, wings, claws, cloven feet, and bushy tail), as black as ink could make him, dancing between two steady looking gentlemen in wigs, bands, and gowns, which purports to be "A Full and True Account of the Devil's appearing to one Mr. Field, a lawyer of Shevelt, in Buckinghamshire, as he went to Parson Johnsey's house and how he was frightened to death at the horrid appearance And of another lawyer being affrighted almost as bad as he, &c." So we might puzzle a divine by requesting an explanation of the "exorcisms, confessions, interrogations, postulations, concitations, and protestations," which the Romish church directed to be used in order to drive a devil out of possession; and might horrify a chemist with the recipe for the *profumigatio horribilis* to be employed in the same pious endeavour; or amuse the juveniles by describing how, in case of obstinacy, the devil was to have his likeness drawn "effigie horribili et turpi," which, after suffering many indignities, was finally to be burnt.

And let it not be thought that such an entertainment would be mere useless-trifling; it would sow distrust and suspicion broadcast in the enemy's camp. Our mirth would throw down the Dagon of superstition for a time; and however soon men might replace him on his throne in their minds, his empire would be weakened by the fall, and his votaries would become in some degree more amenable to the power of reasoning. Credulity, like its twin-brother ignorance, is perfectly logic-proof; but will often yield to a laugh rather than lose it. Frightened by

a rattle, it is often to be caught by chaff. But as a "philosophical" question, my object must be to show the *irrationality* of modern diablerie; and therefore, in the hope that I may be enabled to confirm the doubting, and to rescue those who may not have the inclination or opportunity for thinking deeply or unravelling carefully the deceptions of the professors and the monomania of the converts of spirit-rapping and its kindred follies, I now turn from mirth to argument.

It is painful to be compelled to assume a position of isolation from those in whose *conclusions* I concur; but I feel so deeply that truth claims my sole allegiance when endeavouring to aid in forming the opinions of the readers of this magazine, and that nothing can be so unworthy as to connive at a false premise for the purpose of bolstering up a true result, that I must be allowed to enter a disclaimer of any participation in the doctrines of materialism which (if I understand his article) are advocated by "Halket." This avowal will explain the total omission of any allusion to his otherwise ably written article. I can scarcely agree with W. G. D. in thinking that "little could have been said on our side with effect, till an article on the affirmative had appeared." It is not wise to slumber in careless security until the foe has entrenched his camp, be his fortifications ever so flimsy. Simply to answer "Benjamin" is but defeating a single section of the great army of credulity. When writers of acknowledged position,* but of most opposite tendencies, write in defence of this great imposture—when Robert Owen uses it in favour of his socialism, and Mr. Godfrey to advance his morbid ultra-Protestantism—when "Benjamin" regards it as a valuable adjunct to the Bible revelation, and as assisting

* "The Future of the Human Race; or, a great, glorious, and peaceful revolution through the agency of Departed Spirits, &c. By Robert Owen."

"Table-Moving the Result of Satanic Agency. By the Rev. N. S. Godfrey, S. C. L., of St. Catharine's Hall, Cantab., and Incumbent of Worthing."

"Table-Turning the Devil's Masterpiece. By the Rev. N. S. Godfrey, &c."

"Table-Talking. Disclosures of Satanic Wonders, &c. . . . By the Rev. E. Gillson, M.A., Curate of Lyncombe, Bath."

"A Review, &c. . . . in which it is attempted to prove that the Spirit-Rappings, &c., are the work of Evil Spiritual Agents. By the Rev. Charles Beecher" (brother of Mrs. Stowe).

"pious, believing souls" and "honest sceptics" to believe in the fundamental truth of Christianity, the *immortality* and life beyond the grave brought to light by the gospel—and when Messrs. Gillson and Beecher view it as a crafty attempt to beguile the very elect—when all this, I say, takes place, it becomes us to refuse any longer to waste our energies in skirmishing separately with stray bodies of the foe; to unfurl a flag of defiance against *all*, and, like the builders of Jerusalem, first to fortify the gates of our own faith, though with sword in hand, if any attack us. Credulity is a tendency of human nature; and when driven from "pillar" is apt to betake itself to "post," and to lead its assailants a wearisome and fruitless chase. Acting on these considerations, therefore, I shall endeavour to take a general review of the subject, without special reference to the articles of "Benjamin" and Co. If space allow I may, in conclusion, show that even if their arguments be admitted, they fall entirely beside the question. Meanwhile, I leave the reader to judge of the respective results of W. G. D.'s light musketry and the heavy cannonade of the Hieroglyph.

The disciples of M. Comte would answer the question before us by denying the existence of a "spiritual world" (in the sense here and generally applied to the words); and as a purely philosophical question, it would be no easy matter, though perhaps not impossible, to reply to their arguments. But those who (conscious that our knowledge, even of the physical world around us, must rest chiefly on *testimony*, since no *individual* experience can be sufficiently extensive to justify an attempt at that "co-ordination of phenomena" which is the sole aim of science, according to the positive philosophers) have applied themselves to an examination of the claims of revelation, and have felt bound to admit it as a faithful and true witness, are compelled to believe in the existence of a spiritual world. The question immediately arises, Can man have any communications from, or hold any intercourse with, spiritual existences? On the testimony of scripture, I venture to assert that such events *have* occurred. Thus much I concede. On the other hand, I maintain that we have no purely human evidence that can be deemed trustworthy to prove that such communica-

tions ever occurred; and that the scriptures warrant a belief that, with one exception, they have entirely ceased.

I have alluded to "one exception." I admit and believe that beings of another sphere may communicate with man by *direct mental suggestion*. Few, I should think, have revolved the great "problem of existence" in their own thoughts without feeling that inward struggle, so admirably described by Tennyson, in "The Two Voices," without hearing the still small voice "speak in their ear," or without recognising "a sullen answer slid betwixt." Few are those who have not felt that some unseen power was forcing its blasphemies upon an unwilling mind, and destroying all inward peace by the suggestion of painful, cruel doubts. The history of Bunyan is a remarkable illustration of this subject. But the doctrine of direct mental temptation by *Satan* and his *kindred spirits* seems so plainly laid down in the scriptures, that I presume this species of "communication from a spiritual world," together with the similar but opposite influence of the Holy Spirit, are tacitly excluded from the question. Let us turn, then, to examine what testimony is to be found in favour of any other kind of spiritual intercourse. We have no record in Holy Writ of evil spirits (human or Satanic) ever appearing to man in bodily shape, or appealing directly to his bodily senses. They appear to have been restricted, by a merciful ordinance of God, from *all material agency*, except in the cases of the demoniacs of our Saviour's age. Of demoniacal manifestations since the days of the apostles (I quote a great living theologian of the national church) "no proof has ever been given that could satisfy any but the *weakly credulous*." And on the other hand, there have been several instances in which it has been fully proved that cases of pretended possession and cure have been tricks of crafty impostors. . . . Satan "was to be made manifest, on purpose it should seem that Christ's triumph over him might be openly displayed. . . . The

* The case of the witch of Endor, and similar accounts in the Old Testament, are now so universally admitted to have been the result of ventriloquism and natural magic, by all theologians of any pretensions, that I scarcely need allude to them. All readers of eastern travels will be aware that similar marvels are practised in those countries to this day.

great enemy was permitted, about that time more especially, to exercise a direct, perceptible, and acknowledged agency over mankind, in order to render his defeat the more conspicuous, that we might, as it were, 'behold Satan like lightning fall from heaven.'

The course of nature is fixed. The material world obeys prescribed laws imposed upon it by the Divine Creator. Every infringement, therefore, of these laws by purely spiritual agency, is an infringement of the divine prerogative. Is it reasonable to suppose that He would permit such an insult to his wisdom and power? No! He has permitted the powers of evil to exert a spiritual agency, in suggesting evil to beings endowed with free will, because man can there meet Satan and his hosts as an equal; but to allow them to use a material agency would place man at a disadvantage, and leave him to the mercy of his foes without the possibility of resistance. This God hath not done. If Satan could work one miracle,—aye, if he could turn one table, or rap one rap on earth,—man would be in his power, soul and body.

By what was Christ's mission confirmed? By *miracles*. On what is our faith in Christianity based? On its divinity, attested by its *miraculous* origin and power. Will God, then, deliver over his sign-manual to Satan's keeping, and allow his arch-enemy to present the credentials of Omnipotence to those whom Christ died to save? I trow not. "Resist the devil, and he shall flee from you"—but how can puny mortals resist the evidence of their senses? How can they disbelieve a miracle performed before their eyes? We have been warned against "*lying wonders*," but not against *real* miraculous signs. Again, if evil spirits were permitted to exercise a material agency, how could we reconcile their general quiescence with their activity of evil wishes? "Devils," says the learned and pious Dr. Watts, "would not content themselves with the mere temptation of souls, but would always be making wretched mischief in this natural world, and overspread it with plagues and fire, with earthquakes and misery, if they had an innate and natural power* to move bodies."

* The reader will observe that Dr. Watts denied the power of spiritual beings to make use of material agency. But even if this were granted, it appears to me inconsistent with God's mercy to man that he should *permit* them to *exercise* such power.

When we learn that the devil restricts his power to moving a table, and that frequently in the presence of a *clergyman* intent on cross-examination, one becomes strongly reminded of the satirical remark of honest old Reginald Scot—"Truly he is a gentle and godly devil!"

Angelic messengers undoubtedly have appeared in bodily shape in our world. They appeared to Daniel as he prayed; to Zacharias as he ministered; and sung our Saviour's natal song on the plains of Bethlehem. We have no evidence, however, that they have ever exercised material agency on earth except to accomplish the *express* and beneficent intentions of Divinity. There can be no reason for supposing them restricted (if capable) from such agency, since, as the ministers of God, they could only use it for his glory; but the age of miracles being passed, there are no grounds for believing that they now interfere with physical nature; and as no one has yet had the audacity to suppose their agency in spirit-rapping, I pass on.

We have no instance of the human spirit during life ever acting directly on matter without the intervention of the body. We may imagine a machine, a picture, a movement of some physical existence from its place, for ever; and unless we exert our muscular frame, there will be no result. In all material agency the body is the necessary physical instrument of the mind. We may, therefore, philosophically conclude that a departed spirit, having cast aside its tools, is powerless as regards the production of physical effects. The delightfully lucid explanation of the rappings quoted by "Benjamin"—"they are, to a *certain extent* (!), produced by the control which spiritual beings have over the electrical mediums of the nervous system"—I leave those who can fathom its meaning to refute: it sadly interferes with the little knowledge which I have been able to gather from Sir John Herschel's "Treatise on Sound," or Dr. Young's "Chapters on Acoustics." Since there seems no reason why "the electrical mediums of the nervous *system*" should not apply to the nerves of *feeling* as well as those of *hearing*, I fear that "Benjamin" will some day be made to experience the sensation of being soundly belaboured for his concluding insinuations against the charac-

ter of the spirits. Raps on the tables may increase his *faith*, but I fancy that raps on the knuckles will not improve his *temper*. For my own part, I should exceedingly dislike to suffer an ignominious kicking, or to have my face mysteriously slapped, and my nose invisibly pulled, by spiritual agency. But to restrain our mirth. The parable of Dives and Lazarus plainly shows that supernatural warnings will not be vouchsafed to those who despise a gospel revelation; and I have too cheerful a faith in divine goodness to believe that He will allow the departed spirits of evil-doers to *harass* us with physical deceptions. Indeed, if the parable* in question

* The subject of an intermediate state is shrouded in mystery. For myself, I confess I can only see two alternatives—either to understand the words of Paul literally, and to believe that for the christian “to depart” is to be *at once* “with Christ,” where he is; or to adopt the opinion that the soul remains unconscious till the resurrection, that the “sleep in Jesus,” promised to believers, is absolute and literal. The confusion of my opponents’ reasoning seems only equalled by its frequent incomprehensibility. We are told that the Jews believed in an intermediate state, and called it *sheol*; but this word literally signifies the grave, and thence, by a very natural process, might occasionally be used to signify the condition (if any) of the dead. In the same way *hades*, in its primitive form an adjective signifying unseen, and thence *annihilated*, was used as a substantive to designate the future state of mythological fable, which (scouted by the philosopher) was regarded as a useful bugbear to awe the populace—a “black dog” for the nursery. The Jews had *no revelation* of a future state; it was even denied by a large and educated part of the nation. To bring immortality to *light*, we are assured was the peculiar office of the gospel. The parable of Dives we must, from the very meaning of that word, regard as a merely metaphorical illustration; to accept it as a *literal* representation, which we are forthwith to translate *spiritually*, without reference to time and space, is simply contradicting all rules of interpretation. The reasoning which represents Dives in hell, and Lazarus in heaven, while the brothers of the former are yet on earth, is not the intermediate state of Protestantism, continuing till the resurrection, but (in spite of “Hieroglyph’s” disclaimer) the Romish purgatory, with an extra ward for making the bad worse, as well as the good better. Heaven and hell are states undoubtedly, but they are also localities: the believer is not only to be like Christ, but to be “*with* Him and to see Him as He is.” According to “Benjamin’s” theory, heaven and hell are to be respectively a dead level of joy and of woe, of good and of evil! The dead are to be kept up in the intermediate state until they reach the given standard! But there is a sufficient reply to all this in the fact that the existence of an intermediate state is not *clearly revealed*. The scriptures are eminently practical. To suppose that men is “ne-

be intended as an actual representation of the future state, the fact that Dives never suggested that he himself might be sent to warn his brethren, seems to show clearly that he was conscious of the impossibility of his escape from the place of torment to the scenes of earth. Reason and revelation both condemn the idea of the agency of departed spirits in any of the material phenomena of the universe.

The experience of history has been dearly bought; and ought, in consequence, to be highly prized. Now the history of supernaturalism in this world is one tissue of deceit, delusion, and credulity. Its experimental lessons have been bought at a fearful cost of inhuman cruelty and fiendish malice; its testimony is sealed with the blood of its victims. One shudders with horror at the recollection of what has resulted from man’s desperate resolve to “seek after a sign,” in spite of the concurrent testimony of reason and religion, that “no sign shall be given.” Delusion has followed delusion, and each in turn has perished miserably. I had extracted a few illustrations, particularly striking, but I must confine myself to one. In 1692-3, a belief in witchcraft seized upon the colonists of New England. No less than fifty miserable wretches confessed themselves witches; and in one part of the state alone nineteen were hanged, one was pressed to death, and 150 were imprisoned, within the space of sixteen months. The memories of my readers will furnish a multitude of fearful parallels. Surely “the dark places”—that is, the superstitious places—“of the earth are full of the habitations of cruelty.” The testimony thus fearfully witnessed is to be summed up in a sentence—that “Supernaturalism is the offspring of imposture and ignorance.” Optics have proved the fearful apparition of the Brocken, which so long haunted the Hartz mountains of Germany, to be but a distant shadow of its terrified beholder, as he stands between the sun and the opposite range of hills. Chemistry has resolved will-o’-the-wisp into the spontaneous combustion of a gas. En-

cessarily inserted in the spirit-world, or *intermediate sphere*,” to receive influxes of good and of evil, and yet that he is left to deduce this fact from “the great gulf” of the parable, and “Benjamin’s” cloudy reasonings, is little less than a libel on Christ and his gospel.

tomology has explained the fearful ticking of the death-watch to be but the miniature carpentry of a tiny insect. Joseph Collins confessed himself to be the spirit whose "rappings" drove away the parliamentary commissioners from Woodstock; and whose supernatural doings were (before the return of Charles II. had rendered confession safe) chronicled by Dr. Plot. The Stockwell ghost turned out to be a servant girl. When will men learn wisdom?

I have now cleared the way for an answer to the question at the head of these pages. The "sufficient evidence" spoken of must be evidence strong enough to rebut the testimony of the Bible, to overrule the decision of the intellect, and to repel the presumption of that fraud which history proves to have been the uniform accompaniment of supernaturalism. Unlike Christianity, supernaturalism can find no *internal* corroborative testimony in the heart of man; can discover no responsive chord of love or reason; but only sweeps over the jarring and tuneless strings of a mind enslaved by cowardice and unstrung by credulity. The evidence required, therefore, must be *personal and individual*. *No human testimony, unsupported by internal fitness and probability, can be "sufficient" to establish miraculous events.* The question is, accordingly, determinately answered in the negative, with respect to all who have not had the miracles of modern demoniac influence submitted to their *own* senses. I confess myself of this number. I have seen the "table-turning," and have been satisfied that it is the result of unconscious muscular exertion; but the "spirit-rapping" and "table-talking" (confined only to the initiated) have not come within the range of my observation. To those who are convinced that *they have had* that direct personal evidence which I have pointed out to be essential, I can only venture to suggest the question, "Which is the more probable event—that human nature, so prone to superstition, and so liable to deception by its own senses, through disease or intentional deception, should err—or that reason and revelation should be blind guides, and history a useless and deceitful lesson?"

Let us, however, waive these conditions for a time, and calmly examine the origin and results of the absurd superstition of the day. Spirit-rapping originated in an Ame-

rican family named Fox (sadly ominous of craft and imposture), dwelling in a house reputed by popular superstition to be haunted by the ghost of a man who had been murdered there some years previously. The family, or at least the *females* (!) of the family, established by dint of perseverance a code of signals with the ghost, and on leaving home found, to their astonishment (?), that the ghost accompanied them; in fact, he had a partiality for the company and conversation of the female sex. The marvel spread: committees were appointed to examine into the matter, and the raps being duly determined to be the doings of the ghost, others tried the same plan of holding converse with the dead, and in a few months there were 30,000 *media* in the United States. Human folly silenced the voice of reason; and the clergy, ever ready to trust in broken reeds, endeavoured to fortify the bulwarks of their faith by admitting the alleged miracle, and declaring it to be the immediate result of devilish agency. Protestantism was not ashamed to imitate those artifices which it so fiercely ridiculed in the Romish church! For my own part, I would sooner believe the wildest legends of saintly miracles, than confess that I had so far deserted discretion as to admit that the souls of the departed and the fallen angels had selected such an introduction to the society of man. I know not whether astonishment or merriment prevails when I think of this new gospel of the nineteenth century, the possession of tables by demons and ghosts. Surely the common phrase "devil's tattoo," applied to a monotonous, tapping sound, must have first suggested the scheme to the sharp-witted members of the Fox family.

"Spirit-rapping," though especially patronized by "Benjamin," as far as I am aware, has made but very slight progress in England, compared with the clerically-patronized "table-talking." *Media* seem scarce; and the spirits have betaken themselves to visible as well as audible communications. Those who believe, would do well to place the Bible on all tables whose quietude they desire to insure. Painful thought, that God's great book should be degraded to serve the place of the relics and charms of ancient mummary, in the nineteenth century after Christ! We had, however, at one time an

American medium, ready to convince the sceptic on payment of the admission fee, and to play the fortune-teller, &c., for a consideration of one guinea. Too pure to take advantage of the hidden treasures of the earth, Mrs. Hayden devoted her time to aiding the unfortunate by discovering stolen goods, and exposing the ramifications of evil plans and devices. Satan was thus compelled to turn informer against his human allies. His kingdom was divided against itself, and would therefore quickly fall. The millenium was at hand; and Mrs. Hayden was to end, in victory, that strife of good with evil which has desolated earth since the fall of Adam. Unfortunately, however, for the progress of her art, Mr. G. H. Lewes, a writer who has done no small service against superstition and folly, paid Mrs. Hayden a visit. He had previously stated his belief that the lady was a skilful physiognomist, who could tell when to rap (as the questioner's pointer passed along the alphabet) by some unconscious gesture of expectation, when the letter forming the next component of the answer was reached. "By *purposely* giving such indications, he caused Mrs. Hayden to rap out answers of the most absurdly erroneous character" to a series of questions he had previously prepared, and communicated to his friends. The final question produced a reply which even astounded the questioner: "Is Mrs. Hayden an impostor?" to which the answer was returned by unhesitating raps, as his pointer came upon the letters, "YES"!! (See "Quarterly Review," October, 1853, p. 546.) Comment is superfluous.

The phenomena of "table-turning" have been so fully and decisively explained by Dr. Faraday, that it now exists only as an amusement. Its place is supplied by "table-talking," brought forward under the especial auspices of the clergy. I beg their pardon; I should say, of "a very few clergymen." The ringleaders of the new sect in this country are Messrs. Gillson and Godfrey. In reading their pamphlets, painful doubts of their honesty arise: thus, Mr. Godfrey, in his second tract, describing his interrogations of a spirit named Alfred Brown, writes—

"Does God compel you to answer questions? Yes.

"Do you like to answer me? Yes (very emphatically).

"Shall you be sorry when you leave *here*? Yes.

"Are you happier in the presence of God's people? Yes."

Mr. Godfrey is a bold man thus to palm off a revelation of his own religious excellencies! It seems a strange inconsistency on the part of these writers, that they declare that table-moving is of Satanic origin, and "intended 'to deceive 'the very elect;'" and yet, according to their own version of the matter, the spirits almost invariably prove docile, obedient, and truthful. In one case, the table told Mr. Godfrey that there was "no devil;" and on being adjured in the name of Christ, became obstinately silent: but with this one exception the Satanic legions appear to be remarkably candid—we should say, polite. They never interfere with Mr. Godfrey's preconceived opinions: he is an anti-papist, and they declare Rome to be "Satan's head-quarters;" and ever and anon, as he reads out his creed in the shape of interrogatories, they answer, "Yes." If I could believe with Messrs. Godfrey and Gillson, I should feel bound to conjure them to cease any further dealings with Satanic agency, since we are convinced that his "sable highness" would not spend so much time in giving them an audience, unless he saw that it would redound to his profit and their injury.

The great governing power of man's nature is the will. If it ceases to exert an influence on the mind, intellectual stagnation or maddening riot ensues within the chambers of the brain. The will alone can act as a superintending power to compel our course of thought into coherent trains of sober reasoning. Once destroy or neutralize its influence, and we become the helpless prey of external suggestion: hence it is, that nothing surprises us in a dream; our wills are then passive, and the mind accepts all the incongruities of thought without the slightest objection. Now, if we once let the mind depose its rightful sovereign in any one domain of thought, we shall become, as regards that particular topic, mere waking dreamers, deaf to argument and blind to the most absurd incongruities. This is the whole secret of superstition and credulity—"a state of subjection to a dominant idea:" it is a condition of monomania, a partial and temporary madness. This enslaving of

the will to some one belief destroys the free action of mind, and hurries man, bound hand and foot, down the swelling floods of enthusiasm. We rather pity than blame the state of those who are so situated; they have lost their power of action, and with it their moral accountability. Let every reader who

would shun this moral disease, *try* every opinion at the *bar of reason* before he elevates it to the *throne of belief*. Those who are willing to believe *before* evidence, are in danger of eventually believing, not only *without* but even *against* evidence.

B. S.

History.

WAS NAPOLEON BONAPARTE WORTHY OF THE ADMIRATION OF THE FRENCH PEOPLE?

NEGATIVE ARTICLE.—II.

IN commencing a paper on the negative side of the question, as to whether or not Napoleon was worthy of the admiration of the French people, we cannot refrain from expressing our own opinion, that the time has *not* yet come for an impartial discussion of such a subject, and our reason for so thinking is, that we live in an age when the world is dazzled by his great actions and mighty achievements in the theatre of Europe. Nor is this opinion unsupported by precedent, for we have a case in point, in the universal estimate put upon the character of "England's Great Protector," a character which has only recently been cleared from the aspersions cast upon it, by that mighty "leviathan of thought," Carlyle, assisted by the great modern Swiss reformer, Dr. Merle D'Aubigné. This fact strengthens the supposition, that whatever opinion we may hold of the character of Napoleon, it may be reversed by posterity.

But, though holding this opinion, it will not prevent us trying to form what we consider to be a just estimate of Napoleon's character: and in portraying the various lineaments of it, we shall aim at doing so in an impartial manner. Indeed this is especially necessary when we remember that we belong to that race of "active islanders" with whom Napoleon counselled the Directory of France never to make peace until they were brought into entire subjection. We have therefore resolved to divest ourselves of any narrow or self-interested view which we might feel tempted to take of the subject, and to constitute ourselves "citizens of the world." We object

to the assertion that we should endeavour to place ourselves in the position of the French, because, in so doing, we should merely have to divest ourselves of the prejudice which exists upon the one hand, in order that we may robe ourselves with that which exists on the other; consequently the only method we can take to keep clear of both dilemmas, is to look upon ourselves as being, during the time in which Napoleon's character is undergoing the winnowing process in the pages of the *British Controversialist*, as cosmopolitans in the widest sense of the term.

Standing, then, upon the elevated platform upon which we have placed ourselves, viewing Napoleon Bonaparte with the eye of a public censor, and examining his actions, and weighing them in the scales of impartial justice, we are forced to the conclusion that he was unworthy of the admiration of the French people. That he possessed great genius we dare not for a moment deny; that his abilities as a general were great we do not doubt. As a soldier, too, he possessed the highest order of genius requisite for the successful conducting of a campaign. He conceived a new mode of military tactics, founded upon a scientific and a rapid movement of vast masses; which, until practised by his opponents, rendered him almost of necessity victorious. Indeed, it is to this that we are inclined to ascribe much of his success, more especially in his Italian campaign. The Austrian forces trusted with the defence of Lombardy, owed their reverses entirely to the system of breaking up their forces into detached divisions, in order to

attack different positions at one time, a practice which is never safe, and which, with an antagonist like Napoleon, was extremely dangerous: they were also obliged to trust entirely to the plans drawn out by the Aulic Council sitting at Vienna, who had the charge of arranging all things requisite for the campaign, but who, of course, were naturally unacquainted with the various positions assumed by the French army, though the rules they laid down for the guidance of the different commanders of the Austrian troops were deemed inviolable. Napoleon, on the other hand, had the complete disposal of the force in his own hand, and by his method of centralization, or in other words, by his concentrating the bulk of his troops on one given point attacked by the enemy, was able to engage them with superior numbers, and consequently with perfect safety, and invariably with success; after which he would immediately turn round, and by a rapid march fall upon the next division, and with the like results.

But Napoleon's great genius—his promptitude in action, his self-reliance, or his quickness of decision, do not form the only traits of his character; they are the mere physical elements, and are necessarily subordinate to the moral features, and it is by these that we mean to judge his claim for admiration. The *first* of these traits of moral character manifested in the life and actions of Napoleon, was his *boundless ambition*; that he was ambitious, is self-evident to the careful student of modern European history. His first grand aim was the personal elevation of himself to the throne of France, and then the elevation of his brothers, relations, and occasionally his generals to the government of other independent kingdoms. Thus, civil government gave place, in all the countries which came under their subjection, to military tyranny and oppression, a system of government which carries constraint into all the ramifications of the social system, and which deprives men of that free action without which all constitutional forms, oaths, and declarations are void. As in every historical instance where the army gains the direction of affairs the general in command soon comes to be the only recognised head, so it was in France. After the fall of Robespierre, when the nation and the Legislature were gradually becoming

more and more tinged with royalist tendencies, and when a large majority of the "Legislative Assembly" were ready to vote for the return of the Bourbons, nay, when even two of the directors were secretly inclined to the royalist cause, the remaining three directors, Barras, Rewbell, and La Révellière Lépaux, with the minority of the Assembly, acting under the instigation of Napoleon, called in the army to overawe the populace of the capital, and to seize all the deputies who had the courage to express their opinions freely in the hall of debate. But they stopped not here; the same revolution of the 18th Fructidor put an end also to the liberty of the press, and this be it remembered occurred with the cognizance of Napoleon. This calling in of the military by the directors was an ill-fated design, and one which they might have concluded would at a future day be brought against themselves; and so it shortly afterwards occurred, on the 18th of Brumaire, when Napoleon overturned the Chamber of the Deputies by military force, and against the decided wish of the majority of the Legislature. Our friend T. U. here steps in and asks the question, "Where is the evidence of mere ambition in the young warrior who gained the fresh laurels of Italy, and sustained the fierce fight of Egypt? Was Napoleon ambitious, because, when France was on the brink of ruin, he came forward as her deliverer amidst the plaudits of the people?" The revolution of the 18th Brumaire occurred shortly after Napoleon returned from Egypt, and it raised him to the Consulate, with Sièyes and Roger Ducos as assistants; but *previously to this*, when Napoleon, with Cobentzell the Austrian ambassador, were settling the preliminaries of a peace at Rastadt, he told him in a confidential way of his intention to *subvert* the Directory. And when he was on the eve of departure for Egypt, when he had an altercation with Rewbell, one of the directors, and the latter consequently requested his resignation, which would probably have taken place, had it not been for the opportune interference of Merlin, Napoleon remarked quietly to Bourrienne, an authority whom T. U. quotes—"The pear is not yet ripe, let us depart; we shall return when the moment has arrived." Do not these facts prove that Napoleon had at this time set his eye upon the dictatorship of the French Republic?

After the revolution of the 18th Brumaire, Napoleon found that his two coadjutors were not willing that he should have the chief post, and accordingly they were dismissed, and two men of a more pliant mould elected in their place. And, as is generally the case with all ambitious men, when, unsatisfied, he had reached the point at which his mind and heart were set, he desired to press to some higher eminence, which lay "stretched beyond, dim shadowed in the mists of time." The imperial crown of France failed to satiate his longing for greater power and greater glory: his next step was to make himself the arbitrator of Europe; and to gain this end, he pressed into requisition every possible means. This continental system, which he gradually unfolded in the course of his numerous campaigns, was an endeavour to get Europe formed into a federal union of which France was to be the head. For the attainment of this end he dethroned kings and princes, and with imperial magnificence bestowed their kingdoms on his brothers and sisters and even to his favourite generals, teaching them at the same time to remember that their first duty was allegiance to *himself* and to France, after which they might look to the affairs of the people over whom they had thus been appointed governors.

As a consequence of this ambition to become the "sun of Europe," around which all the other potentates like so many planets should revolve, he destroyed a vast multitude of human beings. But we need not wonder that such was the case, for the ambitious set a light value on human life; it is never allowed to interfere with their projects, and in the consummation of them, every obstacle must give way. Are the Alps to be crossed? it must be done, though vast numbers should die among glaciers and avalanches. Is Russia to be invaded? it must be done, though multitudes should perish in the severe wintry storms of that northern Thule, or become so debilitated, as to fall an easy prey to the hardy Cossack. Is Austria or Italy to be subjugated? no matter what are the obstacles, the Emperor wills it! A kingdom is wanted for his brother Joseph, Spain is perfidiously entered; Prussia must cede her Rhenish provinces; Hanover must be incorporated, and Italy assume the place of a dependency. This cannot be accomplished without the loss of human life. The

battles of Arcola, Rivoli, Austerlitz, Marengo, Eylau, Leipzig, Borodino, Jena, must all be fought and won at the expense of human life, and it is only to gratify the ambition of one man! But our friend T. U. tells us that the blame of these is not attributable to Napoleon but to England, for he says at page 97, "On England we mainly throw the blame of the commencement and prolonged continuance of the war." We are surprised that T. U. should thus assert that England prolonged the war, when Napoleon himself in the reasons urged by him on the Directory in favour of making peace with Austria, thus spoke:—"Finally, we are still at war with England; that enemy is great enough, without adding another. The Austrians are heavy and avaricious; no people on earth are less active and dangerous as regards our military affairs than they are; the English, on the contrary, are generous, intriguing, enterprising. *It is indispensable for our Government to destroy the English monarchy, or it will infallibly be overturned by the intrigues and the corruption of these active islanders.* The present moment offers to our hands a noble enterprise. Let us concentrate all our activity on the marine, and *destroy England; that done, Europe is at our feet.*" But there is another fact worth noticing, and to which we beg to call T. U.'s special attention—the British Government did not prolong the war, for they made overtures of peace to the Directory, through Lord Malmesbury, but these were rejected. True, Napoleon on assuming the Consulate desired peace with Great Britain, which, however, was declined, not on account of the unconstitutional manner in which he asked it, as some assert, but because the British Government had no assurance that his government would be more stable than preceding ones.

There is another trait in Napoleon's character to which we wish to allude, viz., his perfidy and duplicity. No stone was left unturned in his desire to gain his own ends. But this is a serious charge which we have laid at his door, and one which requires the clearest proof to establish. As an example, then, of his perfidious mode of dealing with States, we beg to submit the following. When Napoleon was invested with the command of the Italian army, he was instructed by the Directory to regard Venice as a neutral power; but, instead of following

these directions, from the very first he used the most insulting and rigorous language to the commissioners of that ancient and venerable Republic. "Venice," said he, "by daring to give an asylum to the Count de Lille, a pretender to the French throne, has declared war against the Republic. I know not why I should not reduce Verona to ashes, a town which had the presumption to esteem itself the capital of France." The perfidy with which he acted against the Republic of St. Mark, was very fully shown by his secret despatch to the French Directory on the 7th of June. "If your object," says he, "is to extract five or six millions out of Venice, I have secured for you a pretence for a rupture. You may demand it as an indemnity for the combat of Borghetto, which I was obliged to sustain to take Peschiera. *If you have more decided views we must take care not to let that subject of quarrel drop*; tell me what you wish, and be assured I will seize the most fitting opportunity of carrying it into execution, according to circumstances; for we must take care not to have all the world on our hands at once. The truth of the affair of Peschiera is that the Venetians were cruelly deceived by the Austrians, who desired a passage for fifty men, and then seized the town." What perfidy could be grosser than this? Aware that Venice had been duped by Austria, he resolved to make that fact a sufficient ground for a rupture with Venice. But Napoleon exceeded even this in his future dealings with that Republic. That ancient bulwark of the christian faith deposed its senators, assimilated its constitution to that of France, and even expressed a desire to be allowed to join the Italian Republic, a wish which Napoleon secretly fostered; yet after all he coolly turned round and signed over the city with part of its continental territory to Austria, and against the direct orders of the French Government, who told him that they would on no account allow such a breach of the law of nations. The same duplicity which he thus displayed toward Venice, he also manifested toward Genoa, in proof of which we give the following excerpt from his correspondence with the French ambassador Faypoult:—"I have not yet seen M. Catanio, the Genoese deputy; *but I shall neglect nothing which shall throw them off their guard*. The Directory has ordered me to

exact ten millions, *but interdicted all political operations. Omit nothing which shall set the Senate asleep*, and amuse them with hopes till the moment of waking arrives." The moment of waking here contemplated by Napoleon was an internal revolution, against the express orders of the Directory. His conduct to Tuscany was as detestable as that manifested to Venice and Genoa. At the very moment when he was receiving the most sumptuous entertainment from the Grand Duke, Murat was detached to fall upon Leghorn. The same perfidy was manifested in his Egyptian expedition to the Sublime Porte: he professed peace at the moment when he was wresting Egypt from their domination, and contemplating the invasion of Syria. Spain also was subjected to the same ambiguous diplomacy when its weak and vacillating monarch was persuaded to resign. But we need not multiply these foul instances of duplicity which stain his character, as those quoted are amply sufficient to convince an impartial mind that his intercourse with other nations was marked by a system of gross deception and double dealing.

And now, ere we conclude, we desire a word with our friend T. U. In his paper on the affirmative side of this question, he designates the policy pursued by Britain "cruel and selfish," and quotes with approval the words of Napoleon—"Men of my stamp do not commit crimes." Now, in answer to the first assertion, we have already shown that Britain at one time did make proposals for peace; in answer to the second we will glance at Napoleon's treatment of prisoners of war as contrasted with that of the generals of other nations. At the battle of the Nile, Admiral Nelson sent ashore 3105 prisoners who were taken in that battle, with their effects, on their simple parole that they would not again serve in battle till regularly exchanged, which Napoleon requited by immediately incorporating the whole of them into his army. Witness now the conduct of Napoleon to the prisoners taken at Jaffa. 4000 of the garrison of that town laid down their arms on the understanding that by so doing their lives would be spared; and yet, a few days afterward, they were massacred in cold blood, and forsooth Napoleon is not chargeable with this, because, "men of his stamp cannot commit crimes!" Again,

after his defeat at Acre, on his return to Egypt, he gave orders to poison *four hundred* of his own troops who were in the hospitals at Jaffa, *but of course this in him was no crime!* Posterity will ever stamp with indelible infamy these blots on Napoleon's escutcheon, while they will record with admiration the answer of the chief of the medical staff, when the proposal for the poisoning was made to him—"My vocation is to prolong life, and not to extinguish it."

In conclusion, we have in opposition to our friend T. U., attempted to prove that Napoleon was ambitious, and nothing less than the dominion of Europe could satisfy his insatiable thirst for power and glory, and that this ambition led him to perpetrate acts of the greatest cruelty. But further, we have endeavoured to prove that Napoleon was guilty of constant and systematic *perfidy*, and if there is one crime more execrable than another, it is this propensity

to deceive our fellow man. This crime is the more contemptible in Napoleon as he exercised it alike on friend and foe; all became his dupes, all fell into his snares. Ambition and perfidy are two of the worst passions existing in this fallen world of ours, and the man who harbours them in his bosom is one who can not be trusted even by his friends, and all his contemporaries will join in despising his character.

But here we pause, not for want of additional matter, but in order that a wide field may be left for those who shall follow in the negative of this debate. We have presented concisely our own reasons for not according to Napoleon that admiration which has been too generously lavished upon him, and we conclude with the heartfelt hope, that from amid our war of words, TRUTH will come forth clothed in her proper apparel, and armed with her native power.

Glasgow.

WALTER.

Politics.

CAN SCOTLAND REASONABLY COMPLAIN OF INJUSTICE FROM ENGLAND?

NEGATIVE REPLY.

"Be not a public orator, thou brave young British man, thou that art now growing to be something; not a stump orator, if thou canst help it." "There where thou art, work, work; whatsoever thy hand findeth to do do it—with the hand of a man, not of a phantasm—be that thy unnoticed blessedness and exceeding great reward. Love silence rather than speech in these tragic days, when, for very speaking, the voice of man has fallen inarticulate to man; and hearts, in this loud babbling, sit dark and dumb towards each other."—*Carlyle*.

In our opening article we referred, by anticipation, to the more prominent grievances of which the advocates of Scottish Rights complain. We shall now reply, in the first place, to the additional alleged grievances brought forward by our opponents in the course of this debate; noticing, at the same time, so far as we think necessary, the arguments introduced by them regarding the matters in dispute to which we have already adverted. In the second place we shall answer the remarks of our opponents on our own article.

In adopting the arrangement now stated we respectfully crave a careful re-perusal of our introductory paper, and particular reference to the different parts of the articles on the opposite side, to which we shall reply:—

1. "Walter" asserts that Edinburgh has to maintain a prison, but that being the metropolis of Scotland, it ought to receive aid from Government for that purpose, as London and Dublin do for their police establishments. We reply that London is the capital of the empire, and the seat of the administration. Ireland has a separate government, situated in Dublin. It is proper, under these circumstances, that the police should be a Government force. The capital, beyond any other part of a kingdom, should be carefully protected. There is as much danger from inattention to the seat of government, as from a stringent system of centralization. So far as the Legislature can make it so, London, in particular, should, in regard to

protection and to decoration, be worthy of the capital of the world. What patriotic Frenchman, inhabitant it may be of Normandy or Burgundy, does not feel a just pride in the strength, or noble buildings, and fine gardens of Paris? He feels that those features of the capital exist not merely for it, but for the benefit of France. It is left for Scotchmen, in violation of the principles of the Union, to murmur at what is done for the capital of Great Britain. Edinburgh can have no claim for such assistance, any more than Glasgow or Liverpool, although the name of the capital is retained by it. We are certain that if the whole question had been a demand of Edinburgh, for the support of her police establishments, on account of her being the Scottish capital, Glasgow would have resisted the claim, or asserted her own claim in preference, as containing the larger population, and would have treated with disdain the plea that Edinburgh was the capital. Indeed, the lord of the treasury commissioned by Government to inspect certain parts of Edinburgh, with a view to the erection of a geological museum, was beset in Glasgow by an application to give that city the preference; Scotchmen, therefore, if not primed by an absurd agitation, cannot see the claims of one of the Scottish towns beyond another, except on the ground of population. Regarding the Irish police, Sir A. Alison remarks that they consist of 12,400 "as brave and as good soldiers as any in the world," mainly paid by Government. The police in Ireland are a military force, kept up to prevent rebellion, and that because they are unfortunately necessary in Ireland, Government should pay for a police establishment in Edinburgh is not, we think, a sound argument. "Walter" says we have only one harbour of refuge in Scotland, whereas in England five are in course of construction. Port Patrick harbour, it seems, had only £2,556 expended on it; and this sum, it is stated, was given merely to secure the safety of the Irish steamers, and from no particular regard for Scottish interests. Certain plans were no doubt ordered, and estimates taken, and the work executed according to these. The smallness of the sum expended proves nothing against Government. The statement that the safety of the Irish steamers was the only object is groundless. Harbours of refuge are very im-

portant, and have long been needed along the coasts of the kingdom. Government has accordingly commenced this good work in certain quarters; and it has been actuated with a desire to supply the wants of the more important maritime places first, or where wrecks most frequently occur, irrespective of their being English or Scotch localities. English vessels can find natural shelter on the Scotch coasts, particularly in the West; but Scotch ships have little or no shelter on the English coasts. These facts show that the Admiralty has done right in establishing harbours of refuge in England, in the first instance. "Walter," under his fifth division, enumerates a variety of alleged grievances. The first of these is the state of Holyrood Palace. On this point Lord Eglinton thus supports his friend "Walter":—"We have no Windsor; no Buckingham Palace; no St. James's; no Kensington; no Hampton Court; we have only poor old Holyrood, with her falling galleries, her roofless chapel, and her wasted park." In answer, we refer to our opening article; and we trust, looking to what Government has done for Holyrood and her "wasted park," we have satisfied Walter; at least, "A Thomac," seems, in his remarks, tacitly to admit that there is here no grievance, while he blames us for speaking of the sum expended on Holyrood Palace prior to 1830 as squandered. We have no hope, however, that common sense, or plain facts, would satisfy one who can utter such rhodomontade as Lord Eglinton has done. In addition to what we have previously said, we remark that since 1830 large sums have been laid out on Holyrood; and preparations are being made for various improvements on it and the neighbourhood. In connexion with the alleged grievance now referred to, Walter complains that the Scottish Exchequer Court, which, he says, had the power of granting money for the maintenance of public buildings, has, in violation of the Act of Union, been abolished, or rather amalgamated with the Court of Session; and other gentlemen on the same side complain of the discontinuance of certain courts, besides that of the Exchequer, in Scotland. This kind of complaint goes far to prove that the movement we object to is a Tory scheme; at least that its spirit is of that kind. Before the Reform Bill the sums expended on Holyrood were murmured against, as a

waste of public means. Some of our law courts, such as the Exchequer, Commissary, and Admiralty Courts, were regarded as nearly useless, and as nests of political corruption. This was the truth. The office of judge was a political sinecure,—the questions of jurisdiction which arose out of those courts were numerous, perplexing, and led to much expense. In the course of that Law Reform which was so loudly called for, the separate jurisdiction of the courts referred to was taken away; and we think that this was a wise procedure. Referring particularly to the Exchequer Court, we have no evidence that it had the right to make grants of money for Scottish buildings. The peculiar rights of the ancient Scottish exchequer, so far as inconsistent with the supreme authority of the Legislature, were in effect destroyed by the Union. We beg to ask, did this court, prior to 1837, bestow such grants? If not, we lose nothing by its abolition. The powers which it possessed were simply transferred to the Court of Session. Walter complains that Scotland must now apply to the "English treasury" for money to uphold her public buildings. He should have said, the British treasury. How can it be simply an English treasury, with a Scotchman for first lord, and another Scotchman seated at its board, whose business it is to attend to Scottish interests? England and Ireland are in this respect quite on a level with Scotland. If our country does not succeed in her pecuniary demands, it is in her power to apply to Parliament through her representatives. Walter, however, maintains that the transference of the powers of the Scottish Exchequer Court was "in gross violation of the terms of union." The nineteenth section of the Act of Union, however, does in no sense prevent such transference. The Court of Session has been made, *de facto*, the Court of Exchequer. Our opponents tell us that the Scotch have not abandoned their separate nationality, and that the union was that of two distinct nations on terms of equality. Upon this general question we remark that all treaties are susceptible of alteration, with the consent of the parties, made by means of the tribunal to which they have given the power of carrying the treaties out. But this matter is not here left in doubt. Such alteration is allowed by the Act of Union itself—almost every section concludes with

the words, "subject to such regulations and alterations as Her Majesty, her heirs and successors, or the Parliament of Great Britain, shall think fit." It is true the fourth section concludes with the words, "except where it is otherwise expressly agreed in those articles;" but this is one of those legal subtleties the meaning of which in public Acts of Parliament is well understood. Again, particular parts of the Act of Union are declared to be fundamental and essential conditions in all future time; but such conditions are understood to be binding only on the contracting parties, not on their successors. According to the true import of the Union, England and Scotland were made one people, acting through the same Legislature. It is essential to the spirit of the Union that certain institutions, such as the presbyterian form of worship, should be maintained in Scotland, as being most suited to the genius of the people; but more than this the Scotch have no right to demand. There was, therefore, nothing illegal in the abolition of a separate exchequer court, or in the transference of certain boards to London. The complaint of centralization is one which cannot be urged on the ground that the English and Scotch are two united nations; but, if just at all, it is as applicable to certain parts of England as to Scotland. We have entered into this question thus far on account of the importance which our opponents attach to it. The basis of the agitation—the Act of Union—will not support or justify their views; and we beg to remind them that if the Legislature had acted according to their principles, it could never have passed the recent Act for the Modification of the University Tests; and they do not seem to have given any efficient assistance to the general Assembly of the Church of Scotland in opposing that Act as an infraction of the Treaty of Union. "Walter" complains that Scotland has no geological museum. He cannot, however, be ignorant of the fact that Government intends to establish such an institution. Our ordnance survey will no doubt be completed without the necessity of a national association. Regarding the Glasgow Post Office, "Walter" has not chosen to state that Government had purchased ground for the erection of a new post office, and that it will soon be built; and had it not been that the people of

Glasgow quarrelled amongst themselves as to a proper site, the complaint would long before this have been removed. We refer here to the excellent remarks of "Gray" as to the want of a proper officer to attend to the exchange of spoiled stamps (!) and to the Scotch medical diplomas. We do not anticipate any danger of an enemy landing on our shores; but in addition to the observations previously made by us on this point, it is proper to state that we are to have a militia. Thus one "grievance" after another is being removed. We do not think favourably of university representation, although we have no objection to an educational franchise, if in any way practicable. The Scottish universities, however, are, by the new Reform Bill, to have three members.

Our next antagonist, "Douglas," has touched upon three of those grievances to which his coadjutor, "Walter," had more briefly referred; namely, the Glasgow Post Office, medical diplomas, and want of a speedy exchange of spoiled stamps. He has brought forward two additional grievances. First, the existence of naval and military schools in England and Ireland, besides Greenwich Hospital in the former, and Kilmainham Hospital in the latter country, while Scotland has no such institutions; and secondly, the use of the name "England" in public documents, &c., as descriptive of the whole island. To all of these points a very able reply has been made by "Gray," and in order to shorten our remarks, we refer to his article. In addition to the medical grievance we observe that the demands of the English Apothecaries' Company afford an example of those exclusive jurisdictions which exist in different parts of the kingdom, to which liberal politicians have been always opposed. Again, while it is notorious that the hospitals referred to are British institutions, not merely English or Irish, the sole reason why Government has not planted similar ones in Scotland is that to do so would be a needless multiplication of expense; and, after all, the generosity of the juvenile establishments is somewhat diminished by the consideration that the education afforded is of a military kind, and those receiving it expected to enter the army or navy. The use of the word "England" or "English," does not in any degree degrade Scotland. A certain conventional meaning is attached to such terms, which

misleads no one. The Scotch themselves are not ashamed to use them.

"A Thomac" has not been able perceptibly to enlarge the catalogue of grievances. As to the question of a secretary of state, and of an inequality in the representation as compared with that of England, we can do little more than refer to our introductory article. Scotland, which has various important interests requiring attention, and contributes £7,000,000 annually to the imperial revenue, it is alleged, is committed to the charge of a single official. The Scottish Rights advocates frequently refer to the revenue obtained from Scotland, and gravely inquire what sum she receives in return, choosing at the same time to overlook the fact that there is any obligation on her to pay a portion of the annual burdens of the empire. This shows the small value of our opponents' "statistics." They have made out no case of systematic neglect of Scottish interests in parliament, which might call for the appointment of a secretary of state, nor have they proved how such a functionary could remedy the grievances complained of. The grievances alleged are being gradually removed, and they do not refer to Scotland in particular. What kind of secretary, however, do our opponents desire? When the subject was discussed in the committee of the town council of Edinburgh, it was insisted on by one individual that the secretary of state should reside in Edinburgh; by another, that he should be resident in London. By one that he should be a peer; by another, a mercantile man. By one, that he should be a member of the Cabinet; by another, that he should be independent of Government, &c. It is evident that these are differences of great importance, and materially affect the question. If the secretary of state were to dwell in Scotland a certain part of each year, a local government would be established having a separate interest from that of Great Britain. Ireland has a secretary of state as well as a lord-lieutenant, and are the results so promising as to make it desirable to have similar functionaries in Scotland? We think not. To the existence of a separate government in Ireland we ascribe, in some measure, the attempts which have been made from time to time wholly to disunite the two kingdoms. If the Scottish secretary were to be resident

in England, he would, according to the views of our opponents, be unacquainted with Scotch business; and, in either case, the office would tend to promote centralization. We are not aware that the Lord Advocates have very much separate business requiring attention. They generally hold the office only for a few years, and it is a stepping stone to the bench. Although some modification of the office, or assistance may be required, there seems no ground for the addition of a secretary of state. An inadequate representation is not a Scotch evil, but a national one. Scotland has been deprived of no substantial justice by not having a larger number of members. What good, on the other hand, have the "Irish Brigade" done for their country? We very seldom, or never, find the English members uniting against anything desired by Scotland, and urged by her representatives; and a numerical addition would either tend to the formation of a purely Scotch party, powerless for good, or to the return of certain obscure local politicians and fanatics, who would be swamped by the talent and moderation of the Legislature. Our opponent enters into a graphic account of certain evils flowing from the alleged centralization caused by the Government offices being placed in London. He says, the parties to whom we must appeal are removed from us, are ignorant of our wants, and have no interest in us. The picture is a distressing one, but entirely imaginary. There is a unity of interest between the different parts of the kingdom; and the men who know little of, or have no care for Scotland, are incapable statesmen. A certain degree of centralization is the price which must be paid for the union. To appoint a secretary of state would only increase the evil. It is one of which England has as much cause to complain as Scotland; and hence there is no need of a Scottish agitation. We dissent from the propriety of grants for charitable institutions, and think it honourable to Scotland that she receives nothing for this purpose; and we earnestly trust that our opponents will not succeed in degrading Scotland by obtaining such grants. The Poor-law has destroyed the independence of the Scotch peasantry, and the Scottish Rights Association seem desirous to do this good work for the remainder of the population. "A Thomac" tells us that

"large sums are granted for charitable purposes, for the construction of national galleries and museums, and for the purchase and embellishment of parks and pleasure grounds in England, while Scotland is left to found and uphold her own charitable institutions, to erect her own galleries and museums, and to enjoy herself as she best may in the absence of these other valuable adjuncts to a crowded city." We have quoted this sentence as affording an example of the prejudice or carelessness of our opponents. According to it, any one who did not know the truth would be led to believe that throughout England Government has established museums, and public parks and other places for recreation, while Scotland has been passed over; whereas, it is only a question between London and Edinburgh. The Queen's Park, near Edinburgh, was purchased for a large sum; and a considerable sum has been expended on a national gallery, and a museum is promised. The other complaints of "A Thomac" are the same as those on the same side, previously commented on.

2. "Douglas" asserts that we have vilified the persons and misrepresented the motives of the leaders of the movement in question, by alleging that it is calculated to foster national hatred, and that their language is "extravagant, bombastic and inflammatory;" that we are wrong in fearing evils from the agitation; and he inquires how such agitation can be a crime. In animadverting on the remarks of "Benjamin," "A Thomac" defends the agitation, and the *bonâ fide* character of the movement. It is intended to be a national movement; the people of Scotland are to be roused and excited in order to procure the abolition of certain petty grievances, which, even if some of them are real, are not felt by Scotland in particular. It is alleged that the two parts of the island are distinct countries, the Act of Union recognising separate nationalities; that the public power of Scotland is not merged in the Legislature of Great Britain. Hence the Act of Union is examined to ascertain if the two nations have been treated strictly in accordance with it; and a right is implied to agitate for the dissolution of the Union. In consistency with those views, heraldic grievances, and the like, are urged as matters of overwhelming impor-

tance; fervent appeals are made, not to the patriotism of Great Britain, but to that of Scotland; our history is searched in order to evoke the names of those heroes who fought against England in former times; and, lastly, the combination consists, amongst others, of a number of persons who never have shown any desire to remove abuses, and do not now render any substantial assistance to the cause of reform—who expend their strength in vain acclamation and irritating appeals. Are we not justified in maintaining that the movement, as well as the particular language employed, is “extravagant, bombastic, and inflammatory?” Looking to the addresses and resolutions of the party alone, it is easy to see that these are calculated to foment sedition. But we are not bound to be guided only by these. Any one versed in the history of revolutions is aware that the resolutions of public bodies are often calm and moderate, while the language and spirit of the great majority of those who compose them point to yet bolder changes, when the opportunity occurs; but by falling back on official declarations their real designs are veiled, and their attacks are protected. The fact that while pursuing their evil course a casual protestation is occasionally made that there is no intention of alienating the two nations, cannot alter our opinion. What faith can be put in men who have been parties to all the political manoeuvring of the present century against the people, and who began the agitation referred to as if its only design were to remedy a heraldic grievance? The tendencies of the movement are bad. The arguments our opponents use, as to particular questions, might be plausibly advanced for a separate parliament, so as to secure a proper attention to Scotch interests; for the Queen and court residing periodically in the three capitals; or, for a revival of the Union. These views would assimilate the agitation to the repeal movement in Ireland. We do not affirm that all our opponents go this length, but the tendencies of their movement are all in this direction. At the Glasgow meeting one of the leaders urged the propriety of a local parliament in Scotland. At the great Edinburgh meeting, Mr. Alexander Baillie Cochrane said—“There are only two points on which the present system can be supported. The one is,

that the Union was a popular union at the time; we are ill-advised men who aim at changing it. And the other point is, that if you change a union of that description, it is a union like that of matrimony, for better or for worse.” Again, “The bishops, if it were necessary, have a majority of eight over our sixteen peers. That is not a position for a great country like Scotland, where you have a peerage older than any in Europe (applause)—a peerage which, at the time of the Union, had 154 peers, and had as much right to be represented to the full in the peerage of Great Britain as those of England had; and they were degraded by being told to send sixteen peers to represent them (applause).” “A Thomac” tells us there is no danger of a rupture between the two countries. We have shown that there is such danger. Such appeals as our opponents make are perilous, amongst any people. A very few years ago, our national church, then one of the strongest of the reformation, was rent, and nearly destroyed by the declamation of men who appealed to the bigotry of the population, and invoked the historical recollections of presbyterianism. Would it be a matter for wonder that the present agitation, stimulated by false appeals to patriotism, and an artful use of our history, might eventually dissolve the Union, and dismember the Crown? Connect this movement with the anti-papal agitation here which opposes the moderation and the toleration of the Government, and it would receive an impetus which would still farther alienate Scotland from England, and lead to the severance of the Union and the overthrow of religious freedom in Scotland. We are bound, then, to exercise the precaution of affording no encouragement whatever to the Scottish Rights agitation.

In answer to “Douglas,” we remark that there is no real heraldic grievance, the matter being left by the Act of Union to the determination of the Crown. We contend that if, as we think, Government grants are improperly given for hospitals in London and Dublin, it is a sound argument that the evil should not be extended to Scotland. From the recent discussions in Parliament, we have little doubt that those grants will be withdrawn. Our army is stationed at the places where it is most needed, and to ask more troops for our manufacturing towns

is to require an increase of taxation. As for the use made of Holyrood Palace, we do not consider the election of Scottish representative peers as requiring it to be kept up at a great expense, still less do we think extensive accommodation for the public on such occasions to be indispensable. There is neither "ignorance" nor duplicity on our part. A considerable sum was recently expended, so as to fit the palace for the residence of the Queen, and if not exactly suitable, no repairs could make it so. Since "Douglas" is so wise, and since we are so ignorant, of Edinburgh, we should be obliged by being informed at what private hotel her Majesty resides when she visits this city? We humbly think she dwells on such occasions in Holyrood Palace, and if so, according to the argument of "Douglas," it must be "in a state fit for her reception." We did not assert that if additional members were allowed to Scotland, the majority would be Tories, but that such addition would introduce into the House of Commons a greater number of "obstructive Tories, and nameless and incapable Liberals;" and "A Thomas" may blush as he likes, but this would be a fact. The great majority of our present representatives belong to either of these classes. This is acknowledged by our opponents themselves, and what with religious intolerance and national animosity, could we expect better of the additional members? In reply to "A Thomas," we contend that those who have originated the movement, and who take a very active part in it, are a few agitators. While the leaders are chiefly Tories; while we miss those generally who are known for their advocacy of liberal opinions; while the movement is obstructive to the Liberal party, and essentially reactionary, we admit that a variety of individuals, holding different political views, are associated in the movement, yet it is not the less a party scheme, tending to alienate the two kingdoms. We admit that Scotchmen are raised to high offices in England on account of their industry and ability. But

we made the statement which "A Thomas" refers to, and also alluded to the growing prosperity of Scotland, to show the folly of an agitation which would deprive Scotland of all the advantages of the Union. While we do not object to Holyrood Palace being kept up, yet we think too much money has been expended upon it, and, if so, matters of public utility proportionally neglected.

In conclusion, while "Douglas" attempted to review our observations on certain of the grievances alleged, he did not reply to those examples which we afforded of the "gross fallacies" on which the Scottish Rights movement is based. These remain unanswered. We may say again, that England and Scotland being one nation, and the grievances put forth being English as well as Scotch, a purely Scottish agitation is uncalled for, is improper, and injurious. It is true our enlightened opponents in this periodical repudiate any accusation of injustice against the English people. But if Parliament has been so partial towards England and so unjust towards Scotland, its procedure must be considered as tacitly approved of by the English, and had space allowed we could have shown by the references of the Scottish Rights advocates to the conduct of our poets in eulogising England, and to certain prejudices existing against Scotchmen in England, that the agitation is directed against the English people. Such evils as Scotland can complain of are being gradually remedied. Our clear course is to support "that great national Liberal party, whose principle and desire it is to remove every political abuse." That party gave us an adequate parliamentary representation, rescuing the burghs from the grasp of a few self-elected town councils, and the country from the rule of the Dundee family. It is from the reformers, and not from a small number of men whose antecedents are not favourable, that we can expect any good in the future which lies before us.

T. U.

Edinburgh.

AFFIRMATIVE REPLY.

THE Scottish Rights movement is just such as the English members of the Imperial Legislature might have expected. Was it to be imagined that an entire people would

suffer themselves to be systematically wronged without remonstrance, or without an effort being made to stay the injustice and have future legislation placed upon a broad basis

of equality. The people of Scotland are neither so impassioned nor imaginative as to rise unitedly against fancied evils. Theirs is a more dignified object,—to resist the partiality that would accord her only a provincial eminence,—to save unsullied the national reputation,—to protect her honoured institutions from designed neglect, and covert and open violation. This sense of injustice has united together all ranks of the community, and will be a stimulus to the most persistent and unwearied efforts to obtain redress. Almost every shade of religious belief and political opinion have been laid aside, and their differences forgotten, in the demand for justice to Scotland. A movement which is yet in its infancy, and already numbers among its adherents and supporters many of the ancient nobility of the country, and the major part of the magistracy and civic dignitaries of every town in Scotland—that has much of the practical intellect and business mind of the land—that has drawn towards it men of every shade of politics and creed, men of great legal attainments, of historical reputation, and poetic fame; and, more than all, a movement that has commended itself to the general mind of the community as essentially just; such a movement, supported by such men, cannot be sneered at with impunity.

The present question is one in which is involved, to a large extent, the welfare of Scotland and the prosperity of England. We feel a deep personal interest in the question as a national one; yet we are ready to examine the whole matter in dispute with impartiality and fairness; we deprecate, however, that spirit of partizanship which indulges in misrepresentation. Unfortunately, T. U. has allowed himself the greatest liberties that can well be conceived, both with facts and language. We have perused his paper with considerable care; and, honestly speaking, it is doing him no injustice to say, that his article is deficient in candour, and shows him, if a Scotchman, to be unworthy of the name and of the country. We have no desire to speak harshly; but our first duty is to truth. Perversion must not be met with smoothfaced courtesies; we, therefore, unequivocally say, that T. U.'s "Negative" is characterized by a pre-determination to misconstrue the ground of difference between the two countries. The men most exalted in the

community, by station, talent, and acquirement, are spoken of, in the choice diction of T. U., as a few individuals who have united to stir up animosities. They have not even the merit of originality in their attempts (which he is pleased to censure as criminal); but, according to him, must "imitate the Repeal agitation." He is not sparing in the use of either rhetoric or sophistry, and his vocabulary is a perfect Thesaurus of abuse. After looking into the future with *both* eyes open, he sees the tremendous result of this agitation to be "treason," "the awakening of national hatred;" calls us to "witness a groundless agitation;" fears the "alienation" of the English people as a consequence of the idle declamation of a few designing demagogues; and, in the very language of prophecy, exclaims, "We may, if this tumult be allowed to increase, be drawing swords against each other!" He must know little of human nature, and less of our paternal Government, who talks of alienation from England, or the danger of it, while she is annually in receipt of nearly six millions sterling of surplus or free revenue from this country.

That those who feel an interest in the question may have more reliable data to aid them in the formation of a correct judgment than that furnished by T. U., we shall now state several of the grievances of which we complain, and in doing so we shall at the same time strengthen the position taken up and ably defended by our colleagues.

The first grievance complained of is that of inadequate representation; and this is really so inadequate in point of numbers, that it is literally impossible to win or command the attention of Parliament to Scottish affairs: these are uniformly treated with indifference and neglect. Whether population, taxation, or both, are made the basis of the allocation, Scotland has not her proportional share of the representation. Our representatives are too few to cope successfully with the unjust and overwhelming majority of English members. These carry all before them—legislate for themselves, and insult us, by taking our surplus revenue to aid them in effectuating measures for the enrichment of England exclusively. This cannot be borne for ever. There is a point beyond which endurance is criminal; that point is well-nigh reached. Scotland can never be

satisfied with her present measure of representation. It is intolerable to think that thirty English boroughs, with a population inferior in point of numbers to that of Edinburgh, should return *sixty* representatives, while seventy-three towns in Scotland, with an intelligent and industrious population, have no representative.

Since the office of Secretary of State for Scotland has fallen into desuetude, numerous political evils have crept into the administration of our affairs, and numerous encroachments have been made, all having a covert tendency to the denationalizing of Scotland; and that, too, in direct violation of the spirit of the Union, a union founded in terms of the most perfect equality, and never to be coupled with the indignities which conquerors might thrust upon a vanquished people. Had the secretaryship still existed, should we have had the humiliation of making "the accidental discovery in an English Law Reform Bill (which by its title no one could have supposed to apply to Scotland) of a clause inserted by the Attorney General, placing all Scotland under the jurisdiction of the English law courts?" This is proof sufficient that our national interests stand somewhat in need of protection; and in view of this mal-administration it is, surely, not unreasonable to insist on the re-establishment of the secretaryship, that Scottish affairs may be seen to with as keen an eye as those of England. T. U. vainly endeavours to parry the force of the arguments adduced in favour of an increased representation by asserting that it is the *efficiency*, and not the number, of the representatives that is to be considered; now, if our English neighbours will reduce the number of their representatives to correspond with ours, and be satisfied with the efficiency of the remainder, we will not differ further upon this point. But, no sooner are we agreed, than a new cause of difference suggests itself. Why should the *universities* of this northern portion of the kingdom be unrepresented? It is, surely, needless at this time to enumerate the names of the distinguished Scotchmen who have added their full share to the literature of Europe—to show that our students, the future great men of our country, are as much entitled by their merits to be represented as their brethren of England or Ireland.

The charitable institutions of Scotland are

unendowed, while those of London and Dublin have large annual grants made to them from the national treasury. As an instance in point of the parsimony of Government where the interests of the North are concerned, we may mention that the House of Refuge in Edinburgh is not only unendowed, but they have actually, for years past, exacted a rent of £80 per annum for the premises, in which the benevolent have given the destitute, irrespective of country, temporary sustenance and shelter; and latterly, regardless of the general indignation, put the building up to public sale. Do away with the disgrace of this at once, and place us on the same level as England and Ireland.

The indirect hostility of Government to the progress of learning in Scotland, is certainly not creditable to men of liberal and enlightened sentiments. In England especially, and also in Ireland, the endowments, grants, and annual payments to colleges and educational institutions present so many bounties there for the development of talent. Scotland, in this respect, is comparatively neglected; her students are even taxed, and power is granted to a "lean and hungry" company of "apothecaries" to extort from them still further should they venture to practise there. If the arts and sciences do not flourish in England and Ireland, it is not for want of patronage. Much has been done, and is doing, to foster such institutions as the National Gallery, the British and Geological Museums, Colleges, and Royal Societies. With this we do not quarrel. Our English and Irish brethren deserve all they receive at the hands of Government; but why should *we* not share in this munificence?

English influence and avarice are being felt everywhere; our local boards, for the transaction of purely local business, are filled with pensioners and placemen who have already had too much to do with the administration of Scottish affairs. It must be admitted that our business would be conducted with more economy and despatch by men practically acquainted with the country and her manufactures than by strangers, and that men whose interests would be affected by the general prosperity of the country would feel more nearly concerned in its proper management. Is it possible to look tamely on and witness this wholesale patronage of Englishmen, to the exclusion of native merit

—to witness the withdrawal of our local Boards of Customs and Excise, for the purpose of carrying out a centralizing policy, the consequent delay of business, the loss incurred, the enterprise and commercial growth of the country impeded, the entire control usurped and engrossed by Southerners? These are promoted—nay, *pushed* into every well-paid official situation, to the humiliation and impoverishment of our people. The commercial and shipping interests of the country are subjected to enormous loss, loss of property and loss of life, through the exclusiveness of Government in wilfully neglecting to erect suitable harbours of refuge, although these are imperatively needed, in order that our dangerous and stormy coasts may no longer be strewn with the wrecked and scattered fortunes of our merchants, and the lifeless remains of our seamen (a class of men who, recollecting our naval and mercantile relations with the world, and irrespective of higher considerations, surely deserve better at the hands of Government). When these harbours are wanted for England, there is no lack of funds to complete the works, as witness the vast sums spent and being spent. What think our readers of grants to the extent of upwards of £2,400,000 being made for these works, whilst the geographical survey of Scotland is not even now completed? The consequences of this parsimony are just what might have been foreseen: navigation is rendered more hazardous than it need be; indeed, so wretchedly is our country mapped, that various of our promontories are inaccurately set down to the extent of several miles.

It is surely evident, from the foregoing statements, that the Scottish people owe to the Government a very small debt of gratitude indeed, and that they are in reality aggrieved. The progress of the country since the Union is not, as has been asserted, the result of its connexion with England, but the result of the cessation of international feuds, and the consequent leisure and opportunity left for the cultivation of the industrial arts, arts which have been carried to a high degree of excellence by the indomitable perseverance and capacity of her sons. England, too, has been benefited by the same causes; and we might with equal propriety ascribe her wealth and prosperity to the Union; but this would be as fallacious as the statement hazarded by T. U. and reiterated by "Benjamin." We have

reason to complain, however, that Government has by positive acts of legislation fostered the trade of England at the expense of that of Scotland. All the Government dockyards and arsenals are in England, where thousands of her industrial population are engaged in every variety of mechanical labour; whole towns increase in prosperity from the wealth circulated there by the Government. The evil is particularly glaring in this instance from the fact that the Scotch are famous throughout the world for their skill in shipbuilding of every description; yet not one of the vessels of the naval force has been built by them. Has this been done without sectional legislation? The army is stationed mainly in England and Ireland; and, as a matter of course, victualled and paid there; so that these countries respectively are benefited by these necessary disbursements, which cannot fail to augment their imports and give a stimulus to trade. The same statement equally applies to our naval armament. National facilities are overlooked when Government has a purpose to serve. The iron ore of England is not equal to that of Scotland, and the forges of the latter are the finest in Europe; yet the whole of the cannon belonging to the Crown, the land and field batteries, the shot, shell, cannon, and mortars, are all made in England, notwithstanding the superior facilities for the like manufacture possessed by Scotland. Not content with this swinging patronage of English labour, they descend to pettinesses quite ridiculous. Fancy them bringing the stationery required for the Government offices all the way from the Thames! Even the uniforms of the Edinburgh letter carriers are contracted and paid for in London, as if it were impossible to find a tailor in Scotland equal to the task of making them. In the matter of the income tax we have just reason to feel aggrieved. It is high time to call attention to this "distinctive" manner of legislating. Scottish landlords are charged upon the *gross* rental, whereas the landlords of the other two countries pay only upon the *net* rental. This shows clearly that the notions which our legislators have of justice to Scotland are lamentably confused.

These are merely a few instances of a system of mal-legislation which has been carried on by our rulers, who, it must be evident, have adopted a foolish and centra-

lizing policy, a policy which, if persevered in, will as certainly compass the ruin of Great Britain as it did the fall of ancient Rome. It is only by the impartial administration of justice that stability can be given to the union, and the people of both countries be bound together by the ties of interest and affection.

After this exposition of some of the grievances, in which we have endeavoured to combat the sophistry of T. U., and to lay before our readers afresh the position assumed by the Scottish Rights movement, we would invite him to a reconsideration of the subject, and ask him, if there is no injustice, no unfairness here? Is this, Sir, a "*groundless agitation*?" Is there here no just cause for complaint? Is all fair and honest? Can T. U. answer affirmatively?

We will not detain our readers by any lengthened reply to the other writers on the negative, as they have diverged but little from the line of debate adopted by their honoured leader. We would, however, solicit a moment's attention to the fancy sketch given by "Benjamin" of himself, while interposing his pen to prevent possible consequences. He is not quite so clear-headed as the illustrious "Benjamin" of America: he opens his paper by promising to expose the "mistake" into which the leaders of this movement have fallen, of supposing that they were inadequately represented—that about six millions of free revenue, and other sums, the price of the crown lands for instance, after being thrown into the treasury, were subsequently employed for the purchase of pleasure-grounds in England, the endowment of colleges, the erection of harbours, and the partial payment of the police throughout that country and the sister isle. To the great loss of the movement, however, he closes his paper without doing so: like other abettors of wrong doing, he wishes the bad business hushed up. "The whole matter (says he) occurs to us as so contemptibly inadequate as the ground of a popular movement, that we should be inclined to pass it by in silence." We would suggest, as the most proper way, that they "send back the money," then we will erect harbours for ourselves, and agree to pass the whole matter by in "silence."

It seems there is a grand mistake in supposing that there are distinctive Scottish

Rights. If we have any rights at all as a people, they are certainly distinctive. Although England and Scotland constitute one kingdom, it does not follow that the south may be aggrandized at the expense of the north; that it has been so enriched is proven by the public accounts. To maintain a cordial sympathy with England much has been borne; this sympathy, however, can only be continued by a strict adherence to the terms of the Union, and by no longer withholding from us the "common rights, privileges, and advantages," guaranteed by that treaty.

Had it not been for "Benjamin," we might have gone to our account without perceiving the "immense advantage" of having harbours of refuge at Dover, Harwich, Alderney, Jersey, and Portland, instead of having them on our eastern shores. He is pleased to reprobate our movement, as being calculated to affect the continuance of the union, forgetting that the weight of his censure falls rather upon those who have rendered it an imperative necessity.

Thus far "Benjamin" has advanced, giving his friendly admonitions in a comparatively familiar style; but now he is about "to review formally" the arguments on this side of the question; now Scotchmen may shrink, and the advocates of the movement quail under his critical eye, for certainly he will annihilate all opposition (an interval of ten minutes supposed to elapse here). When "Benjamin" set out with the intention of criticising in a formal manner, he ought to have made sure that Government had not been memorialized in proper form "previous to agitation." We beg to inform him that memorial after memorial has been sent, and the prayers of the memorialists disregarded. Deputations and representatives have also been sent to advocate those rights, but without effect; for no eloquence of speech or cogency of argument can gain the ear of those determined not to hear. Our opponent "Gray" thinks that a roofless post office is so "picturesque," and so suggestive of "pleasant memories," that the commercial hindrances ought scarcely to be mentioned. He proceeds to answer grievance after grievance in the same shallow and sophistical manner. He informs us that it is much less costly to graduate here than in England, disingenuously leaving it to be inferred that the additional expense is the result of taxa-

tion—an inference not warranted by facts; the outlay is incurred by the employment of tutors, the hiring of college apartments, &c., a system which does not obtain in Scotland.

Although the naval and military charities of England and Ireland are open, as he says, to our countrymen, it does not alter the fact that here we have no such governmental provisions. The Scotch, with a liberality which does them credit, permit a five years' residence to give either an Englishman or an Irishman a claim to parochial relief. But how stands the matter in England? Why, a forty years' residence there would not give a Scotchman the shadow of a claim to relief. This exclusive charity, in conjunction with the other instances of sectional legislation already stated, go to show that our people are treated more like aliens than like natives of a country forming an integral portion of the empire. At this moment an instance in point occurs to our recollection, in the practice of billeting soldiers in private families. Session after session, for years past, the Legislature in spite of remonstrance persist in passing the Mutiny Act, containing a clause which declares it shall be lawful to billet soldiers in private houses in Scotland, and that it shall *not* be lawful to do so in England or Ireland. In Glasgow alone, between one and two hundred men are quartered nightly upon the inhabitants, although they pay equally for their maintenance with the citizens of the other two countries.

One other item in this writer's paper calls for a reply. The question is not, as "Gray" supposes, whether the English people are fairly represented, but whether Scotland is represented with equal fairness? We found our claim on revenue and population, data hitherto held sound, and contend that twenty-two additional members are necessary to give us our proportional share in the Legislature.

One thrust more, and we have done with him. We are compelled to pause in wonderment at the depth of our erudite opponent's philological attainments. He informs us, with becoming gravity, that "nationality comes from nation;" "that it is absurd and treasonable to prate of the separate nation-

ality of Scotland;" and insultingly says, "its existence is purely imaginative!!" The nationality of a people is to them what individuality is to a person; and it would be as reasonable to destroy the one as to obliterate the other. We do not love a friend the less who is grave and a philosopher; nor forbid the wit our presence, because we are not gifted in a like manner. We can interchange literature, we can trade together, and stand as one against a common foe, without the people of either country being denuded of their national characteristics.

We conclude the present debate by assuring our English readers that we have no dislike to England, no unworthy jealousy of Englishmen, not a single desire hostile to the continuance of the Union; on the contrary, our heart's wish is that it be adhered to, both in the letter and the spirit, with an honesty and an integrity that shall leave no room for partiality or fraud in the Legislature or its patronage. Still we demand our national, distinctive, and peculiar rights, so far as they are compatible with united legislation. Union and amity are not inconsistent with the diversity of national characteristics. It is neither desirable nor practicable that the Scots should become English, or the English Scots. We cannot forget those early associations that bind us to our kindred and our country—forget the renown of Scotia, as inscribed on the page of history—forget the glorious ballad-poetry of our fatherland—forget the purity of our own church, and its early covenanting struggles—forget the equity of our judicial institutions, and cleave to English manners and customs. Nor is it needful that it should be so. The nationality of Scotland will not crumble away like the palaces and princely halls of our ancestors. Not our treasures and national independence will never be bartered away for the purpose of maintaining the semblance of a union, while, in defiance of the terms of that union, we are used but as tributaries of England. We deprecate agitation as much as our opponents; but we must have justice, substantial justice.

BAILLIE DUNCAN MACWHEEBLE.

It is better to be inconsistent with yourself, and change your opinion, than by pertinaciously adhering to it to be inconsistent with truth.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

210. Can any one give me full particulars respecting the "Prismatic Trinoptic Lantern," stating the principal features of its construction, its superiority over the common phantasmagoria, the method of using it, and the price of a first-rate instrument?—D. H.

211. Who furnishes the best diagrams and models for illustrating lectures on mechanics and other branches of natural philosophy?—D. H.

212. Will some correspondent kindly give me some definite instructions as to the best method of classifying knowledge and information obtained, so that the memory may best retain all that passes through the mind that is worth remembering? Suppose a person hear of some discoveries in electricity, astronomy, or geology; or is told of a fact in botany that he was not aware of before; what is the best way to classify and arrange those different facts, so that the mind may be enabled to retain and recall them at any future period?—AMICUS.

213. Will any of your readers kindly inform me what is the meaning of the word "nugget," which is in such common use in these days of gold-finding?—W. R.

ANSWERS TO QUESTIONS.

203. *Milton on his Blindness.*—The lines quoted at page 335 of Vol. IV. are from a beautiful little poem found a short time since among *Milton's papers*, and which have been printed in the last Oxford edition of that poet's works. Some critics have, however, objected that there is a modern flow and smoothness which would appear to them indicative of a later muse. On the contrary, and in opposition to B. S.'s opinion, I believe these verses to be Milton's, from the fact of their being found amongst his papers; while they are, to my mind, quite worthy of the great poet. I think, further, many passages in his acknowledged works are quite equal to this in their smoothness and flow. As many of your readers may not be possessed of the last Oxford edition, I subjoin a copy of the poem, in the hope that it may elicit the opinion of some of your other correspondents on this interesting topic.—X. L.

Milton on his Blindness.

I am old and blind!

Men point at me as smitten by God's frown;

Afflicted and deserted of my kind;

Yet I am not cast down.

I am weak, yet strong:

I murmur not that I no longer see;

Poor, old, and helpless, I the more belong,

Father supreme, to thee!

O merciful One!

When men are furthest, then thou art most near;

When friends pass by, my weaknesses to shun,

Thy chariot I hear.

Thy glorious face

Is leaning toward me, and its holy light

Shines in upon my lonely dwelling-place,

And there is no more night.

On my bended knee

I recognise thy purpose, clearly shown;
My vision thou hast dimmed, that I may see
Thyself, thyself alone.

I have nought to fear;
This darkness is the shadow of thy wing;
Beneath it I am almost sacred;—here
Can come no evil thing.

Oh, I seem to stand
Trembling where foot of mortal ne'er hath been;
Wrapped in the radiance from thy sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes;
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine.

204. *The Authorship of 1 Cor. xv. 33.*—Alford, in a note on the passage referred to (Greek Test., Vol. II.), says, "These words (according to the reading, *χρησθ'*, which is not, however, well supported) form an Iambic trimeter, and occur in this form in a fragment of the 'Thais' of Menander; but Clem. Alex., Strom. I., 14, 59, says, *Πρὸς γοῦν Κερειθίου . . . λαμβάνει ἀντίστοιχον τραγικῶν*; but this may be a mere inaccuracy. Socrates, Hist. Eccl. III., 16, quotes it as a sufficient proof that Paul was conversant with the tragedies of Euripides. "Perhaps," says Dr. Burton, "Menander took it from Euripides." The apostle may have cited it merely as a commonplace current, without any idea whence it came.—F. J. L., B.A.

206. *Works on Mechanics and Practical Engineering.*—Whewell's "Elementary Mechanics" and "Mechanics of Engineering" are good practical treatises; but the former is rendered obscure and difficult by the introduction of the old methods. Goodwin's "School Mechanics" is an admirable elementary work, unsurpassed, I believe, for the clearness with which it states and illustrates mechanical principles. It contains, also, numerous examples worked out. "Hann on the Steam Engine," and his "Mechanics for Practical Men," also some of the valuable elementary treatises (1s. each) published by Weale, would, perhaps, meet J. T.'s wants.—F. J. L., B.A.

207. *The Best Light for Reading.*—In reply to J. W. B.'s question respecting the best light to study by, I should advise his using gas, subject to the following conditions:—first, that the burner be above the head when in a sitting posture; secondly, that the light be used only with the newly-invented porcelain shade, which produces

a softer and more agreeable illumination than any I have yet seen.—Y. A. R.

For the benefit of J. W. B., with whom I can sympathize, allow me to state the following:—During the first year of my studies I used to sit up late at night, to the great danger of my eyesight. Shortly after the gas was lighted I had to put on glasses, and, after sitting some time, I had often to rise and walk up and down the room in order to give my eyes a little ease. The letters before me appeared always to be in confusion, and it was no winking which would put them to rights. I had to press my hand tightly on my eyes for some time, ere I could venture to look on the book again; and I had sometimes actually to lower the gas, so that I could just see, and then raise it gradually to its full height. I was recommended to try studying in the morning instead. I did try it, and—being in bed every night at ten and up every morning at five—found that the remedy had the desired effect; for I could then study not only with ease, but with delight, and with greater benefit to myself. At present I use a common tin shade over the gas, which keeps the light from my eyes and throws it all on the book. Todd says the light should come from behind the student. J. W. B. might immerse his face in a basin of cold water when his eyes turn sore. I believe, however, early rising is the best and only medicine, and determination is all that is required.—Q. E. D.

For evening studies I prefer a gas light, softened by being surrounded with a glass shade of a neutral tint; and for the soreness of the eyes and head, when proceeding from drowsiness, I recommend a strong infusion of tea, to be sipped only when cold.—W. H.

208. *The Cause of the Apparent Size of the Moon when Rising and Setting.*—In reply to "Textor's" question as to the apparently increased size of the moon when rising and setting, I would

remark, that this is not, as might be supposed, an optical, but a mental delusion, and arises from an erroneous calculation of her distance from us when in the horizon and when in the meridian. If we are shown two objects which we believe are at different distances, but which are apparently the same size, we unhesitatingly pronounce that which is the most distant to be the largest. Now, when the moon is in the horizon, some portion of the space between it and the eye is occupied by objects, of the relative size and distance of which we have some idea, and are thus enabled to form some slight estimate of the distance between ourselves and the moon. When, however, it is in the meridian, and no one object intervenes, we clearly can have no such assistance, and hence naturally conclude it to be nearer than when in the horizon. Being impressed, then, with the idea that the moon in the horizon is at a far greater distance from us than when in the meridian, and remembering, too, that their apparent magnitude is the same, we immediately suppose the real magnitude to increase in the same ratio as the distance.—C. C. F.

The apparent largeness of the moon at rising and setting is one of the popular fallacies of vision to which we are subject. When seen in the horizon, the moon is viewed in connexion with so many different objects situated between it and the eye, that we are led to suppose it is a considerably greater distance from us than when seen in the meridian; and as we find that the magnitude is really the same when seen in both places, we allow ourselves to come to a wrong conclusion, and imagine that it is in reality larger at rising and setting than it is at other times. "Textor" will find a full explanation of this and other curious phenomena in No. 4 of Dr. Lardner's "Museum of Science and Art," published by Walton and Maberly, price 1d.—Wm. C.

The Young Student and Writer's Assistant.

MATHEMATICAL CLASS.

SOLUTIONS.—XI.

Question 1. 4082910—3897201=185709.

The principle involved in the ordinary method of working the above is as follows. *If the same number be added to the two others their difference is not altered.* Before working, we usually place one under the other, as follows:—

$$\begin{array}{r} 4082910 \\ 3897201 \end{array}$$

185709,

and then proceed:—1 from 0 we cannot; add 10; 1 from 10 leaves 9 remaining; carry 1; 1 from 1 and 0 remains, &c. Now, it is evident that in this part of the operation we have added 10 to both lines. Carry out this plan in the entire statement, and the question will stand as follows:—

$$\begin{array}{r} 4 \quad 10 \quad 18 \quad 12 \quad 9 \quad 1 \quad 10 \\ 4 \quad 9 \quad 10 \quad 7 \quad 2 \quad 1 \quad 1 \\ \hline 1 \quad 8 \quad 5 \quad 7 \quad 0 \quad 9 \end{array}$$

and from this it will be seen, that when we have added 10 to the upper line, we have also added 1 to the tens of the lower line, &c.; i. e., we have added the same number to each of the others, and consequently (by the principle) have not altered the difference.

$$\begin{array}{r} \text{Question 2.} \quad 2800716 \\ \quad \quad \quad 10084 \end{array}$$

$$\begin{array}{r} 11202864 \\ 22405728 \\ 2800716 \\ \hline 28242420144. \end{array}$$

Multiplication is a shorter and more convenient method of obtaining the result of addition. The principle of the operation is this:—The product of the multiplicand and the multiplier—the sum of the products of the multiplicand and each part of the multiplier.—AF RHTS.

Question 3. 976) 564872643 (578763444
4880

7687
6832

8552
7808

7446
6832

6144
5856

2683
1952

631

Division is a short method of subtraction; and to divide one number by another is simply to ascertain how often the latter is contained in the former; i. e., by what number the latter must be multiplied so as to equal the former. Call the quotient the multiplicand, and the divisor the multiplier, and the principle of the operation is the same as that of question 2.

Question 4.

Here $\frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \frac{1}{5} + \frac{1}{6} + \frac{1}{7}$

170170 + 153153 + 145800 + 116025 + 117810 + 135135

255255

$= \frac{111111}{3} = 377037$

Question 5. $\frac{1}{2}$ of $\frac{1}{3}$ of 20s. = $\frac{1}{2} \times \frac{1}{3} \times 24s = 4s$.

Question 6. $\frac{1}{2}$ of $\frac{1}{3}$ of $\frac{1}{4}$ of $\frac{1}{5}$ of 1000, and by multiplying both terms by 10 = $\frac{1000}{1200} = 105$.

Question 7.

Explanation of the principle involved in the working of Example 4:—The fractions, being of different denominations, are first reduced to the same denomination; because only such things as are like can be added together. Now, the reducing of fractions to a common denominator depends on the principle that the value of a fraction is not altered by multiplying both its terms by the same number. If, therefore, we multiply the numerator of each fraction by all the denominators except its own, and likewise its denominator by the denominators of all the rest, it is plain that the resulting fractions are equivalent ones, and have the same denominators (for each is the product of the same factors).

Explanation of the principle involved in the working of Example 5:—Here we multiply $\frac{1}{2} \times 5$, which produces $\frac{5}{2}$, just 6 times as much as we want; for we do not want 5 times $\frac{1}{2}$, but $\frac{1}{2}$ times $\frac{1}{5}$; we therefore multiply the denominator by 6, and obtain as the result $\frac{1}{30}$; but if each of these numbers be divided by the same number, the value of the fraction is not altered. Hence we divide both by 3, and obtain $\frac{1}{10}$ as an answer. But we want $\frac{1}{2}$ of $\frac{1}{3}$, or 20s., or 240d. Call it $\frac{1}{24}$, and by the same process we obtain $\frac{1}{24} \times \frac{1}{2} = \frac{1}{48}$, and this last being pence = 12s. 6d.

Explanation of the principle involved in the working of Example 6:—Multiplying or dividing both terms of a fraction by the same number does not alter its value. Hence both terms of the fraction ($\frac{1}{1200}$), being first multiplied by 10 and

afterwards divided by 2, gives a fraction $\frac{105}{200}$, which is of the same value as the original ($\frac{105}{200}$), and which, by the nature of decimal fractions, is, therefore, equal to .105.—J. J.

Question 8. Let a = the first term, d = the common difference, n = the number of terms, and S = the sum of the series; then $S = \frac{n}{2} [2a + (n-1)d]$
 $= \frac{100}{2} [2 \times 1 + (100-1)3] = 14950$.

Question 9. In any arithmetical series, let a = the first term, d = the common difference, n = the number of terms, S = the sum of the series; then the series may be written thus:—

$a, a+d, a+2d, \dots$

$a + (n-3)d, a + (n-2)d, a + (n-1)d$.

Hence, as the number of d s in any term is one less than the place of that term, the n th, or last term, is evidently $a + (n-1)d$.

Put z = the last term, and we have—

$S = a + (a+d) + (a+2d) + \dots$

$+ (z-2d) + (z-d) + z$.

Writing this series in a reverse order—

$S = z + (z-d) + (z-2d) + \dots$

$+ (a+2d) + (a+d) + a$.

Adding the corresponding terms of the two series together—

$2S = (a+z) + (a+z) + (a+z) + \dots$

$+ (a+z) + (a+z) + (a+z) = n(a+z)$.

$\therefore S = \frac{n}{2}(a+z)$; but $z = a + (n-1)d$.

$\therefore S = \frac{n}{2}[2a + (n-1)d]$, which is the for

mula employed in the solution of question 8.

E.L.A.D.

Question 10. $70 \times 60 \times 6 = 25200$ = circumference, but chord of 60° = radius. And let R = radius.

Then $2R \times 3.1416 = 25200$

$R = \frac{25200}{2 \times 3.1416} = 4010.695$ = chord required.

J. F. L.

Question 11. The content of a cylindrical vessel is equal to the area of its base multiplied by its depth; but the area of its base is equal to the square of its diameter multiplied by .7854.

$\therefore$ Content of vessel in inches = $6^2 \times .7854 \times 8 \times 1728 = 390865.3056$. But there are 277.274 inches in an imperial gallon; therefore the number of

gallons contained in the vessel = $\frac{390865.3056}{277.274} =$

1409.6716.—Ans.

Question 12. $xy - (x+y) = 21$ (1)

$x^2 + y^2 = 153$ (2)

Multiplying (1) by (2) we get,

$2xy - 2(x+y) = 42$ (3)

adding (3) to (2),

$x^2 + 2xy + y^2 - 2(x+y) = 195$

or $(x+y)^2 - 2(x+y) + 1 = 196$

extracting the root, $x+y-1 = 14$

$\therefore x+y = 15$ (4)

adding (4) to (1), $xy = 36$

or $2xy = 72$ (5)

subtracting (5) from (2),

$x^2 - 2xy + y^2 = 81$

or $x-y = 9$

but $x+y = 15$

By addition..... $2x = 24 \therefore x = 12$

By subtraction $2y = 6 \therefore y = 3$ } Ans.

J. S., Devonport.

GRAMMAR CLASS.
MODEL EXERCISE No. XII.
VERBS.

Indicative.	Derivative.	Infinitive.
Was, ran, ran	rule	(to) ruin
Was overtaken	learn	(to) ring
Was running	learn	(to) return
Took, was run, rules	say	(to) have been
Is, ruled, were ruled	do	fin
Are, will, has ruined		to write
Did, were rung		(to) insinuate
Was given, was hailed		(to) see
Do, have returned		(to) suppose
Have been returned		(to) talk
Should		to be (learned)
Parted, do part, was		adj.
Will be		to rot
Will land, land		to be (wet) adj.
Wish, is, called, could		to be (dry) adj.
Is, can, made, wrought		(to) come
Are made, assented (to)		(to) reach
Speak, are being erected		(to) see
Was returning, heard		(to) call
Had reached, were paid		(to) have seen
Tends, have taken		(to) be wanted
Is writing, can, had		
Had heard, should		
Am going, did, did		
Might, had chosen, must		
May, art, am		

Note. The prepositions enclosed in brackets are not found in the exercise; the verbs, however, to which they are prefixed are not the less in the infinitive mood on that account.—See *Latham's Elementary Grammar*, p. 164.

Junior Division.

Exercise No. XV., in June number for 1853, p. 238.

Senior Division.

1. Point out and explain the peculiarity of the possessive case in the following sentences:—

The government of England's honour is engaged in the cause of Turkey. The Sultan of Turkey's army is contending with the Emperor of all the Russias'. What church do you attend? St. Paul's. This coat was purchased at Dixon's.

Solomon, the son of David's wisdom was admired by all who heard it. The *British Controversialist* is published at Houlston and Stone-man's.

2. Point out the errors in the following sentences:—

The Most Highest hath created us for his own glory. He is of a more serene spirit than his brother. After the most stratist sect, I lived a Pharisee. I understood him the best of all the others who spoke on the subject. In crossing the field he fell over a ant-hill. Fill an ewer with water. Great Britain is a island. The man is building an house for himself. The property lies vacant for want of a heir. A humble man thinks worse of himself than his neighbours. The book is such an one as you will delight to read. An union between the two nations has been long desired.

3. Explain the difference in the meaning of the following pairs of sentences:—

1. This is a picture of Byron the poet.
2. This is a picture of Byron the poet's.
1. He is an enemy of the commonwealth.
2. He is an enemy of the commonwealth's.
1. I love you more than him.
2. I love you more than he.
1. John has her book.
2. John has a book of hers.

PHONETIC SHORT-HAND CLASS.

FOURTH LESSON.

1. Commence this lesson by repeating audibly and writing in your "Copybook" the whole of the consonants, the long vowels, the long and short vowels, the compound vowels, and the vowels of the W and Y Series.

2. Read, study, and copy the remarks on "Writing Phonetically," "The Use of the Circle and Stroke 8," and the "Vocalization of Words," on pages 34 and 35 of the "Manual."

3. We now come to a very useful and beautiful part of the system,—the double consonants formed by the initial S and R hooks; to understand these it will be necessary carefully to study the paragraphs on pages 38 and 39 of the "Manual," and to copy the double consonants, as given on page 17 of the "Instructor."

4. Read and afterwards transcribe into Long-hand Exercise 12 from the "Instructor."

5. The "Treble Consonants" next claim attention; and pupils must study the remarks upon them, and copy the phonographs (see "Explanation of Terms") on page 17 of the "Instructor," and page 40 of the "Manual."

6. Pupils having proceeded thus far will possess a knowledge of the elements of Phonography that will enable them to write any word in the English language *truthfully*, but something further will be required to enable them to write *briefly*; the "Grammalogues" on page 18 of the "Instructor" will be found very useful for this, and they must be copied and re-copied until learnt by heart. The use of the prefix *con* and the affix *ing*, as given on the same page, will easily be learnt.

7. Write the following Exercise in Phonography, leaving every other line blank for correction, and forward it to us by the 18th inst.:—

Press on. Truth is mighty. Crimes are numerous. Danger is ever high. War is a great evil. Happiness is sought by all, but gained by few. Concord and peace are to be desired, but never at the cost of justice. The grateful heart is not forgetful of trifles. He who courts admiration will never obtain love. The greatest conqueror is he who conquers himself. The ambition of acquiring yourself well in your present position is more noble than the mightiest efforts to rise above it.

8. Read Exercise 13 in the "Instructor," and write it out in Long-hand.

Every day's practice will now be found to be more interesting.

GEOGRAPHICAL CLASS.

EXERCISE No. III.

1. Explain the difference between great and small circles.

2. State how degrees of longitude differ from those of latitude, and give the reasons why they differ.

3. Give the number of English miles in a degree

of longitude at 60° north or south latitude, and explain the problem.

4. What are the zones called into which the earth's surface is divided by the arctic and antarctic circles and the tropics?

5. What are the peculiarities of the different zones?

6. If we divide the whole of the earth's surface into a hundred parts, how many hundredths will each zone contain?

7. Explain the terms anteciel, perioeci, and antipodes.

8. Explain the difference between the sensible horizon and the rational horizon, and state how many degrees any place is from its rational horizon.

9. State what connexion there is between the earth and the atmosphere, and describe the different winds and currents.

The Societies' Section.

REPORTS OF MUTUAL IMPROVEMENT SOCIETIES.

London—King's College United Debating Society.—This society, founded in 1839 under the name of the King's College Discussion Society, was, in 1849, united with the King's College Athenæum, under the name of the King's College United Debating Society. It is open to any gentleman belonging to any department in the college, and is under the especial patronage of the Rev. R. W. Jelf, D.D., Principal. Their ordinary meetings are held every Saturday at the college; and once or twice during each term they hold an evening debate, to which many strangers are admitted by members' tickets. The society held its triennial meeting on Wednesday evening, the 15th of February, which was very numerously attended. The debate was on the question, "Is the Character of Thomas à Becket worthy of our Approbation?" It was opened in a very able manner by Mr. Messenger, the president, who took the negative side. He was well supported by Messrs. Daniel, Lambert, F. Garnell, and many other speakers. The affirmative side was chiefly upheld by Messrs. Hyde, Wynn, Earnshaw (sec.), &c. After a spirited debate, the question was carried in the negative by a majority of ten. The numbers present were from seventy to eighty. After a vote of thanks to the president the meeting dispersed. This society discusses both political and literary questions, as you will see from the list of questions discussed during Lent Term, 1853, which I have subjoined:—"Ought Bishops to Sit in Parliament?" "Ought the Maynooth Grant to be Repealed?" "Does Rising from the Ranks

benefit the Army?" "Is Unrestricted Competition a Wise or Just Principle?" "Is the Character of Archbishop Laud worthy of our Admiration?" "Has the Stage a Moral Tendency?" "Is a Republic a better Form of Government than a Despotism?" &c. &c.—C. J. E.

Manchester (York-street) Young Men's Mutual Improvement Society.—The first annual meeting of this society was held on Saturday evening, February 4—about seventy persons present—Rev. R. Chenery presided over the meeting. After a few remarks, he called upon the secretary (Mr. J. Dawson) to read the report, from which it appeared that the society consisted of twelve members, the meetings being held fortnightly, and that during the year sixteen essays had been read and discussed, all the members having taken part in the delivery of the essays. Three essays were then read, "On Habit," by Mr. Smith, Mr. William Hull, and Mr. Rees Jones (a novel way of eliciting the truth). The subject was treated by the different essayists from various points of view, but very interestingly. Various recitations were given by the members, and a number of glees and choruses enlivened the evening's entertainment. Votes of thanks having been passed to Mr. Ralston and the singers for their aid, and to the ladies for the admirable manner in which the edibles were provided, the chairman, in his impressive manner, urged the members not to lose sight of the claims of religion in their search after truth, but in all their getting, to get understanding.—J. D., Hon. Sec.

Literature.

LIST OF NEW BOOKS,

ON EDUCATIONAL, LITERARY, AND SCIENTIFIC SUBJECTS.

Abbott's (J.) History of Xerxes the Great, 1s. 6d.
Allen's (A.) New Greek Delectus, n. ed., 4s.
Anderson's (W.) Treasury of the Animal World, 3s.
Andrews's (G. H.) Modern Husbandry, 6s.
Armstrong's Intro. to English Composition, 3s.
Aslet's Decimal Coinage, 6d.
Bell's English Poets, vol. 2, "Earl of Surrey, &c.," 2s. 6d.

Bellenger's Modern French and German Conversation, n. ed., 2s.
Bewley's (J.) Decimal Interest Tables, 21s.
Bird and Brooke's Elements of Natural Philosophy, 4th ed., 12s. 6d.
Bland's (W.) Hints on Teaching Notation, 1s.
Bohn's Antiqu. Library—"Ecclesiastical History of England, vol. 2," 5s.

- Bohn's Brit. Classics—"Gibbon's Roman Empire, vol. 2," 3s. 6d.
- Clas. Library—"Deipnosophists of Athenæus, vol. 1," and "Plato's Works, vol. 6," 5s. each.
- Illust. Library—"Dante, trans. by Wright," 3rd ed., 5s.
- Scientific Library—"Mantell's Geological Excursions round the Isle of Wight," 5s.
- Standard Lib.—"Caracas of Maddaloni," and "Cowper's Works, vol. 2," 3s. 6d. each.
- Boole's (G.) Investigation of the Laws of Thought, 14s.
- Bungener's France before the Revolution, trans., 2 vols., 7s.
- Burn's Colonist and Emigrant's Handbook of Mechanical Arts, 6s.
- Church's (R. W.) Essays and Reviews, 12s.
- Cobbins' Classical English Vocabulary, 5th ed., 3s.
- Coleridge's Aids to Reflection, n. ed., 6s.
- Cooper's History of England, 24th ed., 2s. 6d.
- Corner's (J.) First History of England, 3rd ed., 3s. 6d.
- Cousin (M. V.) On the True, the Beautiful, &c., 6s. 6d.
- De Quincey's Autobiographic Sketches, 2nd series, 7s. 6d.
- De Vere's (M. S.) Outlines of Comparative Philology, 6s.
- Eadie's (Dr.) Dictionary of the Holy Bible, 3rd ed., 2s. 6d.
- Edgar's (J. G.) Boyhood of Great Men, 3rd ed., 3s. 6d.
- Edwards's (T. W. C.) Eton Latin Grammar, 27th ed., 2s. 6d.
- Ellis's (Dr.) Treatise on Hannibal's Passage of the Alps, 7s. 6d.
- Elwes's Sketcher's Tour round the World, 2nd ed., 21s.
- Encyclopædia Britannica, 8th ed., edited by Dr. Traill, vol. 4, 24s.
- Farini's (L. C.) Roman State, from 1815 to 1850, vol. 4, 12s.
- First History of Greece, n. ed. 3s. 6d.
- Fullon's Marvels of Science, 7th ed. 7s. 6d.
- Geography and History, revised by Maynard, 21st ed., 4s. 6d.
- Gardiner's Twenty Lessons on British Mosses, 4th ed., 3s. 6d.
- Graham's (Dr.) Lectures on the Science of Human Life, 6s.
- Griffin's Chemical Recreations, 10th ed., 1st div., 2s.
- Homer's Iliad, with English Notes, by Trollope, 4th ed., 15s.
- Hood's Poetical Works, reduced to 7s.; Poems of Wit and Humour, reduced to 4s.; Whims and Oddities, n. ed., 5s.
- Hutchinson's (Mrs.) Early Education of Children, 2s. 6d.
- Jacotot's French Method, by Tourrier, reduced to 1s.
- Jessie's (E.) Gleanings in Natural History, 8th ed., 6s.
- Keats's (J.) Poetical Works, n. ed., illust., 16s.
- Knapp's (L.) Unsoundness of Mind, 4s. 6d.
- Knight's Companion Shakspeare—"Histories, vol. 2," 3s. 6d.
- Krause's Memoir, with Selections from Correspondence, 5s. 6d.
- Kühner's Greek Delectus, trans. and ed. by Allen, 4th ed., 4s.
- Laurie's (J.) Tables of Simple Interest, 19th ed., £1 1s.
- Leach's Grammatical Introduction to London Pharmacopœia, 4th ed., 5s. 6d.
- Lessons and Trials of Life, 6s.
- Longmuir's (Rev. J.) Ocean Lays, 2s. 6d.
- Lower's (M. A.) Contributions to Literature, 7s. 6d.
- M'Culloch's Commercial Dictionary, £2 10s.; half russia, £2 15s.
- Mannheimer's Study of German Simplified, 2nd ed., 3s. 6d.
- Martin's (W.) Intellectual Grammar, 1s. cl.
- Mason's First Book of Euclid explained to Beginners, 1s. 9d.
- Miller's (W.) Decimal Tables used at the Bank of England, 8s.
- Mitchell's (I.) Manual of Practical Assaying, 2nd ed., 21s.
- Morell's Analysis of Sentences Explained, 3rd ed., 2s.
- Murray's Brit. Classics—"Goldsmith's Works, by Cunningham, vol. 2," 9s.
- Reading for Rail.—"Layard's Nineveh," n. ed., 5s.
- Napoleon the Third, by a Man of the World, 8vo, 6d.
- National Illustrated Library—"Johnson's Lives of the Poets, vol. 1," 2s. 6d.
- "Russell's Extraordinary Men," 2s. 6d.
- New Testament in Greek on the Text of Dr. Scholz, 7s. 6d.
- Nugent's Pocket French Dictionary, 28th ed., by Tarver, 4s. 6d.
- O'Brien's Residence in Danubian Principalities, 3s. 6d.
- Original Poems, n. ed., vol. 1, 1s. 6d.
- Panizzi's Italian Grammar, 1s. 6d.
- Piggot's Chemistry and Metallurgy applied to Dental Surgery, 18s.
- Progress and Present Position of Russia in the East, 3rd ed., 6s. 6d.
- Puckle's Elementary Treatise on Conic Sections, 7s. 6d.
- Reid's Essays on Intellectual Powers of Man, edited by Hamilton, 6s.
- Roby's (J.) Legendary and Poetical Remains, 10s. 6d.
- Röhner's (G. W.) Practical Treatise on Musical Composition, part 3, 10s.; complete, 21s. cl.
- Ruther (J. O. N.) On Human Electricity, 6s.
- Simmonds's Commercial Productions of Vegetable Kingdom, 21s.
- Simpson's (L. F.) Eastern Question, 5s.
- Slade's (Capt. A.) Records of Travels in Turkey, n. ed., 12s.
- Smith's (A.) Poems, 3rd ed., 5s.
- Smith's (W. B.) First Italian Course, 3s. 6d.
- Strickland's Lives of Queens of England, 4th ed., vol. 2, 7s. 6d.
- Strickland's (Jane M.) Rome, Regal and Republican, 10s. 6d.
- Templeton's Millwright and Engineer's Pocket Companion, 5s.
- Thiers' History of Consulate and Empire, n. ed., vol. 2, 6s.
- Tourrier's French as It is Spoken, reduced to 1s.
- Traveller's Library—"Brooks's Russians in the South," 1s.
- "Indications of Instinct," 1s.
- Tremenheere's Constitution of the United States compared with our own, 9s. 6d.

Tuckmann's (L. M.) Practical German Grammar, 5s.
 Wild Flowers and their Localities, £1 1s.
 Willement's Catechism of Familiar Things, n. ed., 2s. 6d.

Wordsworth's (C.) Law of Mining and Banking Companies, 15s.

Wordsworth (W.), Select Pieces from, n. ed., 6s. 6d.
 Year-Book of Facts in Science and Art, 1864, 8vo., 5s.

LITERARY INTELLIGENCE.

The following extract from an article which recently appeared in the *Times*, will be read with interest, as furnishing an outline of the history of cheap books:—

The tendency towards cheap and portable literature has been increasing steadily during the last fifty years. As long ago as the days of Tonson portable editions of popular authors were ventured upon; but the taste of that period was so decidedly for folios, quartos, and octavos, as for heavy waggons and other weighty matters, that it was found impossible to break through the prejudice.

After Tonson, the attempts at cheap literature were few and far between; and such honest endeavours as were made, if we except Bell's "British Poets," published in 1780, and one or two other works, proved invariably unsuccessful. At the commencement of the present century, however, the publishing system became susceptible of great amelioration. Cooke's pocket editions led the way; these were followed closely by the publications of Walker, Suttaby, and Sharpe, all competing neck and neck, both in size and price, although Walker's editions, published at sums varying from 2s. 6d. to 5s., finally took the lead, and were advantageously adopted as common property by the associated trade. Walker in time made way for Dove, a cheaper rival, whose "British Classics" many of us remember as they first appeared.

At the beginning of the second quarter of the century we could boast of a significant stride. In 1825, "Constable's Miscellany" commenced at 3s. 6d. a volume. It appeared every month, and reached eighty volumes. Its greatest use was in stimulating enterprise and in bringing similar works into the field from other quarters. In 1829 the effect of its salutary example was witnessed on many sides. It was then we had the Waverley novels, at 5s. a volume, selling 23,000 copies at starting; the "Family Library," at 5s., by Mr. Murray; "Lardner's Cabinet Cyclopædia," at 6s., by Messrs. Longman; and the "Library of Entertaining Knowledge," at 4s. 6d., by Mr. Charles Knight; while the "Library of Useful Knowledge" was, at the same time, in full career, selling to the extent of 11,000 a fortnight. Mr. Valpy brought up the rear with his "Family Classical Library," at 4s. 6d., and his "Illustrated Shakspeare," at 5s. a volume, which sold 10,000 and upwards a month. In 1832 came forth the "Edinburgh Cabinet Library." In 1844, however, Mr. Charles Knight took a position which, to speak truth, merited a much better reward than we fear he has found. He left all competitors far behind by issuing shilling volumes of an infinitely higher character than any ever published in this country at a similar price. Among the most popular of the series were—Lord Brougham's "Statesmen," Lewis's "History of Philosophy," Craik's "History of Literature and Learning," Planche's "History of Costume," and

Mrs. Jameson's "History of Painting." Twenty thousand copies of many of these shilling volumes were sold, and for a while the publication was eminently successful. In 1844, also, Mr. Murray issued his "Home and Colonial Library," at 2s. 6d. the part, or 6s. the volume—an admirable and most instructive series of works—and Messrs. Whittaker started a popular library, very cheap, but very bulky and inconvenient for the reader, who did not, accordingly patronise the undertaking.

The most vigorous move of the century was undoubtedly that made by Mr. Bohn in 1846. The volumes issued by Mr. Bohn regularly since that time already amount to upwards of 300—they are still appearing at the rate of five or six volumes a month, and they constitute in themselves a library with which exclusively any man might be content to endow his son. These books, varying in price from 3s. 6d. to 5s., are either valuable reprints of standard works or translations of ancient and modern authors. Few men have done so much for the wide extension of sound and solid literature, or towards providing wholesome literary fare, on terms accessible to thousands, as Mr. Bohn. His edition of "Gibbon's Roman Empire," at 3s. 6d. a volume, now before us, is a most complete work, full of important notes, and valuable scholarship. His "Addison" also, at 3s. 6d. a volume, and containing many steel engravings, is a work fit for any bookshelf. When completed, in four volumes, it may be purchased for 14s. The price of the former edition of "Addison," in six octavo volumes, was exactly £4.

In April, 1846, an Irish printing firm, Messrs. Sims and McIntyre, started the "Parlour Novelist," in shilling volumes, giving the substance of three ordinary volumes in one. The matter was very poor, but the sale was large on account of the price. In 1847, the title of the volumes was changed to that of "Parlour Library." The contents of the books were decidedly better; 20,000 volumes a month were sold; the projectors realized a fortune and retired, making over their business to another bookseller in Paternoster-row. In 1848, Mr. Routledge, hitherto a dealer in sold-off books, came into the arena as a publisher. He started the "Railway Library," in the very same form as the "Parlour Library," and, meeting with instant success, soon contrived to get ahead of his predecessor, and to extend his operations in every direction.

Such is a brief history of cheap publications since the year 1800! As the reader has seen, the tendency has been continually and steadily in one direction; but it has not yet been adopted by the great houses, who refuse to go with the stream, although they occasionally pay homage to the very principle they decline to accept as a constant rule of action. Within these few weeks Mr. Murray has published "The Ancient Egyptians," by Sir Gardner Wilkinson, at a price which even Farrington-street cannot outbid, and a library

edition of "Goldsmith's Works," well edited by Mr. Peter Cunningham, and beautifully printed, at 7s. 6d. per volume.

We have at our side a return of the sales of Mr. Weale's "Series of Rudimentary Works." In this series are handbooks of science. Mr. Weale has published, as a venture, 195 volumes of cheap scientific works, and has invested £55,000 in the undertaking. Some of the volumes have actually sold to the extent of 40,000 copies; others to the amount of 30,000; while the rest have reached a sale of 14,000. As specimens of the books which have acquired the largest amount of approbation, we may quote "Rudimentary Chemistry," by Professor Fownes; "Natural Philosophy," by Charles Tomlinson; "Treatise on the Steam Engine," by Dr. Lardner. All these handbooks were published at a shilling. Among those which have reached a sale of 30,000, we find "Rudimentary Painting, or a Grammar of Colouring," by George Field; "The Art of Constructing Cranes," by J. Glynn, and "A Treatise on Tubular and Girder Bridges,"—these also at a shilling each.

The "Edinburgh Review" is just 50 years old; the "Quarterly," 44; the "New Monthly Magazine," 33; "Blackwood," 38; and "Fraser," 24.

Two American publishing houses have offered the family of the late M. Arago 100,000 francs for the privilege of printing his complete and collected works in eleven volumes.

The projected copyright treaty between England and the United States has been laid before the United States Senate. It extends to literary works in either country the same protection in both countries, as to copyright, now enjoyed in the country in which the works are first produced. The works must be registered within three months in the appointed place in the country in which copyright is sought.

Most of our readers have doubtless heard the painful news of the sudden death of Justice Talford. It took place on the 13th ult. at Stafford, while on the bench, and in the very act of delivering his charge to the grand jury. Few careers have been more satisfactory than that thus suddenly brought to a close. He wedded himself when young to literature, with all the ardour of a juvenile lover; but he was not spoiled by the laurels which he gained. While his devotion was absorbed in this direction, he managed to prosecute his legal studies with diligence. Although the author of a tragedy, he became a judge. His father was a brewer; his mother the daughter of a dissenting minister. He commenced his education at a dissenting grammar school, and finished it at one of our public schools. He came to London, and contributed to magazines, and was reporter for the press. His literary productions, "Ion," "The Athenian Captive," "Glencoe," "Vacation Rambles," were all warmly received by the public; and his professional labours met with great success.

NOTICES OF BOOKS.

Memoirs of the Life and Writings of John Pye Smith, D.D., LL.D., F.R.S., F.G.S. By John Medway. London: Jackson and Walford. Price 12s. 6d.

John Pye Smith, the subject of these memoirs, was born in Sheffield, in the year 1774, and was the son of a somewhat noted bookseller of that town. In early life he manifested a great taste for reading, and his biographer records a fact which we gladly present for the encouragement of our self-educating readers, viz., "that books, and not living teachers, were his early, as they continued to be throughout life, his prime and almost his sole guides in the acquisition of knowledge." He was apprenticed to his father's business; but soon after the expiration of his term of service he was engaged to edit the *Iris* newspaper for a period of six months. The occasion of this is worth recording. In a noisy demonstration of a multitude of people in the town of Sheffield the Volunteers were called out, by whom two men were killed. The editor of the *Iris*—James Montgomery, the poet—had the courage to intimate to his readers that the colonel of the Volunteers, in issuing the orders which led to the sacrifice of human life, had acted with greater precipitation than the case required. For giving utterance to this opinion, in a style which most persons at this day would deem humane, the poet-editor was sentenced to pay a fine of £30, and to be imprisoned for six months in York Castle! It was during these six months of imprisonment that Pye Smith was called to the editorial chair, and it appears that he occupied it with satisfaction to

his employer. At this time Smith was a member of a society for mutual improvement in connexion with Queen-street Chapel, in which he found a congenial sphere both for the employment and improvement of his talents. Soon after this he entered Rotherham College, to prepare for the ministry amongst the Independents or Congregationalists of our day. Here he conducted himself with consistency, and made such attainments as at the end of his college course, in 1801, to be appointed as tutor at Homerton College. This position he occupied for half a century, and then retired from it full of years and honours. During this period he manifested active interest in the furtherance of science, and gave to the world various valuable productions of his pen; but perhaps the work which displayed the greatest talent, and drew upon him the most attention, was his masterly treatise on "The Relation between the Scriptures and Geology."

Such is a very brief outline of the honourable career of Dr. Pye Smith; but of the record of that career, as given in this volume, we cannot speak very highly. The uninteresting particulars with which the book abounds may be interesting to the relatives and friends of the deceased, but to the general reader they will have no charms. The volume might have been reduced to half its size and at the same time doubly increased in attractiveness. If we are to have memoirs of every "good man and true" who is taken from us, the writers ought to recognise that fact by recording only those events which illustrate the inner and outer life of the departed, and not noticing insignificant details, much less family disputes.

Aids to Self-Culture.

THE ART OF READING.—No. I.

IN placing these articles before our readers, we desire that they may be looked upon merely as *hints* to aid the student in self-culture—not as a system or as anything approaching completeness. We shall merely give a few of the more rudimentary principles—such as will appear, at once, obvious to the most ordinary capacities, leaving for a future time, a more systematic development of the theory and practice of reading; when we may enter into the consideration of all the branches of the subject which we deem of importance to the student desirous of cultivating his elocutionary powers; giving exercises similar to those already given in the classes formed for the study of English grammar, logic, &c.

The course we shall pursue in the present short series of articles, will be,—1st, Simply to give an idea of the common practice of punctuation, as now used by writers and printers, to “point” the different parts of a sentence, which need partial or entire separation. 2ndly. Give a few general rules by which *punctuation* may be made subservient to, what we shall, for the present, call *pausation*.*

The theory of inflection, emphasis, tone, &c., will have to stand over for consideration when we enter more fully into the subject. Meanwhile, it is taken for granted, that those for whom these hints are intended, are acquainted with the elements of English grammar, and are able to construe a sentence with tolerable ease and accuracy.

To those who are not possessed of this valuable and indispensable key to all knowledge, we would merely hint, that as their position is anything but desirable, we would advise them to hunt up the resources of the *Controversialist* in that particular, especially if they have any respect for those with whom they are in daily contact, or any regard for their own personal feelings. But to those who are anxious to cultivate the power of reading which they have already obtained, we desire to address a few plain words, or give them a number of rules or directions, by which they may improve themselves in the practice of one of the most elegant, and at the same time, most useful acquisitions a man can be possessed of. For what is more common than to hear our best authors, poets in particular, barbarously maltreated, absolutely *butchered*, cut up, as no gentle hostess would permit a joint upon her table to be.

In reading poetry, as in prose, it should be remembered, that the sense of the writer is the first thing to be attended to, before any rhetorical flourish can be admitted. We could heartily wish that every one who attempts to read our best writers, should get thoroughly imbued with their spirit, before attempting to lay them bare to others; were this the case, how much mortification would be spared both to reader and hearer! Let that be the first essential—to feel what you are reading; and do not express that feeling in “tearing a

* We use the term *Pausation* on our own authority, as we think unneedful confusion has been brought about by the indiscriminate use of the word *Punctuation*, which really means to *point off*. (*L. Punctum*—Point.) While *pausation* simply indicates a slight pause or cessation, where there is no printer's mark.

passion to tatters," but in a manner more becoming a gentleman and a man of sense, than a strolling player, who strives to "split the ears of the groundlings," and is moreover in danger of cracking all the glass in his immediate vicinity: *such* reading we should be far from designating by the simple title of elocution, but rather as so much balderdash.

To one who is bent upon improvement, and who is desirous of imparting its benefits to those around him, these remarks will not be felt in the shape of a *lecture*,* but as a hint to trust to their own strong sense of propriety, in preference to that of one who "struts and frets," becomes the hero of an hour, "and then is heard no more." We have no desire to be the founders of a hot-bed to force a few premature shrubs into public notoriety, but rather wish to aid those who have a desire to elevate the taste of themselves and those around them: the public may safely be left to other hands. There is a great deal more honour due to him who is willing to work for those few which may always be found ready to hand, than to him who desires to deal largely with the whole human race—the man of "large heart," but with nothing in it.

We know that many of our readers are doing all they can to elevate those around them, and it is for these we are ever ready and willing to work. It is they who claim our highest regard. The man who cultivates one little spot near him, and gradually extends his operations, as he makes that fruitful, is the man that does most good. "Do the duty that lies nearest." "Begin at Jerusalem," but do not end there.

With regard to the subject we have now in hand, we are aware of the difficulties that beset the beginner. The question of *how* to pause, and *where*, may be said to comprehend almost the whole subject matter of elocution. Many are sorely puzzled as to whether they ought to pause at the end of every line, in rhyme, and frequently find, that the distance of one comma, or other printer's mark, is at too great a distance from the other to be read in the same breath, and hence comes a difficulty. But these may be overcome by a careful study of the principles of what we have before called *pausation*. Not only so, but the carrying of this theory into practice would ensure greater success than the old routine of imitation by which many get hold of the mannerisms of imperfect teachers. Besides, having a theory to start upon, is of great advantage, as the practice tests the utility of it; as all theories that are impracticable, become merely speculative—which is not the case in the practice of rhetoric. Theory should regulate practice, as the spiritual thought should govern and guide the outward life. Not that a perfect theory will always evolve good practice, or that constant practice will give a conception of spiritual truth. For how often do we find the man, who grants that we should live for each other, spending all his energies on self; while the poor wayfarer will spend his whole life doing good. Theory and practice should go hand in hand, each in harmony with the other; the stream of our life be worthy of its source. The life within should govern that without; things should take their colouring from within. Vitality should lie under all our words and actions.

In giving the few directions we have undertaken to supply, we would wish to guard those who may peruse these articles against the notion, that to be a very Walker's Dictionary as to the pronunciation of separate words, is to be a good reader. It is a sorry mistake. Such people, who will pronounce every word as though *it* alone claimed our

* In Mrs. Caudle's sense of the word.

attention, are, if possible, more tiresome than inveterate drawlers. They resemble the old lady who read Johnson's Dictionary through, and on being asked what she thought of it, said, "Oh, I liked some of the words very much; but didn't think much of the story." It is not enough to pronounce *words* correctly; for though it is true that every word should be distinctly uttered, yet they should be spoken as parts of a whole, and not as in themselves—separately—an end. In reading, as in speaking, care, taste, and judgment are required, to give the words all the force and elegance they are capable of receiving, in connexion with, and in dependence on, each other. For remember, that a true work of art shows in bold relief all the more important parts of the work, while the minor details are kept in the background; not that any part is worthless, for every adjunct serves its purpose, and should be kept in harmony and subordination to the whole or principal design.

In some of the compositions of our cleverest writers there is an *apparent* negligence of writing, and which requires a corresponding appearance of negligence in reading; but these are really some of the most difficult things to place palpably before the minds of others. Such are the compositions of Ingoldsby (Barham), Hood, &c. We have said thus much by way of introduction, so that we may be enabled to confine our after remarks in the space allotted for this part of the miscellaneous portion of the magazine.

E. B.

Philosophy.

HAVE WE SUFFICIENT EVIDENCE TO PROVE THAT COMMUNICATIONS ARE NOW MADE TO MAN FROM A SPIRITUAL WORLD?

AFFIRMATIVE ARTICLE.—IV.

HAVE we evidence to prove that light and heat are communicated from the sun to the earth, or that thunder causes the air to vibrate? Yes; for these material phenomena we have material evidence—the evidence of our bodily senses. A person who had never seen, heard, or felt, could have no evidence of the existence of light, heat, or sound. But to a person possessing these senses, in a state of healthy development, the sensations themselves are their own evidence.

To prove the existence of a spiritual world and its fellowship with man, requires evidence of a very different kind from the rappings to be heard in America, the luminous exhalations to be seen in English churchyards, or the innumerable ghost stories that have tenanted for ages the darkened imaginations of men. Spirit alone can comprehend or communicate with spirit. Spiritual existence must be spiritually discerned. To those who can ascend from nature up to nature's God, and who, in the forms of the seen and tem-

poral, can trace the presence of the unseen and eternal, and commune in spirit therewith, the proof of spiritual existence, and of its intercourse with itself in man, is complete; and, from its nature, can receive neither accession nor diminution from certain unaccountable bodily appearances and sounds. For spirit thus to attempt to convey to man a consciousness of its nature, would be as absurd as an attempt to impress a blind man with an adequate idea of the grandeur of external nature, and the ethereal beauty of the medium or vision, by a verbal description. For those who are destitute of spiritual perception there can be no evidence of spiritual existence. If they recognise not the presence of divine intelligence, and deathless life and beauty in all shifting scenes and common phenomena of nature, mysterious apparitions and unaccountable sounds must prove totally inadequate to the dispersion of their spiritual darkness. "If they believe not Moses and the prophets, neither will they be persuaded though one rose from

the dead." One of the natural consequences of this blindness to the presence of the spiritual and divine in nature, and one which we see so constantly exemplified in the converse and prevailing opinions of our own day is, that those whose belief in a spiritual world is based, not upon their own perception, but upon the word of others, derive all the conceptions they can form of this state from the world with which they are familiar. They can only conceive of it as a material creation, locally situated in some remote region of infinity, endowed with scenes of heightened magnificence and beauty, and limited by boundaries of ample extent. They suppose any communications that may have been sent hither from thence to have been conveyed by special messengers; but as the visits of those angels, so few and far between, occurred only in the fabulous past—none of these divine messengers having been either seen or heard in these later and more matter-of-fact times—it thus becomes a matter of discussion whether we have any evidence to prove that communications are now made to man from a spiritual world.

That the above view of spiritual existence fails to apprehend its true nature, needs not many arguments to prove. It must be, in all its attributes, unlimited. As the Creator Spirit is omnipresent, and as the presence of God (and that alone) constitutes heaven, this spiritual state, attained by the recognition of his presence, must exist independent of place. The spiritual world is the region of primal and elemental being—the divine centre, in which exists those general laws and principles from which radiate the individual, particular, and inconstant phenomena depicted on the superficies of nature. The mind endowed with spiritual perception, as it gazes upon the features of nature, becomes conscious of—

"A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky; and in the mind of man
A motion and a spirit that impels
All thinking themes, all objects of all thoughts,
And rolls through all things."

The spiritual kingdom, consequent on its position as the centre and universal element of nature, sustains an intimate relationship, and exists in indissoluble union, with the mind of man. The absence of this relation-

ship, or the disruption of the medium of communication, between this spiritual centre and the material outworks of creation—the possibility of which is implied in the question before us—would be to the exiles of earth the essence and climax of all evil. That human nature is not thus hopelessly fallen, and that the ladder of communication between heaven and earth is still traversed by the messengers of God, is incontrovertibly evident to those whose eyes—being closed to the glare of material light—are opened upon the more subtle medium of spiritual perception. To such, all nature stands forth as the expositor of the mind of God. It is none other to them than the house of God—a temple for his worship. It is the gate of heaven, or universal medium of communication between the abstract divine ideal and the poor concrete practicalness of human nature. The withdrawal of the divine foundation would necessarily involve the material superstructure in ruin.

"Like the baseless fabric of a vision,
The cloud capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself—
Yea, all which it inherit, would dissolve,
And like an unsubstantial pageant faded,
Leave not a rack behind."

A considerable accession of the faculty of spiritual insight is obtained, when we learn to recognise the intrinsic dignity of our own souls; when, ceasing to look upon the spiritual world as something external and foreign to ourselves, and to say, Lo, here is Christ, or lo, there, we become conscious of the presence of his kingdom within us, and of the filial relationship which our spirits sustain to the Father of Spirits. We then perceive that there is a diviner revelation of God's will, a sublimer transcript of the law written upon our hearts, than aught that has been engraven on stone, or given by the disposition of angels; that our hearts enshrine a silent, secret, and internal sphere of spiritual communication, whose nature is full, comprehensive, and general, like the lightning that cometh out of the east and shineth unto the west; and which is a subject, not for frivolous curiosity and vulgar wonder, but one the presence of which induces in the soul a state of profound reverence and worship. The utterance of this communication through the medium of human language is forbidden by the laws of its

nature, much less are we to suppose that the burden of such divine intelligence may be expressed through the crude and expressionless medium of spirit-rapping. The mode of spiritual communication is by means of the streams of divine light, which emanate from all things, and which, converging upon the susceptible soul, leave an impress there of the spiritual substance from whence they proceed. The effect this communion has upon its subject is to withdraw his attention from the objects of bodily sense. If he has

known Christ after the flesh, he now henceforth knoweth him no more. The influence of substantial existence, and an ever-present eternity, is paramount in his soul. Retiring from the noisy creeds and delusive fantasies of earth, his soul expatiates in the immensity of Truth and God, and the language of his heart becomes—

"In secret silence of the mind
My heaven, and there my God, I find."

B. T.

NEGATIVE ARTICLE.—IV.

"He is the FREEMAN whom the TRUTH makes free;
And all are slaves besides."

In the close of my former article on this subject, I briefly alluded to what I considered to be the mental genesis and origin of superstition,—the enslavement of the motive and governing power of man's spiritual nature to some ungrounded belief. Few readers, who have ever thought on this subject, will doubt the immense originating and active power of the human will. It is true that there are those who would reduce it to "the final state of desire;" but this definition (which represents what we consciously feel to be an active power, as a mere passive condition) can scarcely be regarded otherwise than as a mere attempt to evade and explain away one of the strongest evidences of immaterial mental existence. When a desire is distinct and strong, and the reason gives its verdict in favour of the propriety of attempting, or the probability of attaining, the desired end, the will generally becomes the active exponent or agent of the desire; but when a strong conviction of the impropriety of our wishes, or doubt and cowardice as to the result, have gained possession and guidance of the will, we remain inactive in spite of the urgent promptings of desire. The Christian warfare is one continued struggle between a regenerated will and unregenerate desires. To redeem the human will from the bondage of sin was the great problem of redemption consummated on the cross by the God-man Christ Jesus, which required the manifestation of Divine power in human form,—to subject "this body of death" to the guidance of a renovated will, is the great work which man is urged to perform, and for

assistance in which, the Holy Spirit has been promised to those who sincerely seek it. These considerations will point out the danger and explain the prevalence of superstition. Powerful in its own energy, the human will is weak towards that which is good, and prone to enlist itself in the service of evil. Now, in this respect, the early history of our race affords striking warnings of the fatal results of credulity: the heathen world sank from a knowledge of the true God, by yielding credence to the existence of false and imaginary deities, whose worship first mingled with, and finally supplanted, that of Jehovah. In the same way, the Jews repeatedly sank into mere idolaters; they saw around them the worshippers of Baal and Astaroth, of Dagon and Rimmon—they beheld the sacrificial rites and the unholy enchantments of the pagan priesthood, and instead of testing their pretensions they yielded a credulous assent; their wills became the slaves of a false belief,—they were carried away captive of their own lusts. The same lesson may be deduced from the witchcraft of the middle ages. It was believed possible to have dealings with Satan, —to sell the soul to the arch destroyer; and, fearful thought, men were left to the consequences of their mad delusion, until they believed the lie their hearts had framed,—they put their hand to an imaginary contract, they sold their soul in very deed, and ratified the bargain with damning guilt; but their return was an empty mockery, their fancied power a blind imagination. Surely we may and ought to call on every thinking man to resist the threatened return of this mental plague, this soul-destroying gangrene of superstition, and to urge every sincere

Christian humbly to beseech the Divine Author of all goodness to avert this judicial blindness. Let it once be believed by the mass of our population that the powers of another world may be evoked, and pressed into our service, and we may expect to see our modern civilisation and our wide-spreading religion sink and disappear, like the refinements of Rome and the faith of the primitive church, beneath the dim pall of superstition. We may yet live to see the horse-shoe nailed to the lintels of our doorways; and to find the Protestant minister, with bell, book, and candle, engaged in "laying a ghost," or exorcising a table. The remedy for this tendency of the present day is simple; but, if honestly and perseveringly used, it will, under the divine blessing, prove effectual. Reason has been granted to us to "prove all things," in order that we may "hold fast that which is good." Reason is to be the counsellor of the will;—the lamp by which we are to discern our path through the quagmires, and among the pitfalls, of the dark valley of scepticism and doubt, and over the enchanted ground of credulity and superstition;—the friendly monitor who is to warn us from the darksome caverns where an infallible church, or a dogmatic philosophy, hold their victims in a vice-like grip, and from the gay booths and licentious revelry of the dwellers in Vanity Fair. Reason must be the eye of the mind—to show us the strait gate, and to light us up the narrow path which leads upward and onward towards truth and towards God.

There are a sufficient number of instances to convince any one of the mighty power of the human will. The late Dr. Arnold is said to have remarked that there was not so much inequality in the capabilities of different boys as was generally supposed, but that the chief distinction lay in the varying amount of *energy of will* put forth; and we all know that some of the most stupid and apparently incapable boys have often astonished their playmates and tutors, by a sudden and extraordinary display of mental capacity, when their sluggish wills have been roused by some fitting and effective motive. The common proverb, that "necessity is the mother of invention," is likewise a strong testimony to the power of will. Indeed, when the will is thoroughly roused into action, there scarcely seems to be any

definable limit to its power. The man who would formerly have dreaded the slightest pain, will rejoice at the stake, and smile upon the rack, in behalf of the religion to which he has yielded his whole being; the timid woman, who to-day would shrink from the gaze of strangers, whose fragile form seems unfit to bear the slightest fatigue, and who would swoon away in terror at the very sight of bloodshed, to-morrow may perhaps face suffering, danger, and death itself, with an undaunted brow, to shield or save her husband or her child.

It is probable that we all possess much greater powers than we imagine. Our spiritual nature seems "cabin'd, cribb'd, confin'd," by social conventionalisms and individual circumstances; it is frequently clogged in its action by its companion the body; and, worse than all, is often at variance with itself. One man is so well pleased with his efforts that he never tries (wills) to do better; while others again form an estimate of their own capabilities, and allow that estimate to acquire all the force of a dominant idea, to which their will becomes so enslaved, that its energy is paralyzed, and its efforts restricted. One of Coleridge's most melodious poems,—

"In Xanadu did Kubla Khan,
A stately pleasure-dome decree, &c."

was composed in sleep, to the extent (as he believed) of something like 300 lines: this was an achievement to which even he was unequal in his waking hours. In like manner, I doubt not that there are many readers of this magazine who have been conscious of having carried on a train of argument, pleaded a cause, or delivered a speech or sermon, &c., during their sleep, far superior to any similar productions of their waking hours. Now, there is every reason to believe that, *in general*, the will becomes passive during sleep; but, at the same time, the feats of the somnambulist plainly show that it occasionally becomes powerfully active in compelling the body to enact the wayward fancies which are revelling in the brain. Are not our mental achievements during sleep rationally explained by the same reasoning:—the imagination freed from the controlling power of volition, places us at the poet's desk, or on the public platform, and then wakes the slumbering will to bid it perform the mental task; and, under the

false belief that reigns within, our powers "attempt the deed and win the crown."

This same doctrine,—the power of a dominant idea in subduing our whole nature, and depriving us, to a certain extent, of the power of volition and free action,—fully explains those kindred follies of "spirit-rapping, which have been variously named electro-biology, mesmerism, and clairvoyance. These marvels fail in many cases, and the calm truth-seeker is flippantly told that he is "not a good subject;" but with the credulous and the constitutionally nervous they triumphantly succeed. The will is artfully drawn off from active employment, and engaged in some trivial occupation, such as compelling the eyes to gaze steadily at a metal disk in the hand, or to meet the full stare of the operator; the nervous temperament of the body precludes any instinctive opposition from the senses; and the credulous frame of the mind, waiting, watching, and expecting the predicted symptoms, rapidly changes into a fixed belief of the veracity of the operator and the reality of his power, which usurps the seat of authority, and claims the governance of the almost passive will. The quack operator then sees that his imposture is successful, and that his patients' minds are mere *tabula rasa* on which he may scribble a contradiction, or etch a caricature.* He tells them that they cannot speak, and the idea becomes to them a law; so that they make the mere semblance only of an attempt to speak, just as the dumb man utters his inarticulate sounds when addressed by a stranger. The patient is told that he cannot walk across the room, and, in consequence, he fails in the mock attempt, as certainly, and for the very same reason, which would render the nervous man incapable of standing where a sailor would dance a hornpipe. We may see similar things in everyday life; the schoolboy finds his April-fool-day sports on the tendency of the will to submit to any and every external

suggestion or internal idea; the young lady who deems a spider to be "a horrid monster," will from the same cause shudder with affright at the mischievous deceptions of her urchin brother, and shake from her person an imaginary insect. Which of my readers is there, who is unable to walk steadily on the curbstone of the street pavements; yet, who among them would be able to walk along the same curbstone, if it were the only bridge across a yawning precipice: in the one case the will is free, in the other it is paralyzed by fear. Indeed, it requires none of the "passes" of mesmerism to illustrate the general credulity of the human race, and to throw the weak-minded members of it into a state of unreasoning belief and subjected volition. Sheridan, in the "Scheming Lieutenant," represents the father of the heroine as frightened into believing himself at death's door by the positive asseverations and mock sympathies of those around him. The tale of the wag who gathered a crowd to watch the lion at the top of Northumberland House wag its tail, is a perfect epitome of the history of superstition;—"By Heaven, it wags again," was his mischievous and untruthful exclamation, yet it was believed by many, and not a few pretended to have actually seen the miracle. Shakspeare, the great spiritual anatomist of man, well understood this characteristic of humanity, and has made admirable use of it, in that exquisitely-conceived piece of humour, the Introduction to the "Taming of the Shrew." In that piece, we have the drunken tinker cheated into the belief that he is a lord: in vain does he recall the recollections of the past,—“Am I not Christopher Sly, old Sly's son of Burton-heath; by birth a pedlar, by education a card-maker, by transmutation a bear-herd, and now by present profession a tinker?” In vain does he recall “the fat alewife of Wincot,” and the unpaid score against him at her house. “What,” he reasons, “I am not bestraught.” But the servants still crowd round; they speak of his lunacy, of his luxurious wealth, and of his beautiful lady-wife, until the poor tinker becomes utterly perplexed, and weakly yields to the delusion;—

* At a lecture on electro-biology by an itinerant Yankee, the writer of the present article witnessed a case where a gentleman (apparently about 35) was at length brought, by the positive and reiterated asseverations of the operator, to believe himself to be a dog! He imitated the growling and barking of the canine race, and actually was obedient to the operator's whistle!! I had every reason to believe that there was no collusion and agreement, or even acquaintance, between the parties.

“Am I a lord? and have I such a lady?
Or do I dream? or have I dreamed till now?
I do not sleep; I see, I hear, I speak:
I smell sweet savours, and I feel soft things:—

Upon my life, I am a lord, indeed,
And not a tinker, nor Christopher Sly.—
Well, bring our lady to our sight.—
And once again, a pot o' the smallest ale."

The ludicrous intermingling of his new belief with his recollections of past poverty and his drunken habits (in the two last lines), is worthy of a Shakspeare's genius. Now, imagine a somewhat credulous person initiated into the mysteries of spirit-rapping, and you have, as regards the mental process and result, a counterpart of this scene of Shakspeare. The novice enters the room and is felicitated on his openness to conviction, and his conversion is predicted as an absolute certainty; no more doubt is heard than if the proposition for enquiry were the probability of the sun rising in the east to-morrow morning. A. R. will introduce the stranger to the ladies, and astonish him and delight them by recounting marvellous anecdotes, and by urging the irrefragable logic that the "communications" must be made because they *are* made; while "Benjamin" will take him by the button-hole on one side, and "Hieroglyph" on the other, the former pouring into his bewildered ears the creed, and the latter reverently repeating the responses, and adding sonoric *Amens* to the lucid articles of belief uttered by his superior. The unfortunate inquirer, who probably entered the room with some degree of wonder and expectation, is speedily reduced to the tinker's state of perplexity. "What!" he says to himself, "can all these people be deceived? There must be something in it. Besides, as far as I can make out, it appears that 'Benjamin' and his friend understand the whole matter: they must be very clever-minded men, for I am quite unable to fathom the depth of their reasoning. I may surely trust them; and it is better to believe too much than too little." And so the will becomes passive; the man becomes the slave of an idea, his mind enters the biological or mesmeric state, and he is prepared, in the enthusiasm of the moment, to believe anything, see anything, and hear anything which an overheated and reckless imagination may suggest.

The reader may perhaps be inclined to think that the close of the preceding paragraph is somewhat overdrawn; but I would ask such a one to recollect the effect which a round of ghost stories, told over the winter

fire, even by a circle of *professed unbelievers*, will often produce; the parting is an unwelcome and dreaded moment, and the hasty glance at any quarter where a board may crack, tells of the enslavement of the mind. After an evening so spent, it would require a very firm effort of will to walk homewards through a sequestered graveyard. Who is there that has ever taken a solitary and unfrequented path through a darksome wood, or haunted glen, by the glimmering twilight, who cannot fully enter into the spirit of Coleridge's lines?—

"Like one that on a lonesome road,
Doth walk in fear and dread,
And having once turned round, walks on
And turns no more his head."

Who does not sympathize with the convulsive start of the physician, when told by his unhappy monomaniac patient that a fleshless scull was peering over his shoulder as he stood by the bedside? Who has not seen strange figures moving in the dim twilight, or has not heard dread voices speak in the solemn darkness of the night? What evening watcher for a loved-one's coming has not again and again heard the wished-for step, and yet found the sound to be an empty mockery? But I need not continue: the examples of self-deception, both mental and bodily, are legion in number; those who wish a selection of the more striking cases may consult Sir W. Scott's "Letters on Demonology and Witchcraft," and Sir D. Brewster's "Letters on Natural Magic." They all tend to one conclusion, and illustrate the deceptive influence of disease, and of an imagination uncontrolled by the will. The whole subject of which we treat is reviewed and explained, in accordance with the principles it has been our aim to exhibit, in the *Quarterly Review* for September, 1853.

My remaining space must now be devoted to a cursory survey of the opposing arguments of "Benjamin," "Hieroglyph," and A. R. If I should misrepresent the former gentlemen, it will be *unintentionally*; the philosophy they hold requires a peculiarity of language for its embodiment, which renders it most perplexing and inexplicable to my mind, so that I feel very great doubt as to whether I rightly comprehend them.

Though last in order, the article of A. R. may be noticed first, lest it be forgotten entirely. The author seems to have taken

fright at the declaration of "Hieroglyph" that "the centre of 'Benjamin's' position is *hades*," and to wish for a more intelligible locality; accordingly, he expresses a determination to sail in his own boat, and to recur to "old-fashioned reasons,"—the chief of which seems to be an assumption that whatever is printed is true. But he gives us a little argument to prove the existence of one species of "communications:" the scriptures of the Old Testament predict an especial outpouring of the Spirit,—“Your sons and your daughters shall prophecy, and your young men shall *see visions*, and your old men shall *dream dreams*,” and the apostle Peter (Acts ii. 16, 17) declares that the prophecy was fulfilled on the day of Pentecost; but A. R. *assumes first*, that Peter knew nothing about it; *secondly*, that the date of fulfilment is the present age; *thirdly*, that passage is to be understood literally and not figuratively; and then triumphantly proves that “*old men dream dreams*” by recounting the wonderful visions of two *ladies of middle age*. The dreams described, no doubt, are “*wonderful if true*.” It cannot be denied, that in former ages, the Deity occasionally revealed his will to man in dreams of the night, but we have no reason to *expect* that the supplementary aids of a dispensation of types and shadows would continue after a perfect revelation from God Incarnate; a stray case of one or two dreams in a million proving to be prophetic, is so entirely consonant with the laws of probability, as to become totally worthless as an argument in favour of A. R.’s views. Since neither Religion nor Philosophy absolutely oppose the idea of the occasional inspiration of dreams, I am willing to admit the doctrine whenever a decent show of evidence is adduced. Surely a single instance is not sufficient, though countersigned by Dr. Kitto; and as for the lady in the “Collins Dramatic line” (whatever that may be), it is hard to understand why a special intimation should have been vouchsafed, simply to forestall the intelligence of her bereavement by a few days, although the fact is attested by “the Rev. ———, of New York.” As for “Old Jeffrey’s ghost,” and Mr. Talmadge’s “manifestations,” I can simply recommend the pamphlet quoted on page 131 (col. 1), the “Narrative of the Cock Lane Ghost,” and Southey’s ballad of “The Old

Woman of Berkeley,” as equally credible and more amusing.

I have already remarked that the reasonings of “Benjamin,” and his supporter “Hieroglyph, the Unknown,” appear to me entirely to miss the real point at issue. Suppose that we join Mrs. Crowe and “Benjamin” in admitting that mankind are rather sceptical than credulous, that delusions seldom occur, that “probability” is a mere conventionalism which we ought to disregard, and that the discovery of a fraud “is of no value” as an argument or warning. Let us forget the winking statues, the bleeding pictures, the miracles of healing, the veneration of bits of the true cross, of our Saviour’s garments, of the bones and relics of the saints, and all the legends of the Greek and Romish churches; let us ignore the pilgrimages to Mecca, and the creed of the Mahomedan world, and disbelieve that the heathen credulously worship gods “which are no Gods.” Let us deny all history, past and present. Let “Benjamin’s” *sheol*, and “Hieroglyph’s” “great gulph,” be considered proofs of an intermediate state. Let us admit the dual existence of man, and “his insertion in the *spirit-world*, or *intermediate sphere* and common receptacle of good and bad spirits, through whom he can receive influx, and where, in virtue of the opposite spheres, derived mediately from heaven and hell, he is in equilibrium, and where, in virtue of this equilibrium, he possesses free determination of action and volition.” What is the result of all this? How does it explain why beings in an intermediate state, having “nothing in common with time, space, and common matter,” should suddenly, in the 19th century, appear in the place where “a medium” dwells, at the time when the “medium” summons them, and there act on the common matter of our auditory nerves? “Benjamin,” as far as I can judge, has not advanced one reason for the “rappings,” but rather proved their impossibility. Again, in the precious sentence before us, how can “free volition and action” be the result of an *equilibrium* of “opposing spheres;” and are we to gather from this assertion that the powers of good and evil just balance and are exactly equal? If man while in the body is inserted “in the spirit-world or intermediate state,” what can that state be but human life? Or, is “our dual

existence" of such a nature, that while our bodies live on the earth, our spirits can be "inserted" in the intermediate state; and if so, what is death, and how, as regards the spirit, does it differ from life? Of all the Gordian knots which false philosophy ever tied, surely this is the most complicated; I trust my readers will economise their time, and cut it asunder with the sword of Reason; to unloose it were a loss of time.

Another specimen of "Benjamin's" powers of mysticism may be found in his three, or rather (by amendment), five "postulates of created existence." The first is simple enough. Let us examine the second:—"Existence is perpetual subsistence." Is it meant that what exists will be eternal in its duration,—perpetual in its subsistence: if so, we deny it. Or is it that "Benjamin" simply means to say, that while a thing exists it does not cease to be, or, in other words, its subsistence is continuous or perpetual during that period: if so, it were vain to repress a smile at the birth of this labouring mountain. Again, let us combine the third and fifth postulates, and we have the proposition that "Sustentation is perpetual variety in unity." Is there any meaning in such assertions? I have heard that old clothes after laying by for a few months look quite new and fresh when brought out again;—can it be, then, that "Benjamin" has taken up the "old-clothes philosophy?" Surely we may say that decay is (exhibits) perpetual variety: are we then to conclude that creation, preservation, and decay are one and the same thing? It appears those who deny these postulates are Atheists or Idolaters: I, for one, do not pretend to deny them, for they are utter jargon; but I certainly do not believe them, since I cannot comprehend them. I presume, in "Benjamin's" opinion, I am in an intermediate state,—in equilibrium, propped up between Idolatry and Atheism. The fourth postulate is almost equally extraordinary:—"Motion is derived primarily from life." True; and so is rest, for all things and all states or conditions derive their existence from the great source of life, the Deity. The postulate is either a mere assertion of a Living Creator, or a simple absurdity. In what way is the motion of the rolling avalanche or the ebbing tide, of the fierce tornado or the gentle breeze, of the flowing river or the waving

corn, "derived primarily from life?" When one reads through such paragraphs we become really doubtful whether they are written in earnest or in joke!

If "Benjamin's" theory of evidence is to be admitted, where will credulity lead us to? The principles laid down in the commencement of his article would destroy scepticism with a vengeance: he believes all the train of spirit-rapping, clairvoyant, and mesmeric marvels, and his friend and echo adds the Shottisham imposture of living without eating. Yet these things are not supported by a tithe of the evidence possessed by Popish miracles. Take, for instance, the apparition of the Virgin Mary to two children, at La Salette, near Grenoble, in France, Sept. 19th, 1846: we are told that the children bore the severest cross-examination by the ecclesiastical authorities, without being detected in the slightest evasion; they announced the warning she had given them of the coming potato-rot and grape blight; they could describe her appearance in the minutest particulars, down to her white shoes and yellow stockings. Since then, as many as *sixty thousand* pilgrims have visited the place where the Virgin appeared, in the course of a *single day*; the springs in the neighbourhood have become endowed with supernatural efficacy, and *thousands of believers have avowed themselves miraculously healed of actual disease by their agency!* In the same way we might show that, on "Benjamin's" principles, all the superstitions of the dark ages deserve our belief; and to them we may add the magic and sorcery of the East, and the legendary stories of the North. In short, we may add to our creed every lying wonder and crafty delusion the world has ever seen; nay, we must even place M. Robin, and the "Wizard of the North" (Mr. Jacobs) on an equality with the apostles, and believe them to be endowed with miraculous powers. Surely few will be willing thus to degrade their manhood.

Our space will only allow a brief notice of the article of "Hieroglyph;" happily, it condemns itself and renders criticism almost needless. Seldom, I imagine, have the readers of the *Controversialist* been addressed by a writer whose unhappy self-contradiction was so frequent and glaring. There must be something rotten in the state of Denmark, when the light railery of W. G. D.

can cause such a terrible alarm; never did a speared eel wriggle more piteously, or a drowning man catch so convulsively at a passing straw as "Hieroglyph" at the shadow of an argument. An Irishman's reason, or a schoolboy's excuse, was never more ludicrously *mal à propos* than "Hieroglyph's" proofs of *hades*; and this is all the more striking since the faults are evidently a part of the *subject*,—the reader may discover in every page the traces of a well trained power of mind struggling in the miry clay of a false philosophy. I have already alluded to the extraordinary reasoning which deduces an intermediate state from the "great gulf" of the parable of Dives; but we meet with still more astounding logic at the top of page 89, col. 1. "Hieroglyph" discovers that the judgment scene (Matt. xxv. 31—46) is not a parable, but the literal description of a real event; and then he proceeds to prove that it must take place in an intermediate state, by a course of argument which, if admitted, appears to me, would serve equally to prove that an English judge and jury must of necessity sit during a trial in the felons' dock, and be (like the prisoner) in an intermediate state between acknowledged innocence and convicted guilt.* In another place we have an argument to prove that Christ descended into *hades*, and within half-a-dozen lines it is asserted that "presence in a state implies unisonance of character with that state." What! did our Divine Redeemer sink into a state where he needed preparation for heaven? and when

the judgment of the talents takes place, as "Hieroglyph" would fain prove, "in the intermediate state," is the Deity with all the holy angels to become unisonant in character with a state whose denizens are too good for hell, but *too bad for heaven*? The blunders are *painfully* absurd. Again, we are told that the training of the "intermediate state" consists, in the case of evil spirits, in "depriving them of a potentiality whereby they might infest and even assault heaven and the blessed;"—a process which, from the time it occupies, appears to be analogous to the art of taming a lion by starvation. On considering the philosophy of this passage, a very extraordinary *tri-lemma* presents itself, on one horn of which "Hieroglyph" must be impaled:—either, *first*, *Satan* is in the intermediate state,—or, *second*, the blessed are subject to his assaults, and heaven is infested by him,—or, *third*, the power for evil of a disembodied spirit is as far superior to that of *Satan*, that while the latter may be safely left at large, the former is a dangerous character, and must be starved into submission!

In conclusion, I would warn "Benjamin" of his speculative philosophy in connexion with religion. Scarcely had Christianity been fully proclaimed before men were found "intruding into things which they had not seen, vainly puffed up by their fleshly minds." Gnosticism (that deadly error against which so great a part of the apostolic writings are directed) arose from the union of a purely speculative philosophy with the doctrines of Christianity; and similar causes have produced very similar results in all succeeding ages. The philosophy whose "stalwart presence" we are told is visible in "Benjamin's" pages, is little better than a revival of the ancient Gnosticism. What are "the opposite spheres," but the old doctrine of the "beneficence of the Divine pleroma" and the "malignity of matter?" What are "Benjamin's" "emanations from the Deity into a sphere beneath him," but the emanations of the Divine pleroma, each successively inferior to the former as taught by the Gnostics? We do not say they are *identical*, but the similarity of the New Philosophy to the first poisonous heresy of the Christian Church is most striking.

B. S.

* Will the reader excuse a *parody* of "Hieroglyph's" arguments?—the words in italics are the only variations of the original.—"Let '*Hieroglyph*' ask himself the question, What sphere might be the scene of the *determination whether a fish should be fried or boiled*? It could not be either the *frying-pan* or the *fish-kettle*, since the *fish* to be *fried* and the *fish* to be *boiled* respectively are sent to these final states of being. It could not be the *sea*; since *caught fish*, such as may be the subjects of a judgment which assigns them to the *frying-pan* or *fish-kettle*, are not in the *sea* but *out of it*. . . . It could only be, therefore, an intermediate state, or common receptacle of *caught fish*." The confusion between *states* which have "no locality," and *spheres* which may be either a locality or a state, cannot be sufficiently exposed except by thus changing the subject to a less sacred theme, and preserving the logic intact. My reverence for the Bible has compelled me to leave blank in the parody, a sentence quoted from its pages by "Hieroglyph."

History.

WAS NAPOLEON BONAPARTE WORTHY OF THE ADMIRATION OF THE
FRENCH PEOPLE?

AFFIRMATIVE ARTICLE.—II.

THOSE mighty giants of men, who have since the first dawn of history started up to awe, rule, and delight their wonder-loving species, present to us in their glorified characteristics the types of superhuman grandeur,—standing on the broad level of humanity, but soaring upwards and onwards, revealing an ideal portraiture of God or demon, with often a combination of the two. These spirits, standing amidst the fleeting races of time, are like the sphynx of the desert to the wandering Bedouins, who stretch out their tents under its shadow.

Some say that the hero is but a one-sided man, or, as others have defined him, a self-sided man; the latter is but too true in the mere contemplation of his military prowess. The success of his arms is the result of his personal exertions; but mighty causes, often unseen, are operating around. There is a centrifugal, as well as a centripetal force, absorbing the genius of the age, and giving it back stamped by the peculiarity of a master spirit.

A hero is presented to us as a one-sided man from our one-sided view of him. We cannot see at once but one side of a mountain. The thrilling beauties which are hid by accident from our vision form no part of the idea of the whole. So with man. Our sympathies cannot at once be with the conqueror and the conquered; and yet our judgments are often only our sympathies endorsed by the mere idle and loose opinions which we have unconsciously imbibed from the accidental sources around us. The Hellenic races looked upon Alexander as a god-man, deserving universal homage and sovereignty. The Assyrians must have regarded him and his fierce Greeks as a demon of destruction, with an army of locust-like destroyers. The nearly obsolete cavaliers of this country still maintain that Cromwell was an hypocrite, who by that artfulness managed so mighty a cause. And it will be found to be the case if you test the repu-

tations of the whole galaxy of great spirits whose names are emblazoned on the page of history, with the exception of those whose lives were devoted to the advancement of science and art.

With these preliminary remarks, the truth of which few will deny, we come to consider the genius, character, and worth, of Napoleon Bonaparte, and enquire whether he is worthy of the admiration of the French people. "Sigma" amuses himself by giving to the readers of the *Controversialist* a light and sketchy history of the military career of Napoleon. His logic, we presume, he is reserving for his reply,—an amiable supposition, considering that as yet he has not favoured us with a glimpse of it; indeed, he has made one or two admissions which would form a premise for reasoning against his conclusions.

Acknowledging that Napoleon established order, by substituting a supreme power for an anarchical and tumultuous assembly, "The country was falling a prey to internal dissensions," "society was anxiously looking around for a deliverance from the threatened anarchy." A tame and not overdrawn picture of the truth, considering that desolation and murder had stalked through the length and breadth of the land, gloated with the immolation of the most illustrious and noble, and the wholesale massacre of the unoffending citizens. Justice had become a byword in the hands of beings who resembled more the harpies of hell than the descendants of Adam. Did not the first political act of Bonaparte entitle him not only to the gratitude of the French, but to their lasting esteem? I imagine "Sigma" and the lovers of constitutional formality object on principle to all *coup d'états*. Would they have preferred seeing him wind his way insidiously into the influence of the Assembly, till he had, according to constitutional precedents, gained his majority, and then quietly guillotined the most active and influential of his opponents? We may shudder at such a

consummation; but the shudder will not shirk the truth that such a course was consistent with the established custom of the times. The bleeding nation showed their approbation of this bold act of the victorious general by the spontaneous exhibition of opinion in the recorded votes. So unanimous was the feeling, that about five thousand persons voted for him to one against. This "Sigma" calls a strange infatuation. Might it not rather be called the out-spoken instinct of self-preservation; for the very existence of France was at that time menaced by the united armies of the coalition, ready (if their courage and skill had been equal to their intention) to destroy the nationality of the French, and blot out their political existence?

A brief inquiry into the origin of this posture of affairs is necessary in order to do justice to all parties. Who were the authors of this war? Was France the aggressor, or was it the European confederation, devoted to the doctrines of legitimacy? "Sigma" carefully tells us that Napoleon's ruling motive was ambition, his ruling aim was to become the dictator of Europe. Did it ever occur to "Sigma," Who first taught the hero such notions? Did not the enemies of France first strive at a military conquest, and consequent dictatorship? Is the memory of Napoleon to be for ever defamed because he arrested the blow struck at his country, and by his brilliant victories reduced her enemies to the condition to which they had striven to reduce France? The fact of their being independent nationalities is no reason why they should not suffer the just retribution individually, although they were assailants with others in a common cause. Revenge, Lord Bacon tells us, is a kind of wild justice; and when belligerents have no higher tribunal than themselves, it is too often the only justice which actuates them.

The French Revolution startled Europe with its thunders; kings had been quietly dozing, while the pent-up volcanoes were rumbling beneath them, and undermining not only the thrones, but the very principles upon which they were founded. The secret spirit of the age gathered to a head in that most favoured and enlightened people, who had ever been as a centre orb to the European gaze.

The upheaving masses quickly split to

atoms the upper crust of despotism, and down came the pent up torrent of fiery wrath, shattering every institution that was sanctified by age and approved of by the reasonings of kings. Pure and dignified philosophy of the most advanced and liberal order vainly endeavoured to restrain and check its headlong course; but war quickly submerged the mighty torrent, until nothing could be seen but the turbid, overleaping waves of passion and madness. When it had "raved itself to rest," the whole civilized world took up arms, attempting a crusade in favour of fallen monarchy. The Revolutionists had not attempted to interfere with the territorial arrangements of Europe; the trouble had been a domestic one, confined within the boundary of their own kingdom. The united sovereigns could not quietly look on and wait the course of events. Not that we are the apologist of the French Revolutionists, or justifier of the fierce propagandism which characterized their proceedings with foreign powers. The conspiracy which was entered into against them was unlikely to soothe and pacify their spirit. In a fatal moment constitutional England joined the conspiracy. Roused by the indignation of Burke, who had outlived his keen prophetic vision and former principles, swayed by the counsels of Pitt, and guided by the sympathies of the court, England declared, with the armed despots, a war against France.

The sanguinary conflicts, which only ended in Waterloo, the load of our national debt, and the fearful demoralization of the people, are the evils which this misguided policy entailed. Once fairly embarked in this fearful struggle, which at first was a war of principles, but after became a war of extermination; having exasperated the French to that mad enthusiasm, when death on the battle-field is a coveted glory, when animal fear is extinguished under the inspiration of patriotism and vengeance,—upon whom does the awful responsibility rest, of having been its first great cause? Why, not Napoleon, for he had not then emerged from obscurity. These wars had their origin, not in the warlike spirit of the French, or the ambition of their general, but from the aggressive hostility of the other powers. Nothing wonderful, when they had suffered so much from the threatened armies on their frontier, they should feel an intense pleasure and national

glory when the genius of Napoleon had achieved such a reversal. "There is a holy, mistaken zeal in politics as well as religion; the passions are engaged, and create a material affection in the mind, which forces us to love the cause for which we suffer."*

On the completion of his first campaign he had accomplished this important object,—he had, by diverting the current from the soil of France, secured to the inhabitants the blessings of peace and security, inasmuch as the peaceful citizens were exempt from the horrid details which necessarily exist on the battle-ground of armies. And upon this basis the military operations of Napoleon were ever conducted,—seeking, by the eagle-like rapidity of his movements and the consummate skill of his generalship, to strike a vital blow before his opponents could outnumber him by their combinations, and so deluge his own land with the blood of its people. The indisputable ambition of Bonaparte must be viewed in connexion with the dangers and desperate circumstances which beset him on all sides; and his alleged leading aim—to become master of Europe—to subvert the legitimate rulers by creating an universal sovereignty—is mainly but a vigorous strife for self and national existence. During the whole of his career the powers of Europe were, either by open warfare or secret machinations, pitted against him, with the professed object of forcing on France the degradation of a king, chosen by themselves to be their tool. The repeated proffers he made of a lasting peace, particularly to England, are matters of history. The stubborn bigotry and intense prejudice which caused such offers to be refused under honourable conditions, cannot by any stretch of the imagination be laid to his charge. Not having the facilities of attacking this power directly, he made war on our allies, who were urged to a warlike attitude by the councils of this nation, and maintained in that attitude by the extraordinary subsidies granted to them.

In seeking the peaceful alliance of one powerful state (Austria), did he not go so far as to sacrifice his domestic happiness by selecting for a wife a daughter of the Emperor of Austria, divorcing his favourite and much-esteemed Josephine? Is not this a

powerful testimony of his desire to remain at peace with Europe? Anxious to secure the friendliness of a power he had so early conquered, he breaks through the tenderest social ties, renounces the extacies of a state of enviable felicity for one unknown, for the politic necessity of consolidating his empire and securing to France a lasting peace.

Having shown that the principal wars in which Napoleon fought were the result of necessity, not choice, it remains to prove that the peculiar mode in which he carried them out was not of a nature to prevent the admiration of the French people. Leading his soldiers to victory, he won for them a renown unequalled in modern times. His brilliant exploits, his marvellous alacrity, and surprising strategy, gained for the French arms a prestige which elevated that country to the very pinnacle of grandeur.

The natural but deplorable evils which these wars entailed upon his country, in the merciless conscriptions, deranged finances, and exhaustion of the native industry, are ills which no human power could have averted, or even much modified, under the extraordinary pressure which these wars created. He is not more responsible for the intensely glowing war spirit than his army, his army not more than the nation, which rang with the universal approbation and glory which followed him nearly every step of his career.

Considering his civil government, we have the proud satisfaction of thinking it is unimpeachable. Having assumed the consulship (and the united nation confirmed that step), his first act was to provide for the welfare of the people. The anxious solicitude which he displayed to remove the existing evils of the State is well known. He introduced thorough and hearty reforms in every department of the Government. Every public officer and office was visited with the closest scrutiny: justice was done to every grade of society. The straightforward and honest manner which he assumed as chief magistrate of a people little hitherto acquainted with public virtue, had a desirable effect upon the morals of the nation. Peculation—that canker eating upon the morals and materials of States—had no existence under the stern, simple, but inflexible regimen of Bonaparte. There was an earnestness, an energy, a determination of purpose, and an intensity of

* Junius.

existence, infused into the nation by his genius, that will ever hold him up for the admiration of mankind as a model statesman. In the administration of justice, in the framing and consolidating of laws, he will be ranked by posterity with his prototypes—Charlemagne and our illustrious Alfred. The "Code de Napoleon" is an admirable digest, from every existing source of equity and justice; wise and beneficial, simple and explicit, framed to support the power of law and the majesty of right; a powerful rebuke to the painfully-laborious, justice-delaying, and justice-evading system, which still disgraces the English statute-book. The Code is worthy of the best days of Greece and Rome, when Solon and Cato were the master spirits. The institution of this Code is no vulgar monument to perpetuate the lasting glory of its author. It is a manifest proof that, under more favourable circumstances, Napoleon would have been one of the wisest and the best, as well as one of the most beneficial princes that ever ruled a nation.

To gloss over the failings and the ambition of Bonaparte, would have more the appearance of a panegyric than a candid consideration of the question before us. We are no advocates of human infallibility, but, notwithstanding, cannot withhold a sincere admiration for an individual who does not come up to that designation.

Many of the minor acts of Napoleon as a soldier cannot be defended upon any other plea than that of policy. The extraordinary exigencies which called them into being afford a palliation which candid minds will recognise on reverting to the particulars connected with them. Obstacles fell before his mighty grasp like reed houses before the tornado. His gigantic efforts were not compassed within the narrow limits of ordinary forethought, or received any check from a quailing conscience when great deeds had to be performed. The whole soul of France was embodied in him, and its intellect was distilled through his brain: in him was constituted the entire responsibility of the body politic. In other kingdoms the State crimes are, for the sake of decency, conveniently distributed to the different functionaries. In England, for instance, what a catalogue of darkly suspicious circumstances, crooked, ambiguous policy, and gross perversity,

would be brought to the defamation of a good old King George the Third, if you were to personify the delinquencies of the Government during his reign!

Every observant visitor of Paris must have been convinced of the universal admiration and deep-seated reverence which the relics and associations of the Emperor elicit from Frenchmen. The expression of lively satisfaction which plays upon their features at the recognition of their hero in any symbolic attempt whatever, has been frequently noted by the writer of this article. The six million votes given under the inspiration of his name and memory to his nephew is a tangible proof of the reality of this feeling. But, says an imaginary opponent, the existence of this admiration is no proof that it is well founded. In answer we should say, that the national feeling and faith is more likely to be correctly based than that of our countrymen, who, knowing Napoleon principally through the maligning fabrications of the newspapers, are so devoted to the anti-Bonaparte cause. "He was the political bugbear made use of to frighten men as well as children into subjection."* Macaulay has given it out, that the affection which the masses feel towards a ruler, is not only generally consistent and lasting, but as affording a true revelation of his intrinsic worth.

In common justice we feel bound to revert to the negative article of last month. The calm and careful manner in which "Walter" has handled his subject pleased us; we say *his* subject, because the real question which heads the article he has not really gone into. These may be the preliminary remarks, and his logical belief on the negative side is in embryo, waiting, we suppose, another opportunity to make its bow to his admiring readers.

We cannot attempt to refute the historical facts which "Walter" cons over; and we feel little inclined to criticise the inference which he draws from them; if we admit them for the sake of argument, they only go to prove that Napoleon possessed (in common with all great political characters) qualities which constitute the successful man, but, at the same time, detract from the ideal of moral perfection.

"Walter" seems to have imbibed an error

* Archbishop Whately.

when he attributes to the personal ambition of Napoleon the peculiar motive and plan of the Italian campaigns. He was but the servant and tool of the Directory, who were ever urging him to renewed efforts in the path of conquest. It is a well-established fact, that he was continually moderating, by his counsels, the ambitious designs of that power. His leading aim at this period was to free the Italians from their German oppressors, and to encourage the growth of liberal institutions. The Directory continually frustrated him in the scheme, by insisting upon too much French influence.

We should recommend our friend to carefully read Scott's Life of Napoleon; it may induce him to change his opinions.

"Walter" does faint justice to Napoleon's military genius, but never once alludes to

his talents for administration, or his civil achievements. Considering the immense advantages which France reaped, and is still reaping from the splendid abilities and unwearied industry of Bonaparte, how can an article on this question be considered at all consistent with justice, which silently passes over this most important feature, which ought in common fairness to be the most prominent part of the argument?

If the French nation were benefitted, both in the past, present, and probably, future, by him, could we, as Frenchmen, refrain from offering him our sincere and uncompromising admiration? Upon this ground we take our stand; as we conceive it to be the only one that is consistent with the real question under discussion.

J. B. O.

Social Economy.

IS SLAVERY UNDER ANY CIRCUMSTANCES JUSTIFIABLE?

AFFIRMATIVE REPLY.

NEVER did we resume the discussion of any question with more feelings of satisfaction than we do the present; and this satisfaction arises not merely from the character of the conclusion at which we feel sure most of our readers will arrive, but from the success of the means which have been employed to lead to that conclusion. It is pleasing to find, after the violent execrations which have been hurled at all—especially American—slaveowners, that reason is likely to weaken hatred and "all uncharitableness," while it develops and defends truth.

It will be remembered that we opened this debate, not by maintaining that slavery under all circumstances was desirable, but that *under some circumstances it was justifiable*. In support of this position we, and the friends who followed us, sought to prove that there was not necessarily any crime or moral evil involved in supporting a system of slavery; that the principle of slavery—or forced labour—was found in the gradations of the natural world, in the institutions of society, and the penalties inflicted by our own laws. Against these arguments our opponents have urged the natural equality

and consequent rights of man, and the benevolent spirit of the New Testament. The absurd figments of men's equality and natural rights have been so ably and thoroughly exposed by "Benjamin" and H. B., that we need not offer a single word upon them; and with respect to the benevolent spirit of Christianity, while we rejoice in it, we may observe, that from a careful perusal of the Pauline epistles, we are convinced that that spirit was designed to manifest itself in the amelioration of *all* social evils, and not in the immediate removal of any.

This branch of the subject we need not pursue, but we must hasten to notice the adverse criticism of our opponents. Of G. F. we shall not have much to say. We were certainly astonished at the inconsistency of his opening remarks, in which he tells us that he "had entertained the idea of slavery being so directly opposed to the teachings of Christianity . . . as to be *void of all support* from any authority," and then directly adds that he "had, however, anticipated a course of argument, not only entirely new, but *clearly supporting* this monstrous evil!" We need not be surprised at our

friend so ill-manneredly contradicting us when he is found thus peremptorily contradicting himself! The rhapsodical strain in which he subsequently indulges is certainly worthy of his commencement, while the earnestness with which he calls for a war for "freeing the unhappy black" is amusing, though not in accordance with "the teachings of Christianity." Our friend—or rather our foe—"Onward" next comes forward, and presents a bold front as he draws our attention to the "Key to Uncle Tom's Cabin," which he kindly informs us has lately been published by Mrs. Stowe. We beg to tell "Onward" that we examined the "Key" several months ago, and that it was after doing so that we pronounced the "Cabin" an untruthful book—untruthful, because it takes a number of the most extraordinary instances of cruelty amongst millions of men, grafts them on two or three individual characters, and then presents them as specimens of ordinary life in America! The dullest reader will at once perceive what distorted and frightful pictures might be drawn of any class amongst us, if a similar course were pursued. But it is against our Bible references that "Onward" directs his main force. He describes us as hiding "amongst the dark shadows of the Mosaic dispensation," and there generously follows us to give us light. Let it be remembered that our object in referring to the Scriptures was to prove that slavery existed at the time when they were written, and that, seeing it was recognised as an existing social arrangement by the law and the prophets, and was not condemned by our Lord or his apostles, we had a right to conclude that there was no necessary moral sin connexed with it. Now "Onward" commences by at once affirming that in the servitude referred to in the Bible, there was nothing of slavery or involuntary labour. Against this bold and bald assertion we will place a few opposing facts:—Joseph was sold by his brethren as a slave; Abraham had many slaves, some of which were "bought with his money" (Gen. xvii. 12). Creditors had the right of seizing the children of a debtor, and himself also, and of selling them in payment of his debts (Matt. xviii. 25). The children were liable to be sold for the debts of the parent even after his death,—we see this illustrated in the case of the widow who complained to

Elisha that, being unable to pay the debts of her deceased husband, the creditor threatened to take her two sons for bondmen (2 Kings iv. 1). Will "Onward," after consulting these passages, maintain that, "in the Jewish system of servitude the service was voluntary on the part of the servant." We do him the honour to think he will not. We need say very little on the verse which our opponent brought forward to substantiate his now demolished position. He says,—*"The stealing and selling men were forbidden, as well as the holding of them after they had been stolen, as the following passage will show:—'He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death.'* Some of our American slaveholders have quite an honest horror of the practice of man-stealing; but still the middle clause of the verse before quoted condemns them,—*'Or if he be found in his hands . . . he shall surely be put to death.'*" Need we remind "Onward" that neither he nor ourselves have any right to take any "middle clause of a verse" from its connexion, and that the preceding part of this verse determines the sense of the clause in question. The crime here denounced is "stealing a man and selling him," or *stealing him and holding him in possession*, not selling nor holding him only. Equally unfortunate is "Onward" in his positive denial of the perpetuity of the servitude of alien slaves amongst the Jews. Taking as his oracle a "Rev. J. Symington," he sets at nought the opinion of all Bible critics, and the evident meaning of the divinely-given law of the Jubilee. The opening declaration is, "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you, and *ye shall return every man unto his possession*, and ye shall return every man unto his family" (Leviticus xxv. 10). Now, it is worthy of notice that "Onward," in his quotation of this verse, unscrupulously omits the clause that we have given in italics, and which evidently limits the freedom decreed to the Hebrew people—the chosen inhabitants of the land! How could alien slaves return to their *possessions* when they had none to return to; and how could they *return* to their families, when their families, if they had any, were with them in servitude? This

interpretation of the verse is plainly borne out by the context, for after referring to the sale and redemption of land, and the relief of the destitute, the divine Law-giver goes on to say, "If thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant, but as an hired servant, and as a sojourner he shall be with thee, and shall serve thee unto the year of jubilee," and then it is immediately added, "Both thy bondmen, and thy bondmaids which thou shalt have, shall be of the heathen that are round about you; and of them shall ye buy bondmen and bondmaids. . . . *They shall be your bondmen for ever.*" We cannot but remark on the tortuous treatment to which Mr. Symington subjects this portion of scripture. It reminds us of the application of the rack and wheel to criminals in olden times for the purpose of drawing from them confessions of the truth; and though these attempts might sometimes be successful, we feel sure that similar ones never will be when applied to the Word of God. That the present attempt has proved futile, we think we have already said enough to prove; but in conclusion will fortify our position by a brief reference to the opinions of others. Dr. Kitto says, "The mass of the servants mentioned in the scripture history were absolute and perpetual slaves."* The Rev. Thomas Hartwell Horne, in his celebrated "Introduction to the Study of the Scriptures," says, "*Hebrew slaves,*" in distinction from alien slaves, "were to continue in slavery only to

the year of jubilee."* While the Rev. Samuel Green, in his "Biblical and Theological Dictionary," thus plainly speaks, "Hebrew slaves continued in slavery only for a time, whereas other slaves among the Israelites, generally strangers who had been bought, or captives who had been taken in war, were *perpetually subject to the will of their masters, and at their disposal.*" We have gone into this subject more fully than absolutely necessary, as we were anxious to protect our readers against a bold attempt to misinterpret scripture, and to expose the fallacious arguments deduced therefrom.

But we are challenged to go to the New Testament, and this we willingly do. And what is the result? Simply this: that we find frequent allusion to the existence of slavery as a social institution, and an entire absence of any prohibitory precepts against it, which would certainly not have been the case had it been sinful in itself. We believe, then, that "whatever be the magnitude of the evil of slavery, it is a political, not a moral evil, and as such, we may as well expect to find arguments in the New Testament against the Christian character of absolute monarchy or republicanism, as against slavery."†

With this conclusion, we may lay down our pen, having, as we think, satisfactorily established the position which at the onset we took, that slavery under *some circumstances* may be justifiable.

X

* Pictorial Bible, Gen. xiv. 14.

* Vol. III. p. 423. † Encyclopædia Metropolitana.

NEGATIVE REPLY.

"I would not have a *slave* to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned.
No! dear as *freedom* is, and in my heart's
Just estimation prized above all price,
I had much rather be myself the slave
And wear the bonds, than fasten them on him."

COWER.

"*Slavery is so vile and miserable an estate of man, and so directly opposite to the generous temper and courage of our nation, that it is hardly to be conceived that an Englishman, much less a gentleman, should plead for it.*"

JOHN LOCKE.

WE have endeavoured to prove, in our previous remarks, the unjustifiable character

of slavery from the sameness of origin and the natural equality of men, from the essential difference between slavery and punishment, and from the incompatibility of slavery with the belligerent rights of nations,—that it is a moral wrong, and a social or political injustice. Objections having been made by our opponents to these positions, it is our duty, on the present occasion, to examine these objections, and by testing their validity to vindicate the right of the slave to an equality of social *status*, political liberty, and moral freedom, with the most favoured denizen of this terrestrial sphere.

"While others fish with craft for great opinion,
We with great truth catch mere simplicity."

We seek not the applause of a party; we court not the notoriety of singularity; our desire is to speak forth the honest convictions of our own mind with prudence and care, regardless of who may approve or who condemn, our reward being the satisfaction arising from a sense of duty discharged. With such feelings, we can have no sympathy with those who declaim against an opponent instead of meeting his arguments; at the same time, we consider all are equally entitled with ourselves to the prudent and careful expression of their thoughts; aye, and to differ from us, too, as we differ from them; for

"Tis with our judgments as our watches; none
Are just alike, yet each believes his own."

"Benjamin" and H. B. speak of natural rights and personal equality as "that old absurdity," as "a theory which has now been abandoned by all just thinkers," as "a remnant of the subtle cobwebs of the scholastic age." We must understand them as speaking of those things we have designated natural rights in pp. 25, 26, because they introduce these remarks to overthrow the arguments deduced from the universality and alienability of those natural rights. We are quite willing they should continue to attach the same names to the same things; and we particularly desire their attention to the absurd position in which they have placed themselves by neglecting the true import of the terms they have themselves used, and copying rather the mere words employed, instead of thoroughly understanding the things signified by the authority from whom they copy. It is, then, according to our worthy friends, "an old absurdity" for man to have a right to the use of his faculties and powers? That man has a right to the light of the sun and to the air he breathes is "a theory which has long been abandoned by all just thinkers;" and it is "a remnant of the subtle cobwebs of the scholastic age" to claim for man a right to the use of his property and the fruits of his labour! Such arguments are self-condemnatory; and it would be derogatory to the common sense of the most unlettered wight to ask his disapprobation of such reasoning, or to solicit his dissent from such conclusions as they have made necessary.

We are careful to bear in mind that our present question is one of abstract principle, entirely disconnected with every political or social system actual or possible; it is, therefore, not a question whether in this state or in that nation slavery may be justified; but whether one man can justly subject to slavery his fellow-man. In all abstract questions of moral science, the danger of reasoning upon an implied understanding of some peculiar state of society is always very great; and all our opponents, without exception, have fallen deeply into this error, suiting their arguments to that particular social state which their own prejudice would lead them to form; they have, consequently, made the question they have discussed, is slavery justifiable in our form of Utopia? We desire their return to the question really before us, while we interrogate them upon their own principles. Previously, however, as they were either unable or unwilling to find a definition of slavery expressed or implied in our former observations, we will, to meet their wishes, give them a formal statement of what we suppose to be meant by that term. Slavery we consider to be the state of a man whose faculties and powers, both in possession and exercise, are forcibly made the personal property of another man.

Has A any power or right to exact from B the surrender of all his (i. e., B's) faculties and powers? Can he deprive him of the light of the sun, or of the air he breathes—of the use of his property or the fruits of his labour? We put this question of right respecting any one man and any other man possessing the common privileges of humanity, without reference to any particular social state or political condition; and we hesitate not to affirm that no sane man will reply in the affirmative. But supposing it were admitted that A has this right over B, this gives to all others the same right; thus, what right A has over B, B has over C; and so on to Z, who, again, has the same right over A. Thus, to admit or to prove that slavery is at all justifiable, is to admit or to prove too much, even for our pro-slavery friends; for it proves that all men may be slaves to all men, which is a palpable absurdity.

We had intended a somewhat severe castigation for our friend H. B., as a punishment for the dogmatic arrogance with which he

has tortured his little knowledge of logic, and less acquaintance with his mother tongue, on pp. 111 and 112; but a second reading of his article has convinced us he is a young and inexperienced writer, and we therefore only impose upon him, as a task in logic, to expunge all the redundant expressions and rhetorical language from his paper; and, having thus obtained a logical skeleton, he will find it a very profitable exercise to test every proposition and argument by the rules laid down in the leading articles of Vols. I. and II. of the *British Controversialist*, he will then be likely to know what estimate others may form of his reasoning, and learn, may be for the first time, the true value of *his own logic*; for we are compelled to affirm that it is a logic peculiar to himself, and the first specimen of the kind with which we have ever met.

The reasoning of our opponents proceeds upon the assumption that utility may justify slavery; i. e., that usefulness to an individual, or to a number of individuals aggregated into a society, may render slavery expedient, and if expedient then of course justifiable (?) Now, however much we may object to expediency, or demur to the propriety of calling that just which derives its validity only from its expediency, we will accord the honour of substituting expediency for duty to these admirable moral philosophers, and, taking one step nearer to the source of their errors, offer a few remarks upon their favourite "utility," the keystone by which the whole fabric of their utilitarianism is held together in the semblance of a system, and compare it with the term "right."

A celebrated writer, otherwise commendable for the profundity, the justice, and the novelty of his thoughts—Jeremy Bentham, the parent of utilitarianism—has raised his voice against the idea of right, and especially against the idea of unalterable and inprescriptible natural right; he has pretended that this notion is not proper—that it misleads us, and that it is necessary to substitute for it that of utility, which appears to him more simple and more intelligible. But the principle of utility such as Bentham has presented appears to have the inconveniences of all vague locutions, besides its own particular danger. No doubt, in defining properly the term "utility," it is impossible to deduce from it the same consequences as

those which flow from natural right or from justice; but, on examining all the questions which appear to put utility and justice in opposition to each other, it will be found that that which is not just can never be useful, or become matter of utility. Besides, it is not less true that the word "utility," in its popular acceptation, recalls to the mind an idea different from that of justice or of right. Now, when usage and reason have attached to a term a determinate signification, it is dangerous to change this signification; for it is in vain that the word in its new sense is once explained; the word remains, and the new sense is forgotten. "We cannot reason (says Bentham) with armed fanatics respecting natural right, when each understands it as he pleases, and applies it as he thinks suitable to himself." But from his own words the principle of utility is susceptible of as many contradictory interpretations and applications. "Utility (he says) has oftentimes been wrongly applied: in a strict sense it has lent its name to crime; but we ought not to cast upon the principle the faults which are contrary to it, and which it alone can rectify." How can this apology be applied to utility, and not to natural right? The principle of utility has this danger beyond that of natural right, that it awakens in the heart of man the hope of profit, and not the sense of duty. Now, the valuation of a profit is arbitrary; it is the imagination which decides; but neither the errors nor the caprices of the imagination alter the abstract notion of duty. Actions cannot be more or less just; but they can be more or less useful or profitable. By inflicting injury upon our fellows we violate their rights. This is an incontrovertible verity. But if we only judge this violation by its utility, we may deceive ourselves in the calculation, and find that there is profit or utility in the violation. The principle of utility is then, by consequence, much more vague than that of natural right. Correctly speaking, right is a principle, utility is only a result. Right is a cause, utility an effect. Were we to subject right to utility, our folly would be equally great as of that man who would subject the eternal and immutable laws of mathematical science to the changing interests of each fleeting hour.

Without doubt, among masses of aggregated individuals numbers of relations become immutable, and by their immutability

become matter of utility; but if it should be said that these relations exist only because of their utility, there will not be wanting frequent occasions to prove that these relations may be infinitely more useful to some individuals, if they are made to yield to the exigencies, or the utility, or the profit, of those individuals. Throughout this debate our opponents have acted upon this principle, and thereby attempted to destroy the voluntary condition of servitude, with what folly we may presently show, forgetting that the permanent utility of these relations flows from their being immutable; and, ceasing to be immutable, they cease to be useful. Utility having been by its advocates treated apparently too favourable, and transformed into a cause instead of remaining as an effect, it is very soon entirely dissipated; it ceases to be; and therefore utility is not utility which is an absurdity. Is it thus with right or justice? Utility is destroyed by raising it to the first rank—to the rank of a moral principle.

Apply the foregoing observations to the term "right" or "justice." The relations which exist in an aggregation of individuals, truly exist only because they are matters of right, and their immutability flows from their being matters of right. Right is thus shown to be a cause of immutability; but we have previously shown utility to be the result of immutability; hence the impropriety of substituting the term "utility" for the term "right" in any question of moral science. Bentham, in reducing all moral motive to utility, has condemned himself to a forced valuation of that which is the result of human action. When he speaks of fraud, robbery, &c., he is obliged to agree, if there is loss to one there is gain to another; and then, to protect his favourite, "utility," he affirms that the good obtained by the gain is not equal to the evil suffered by the loss. But we affirm that, the good and the evil being separated, he who has committed the fraud or theft finds that the gain to him is greater than his estimate of the loss suffered by the other. All idea of justice is put out of the question; he only calculates on the gain he has made, or the utility of the fraud or theft to himself. All moral motive is entirely destroyed by this system of utility.

Utility, associated with sacerdotal power and error, produces caste; united with com-

mmercial or social power it produces slavery; and with political power its fruit is serfdom, or villanage; in none of which states is the will of the subject thereof at all considered. Authorized utility is the power of might exercised over right.

We have established the fact that individuals have rights, and that these rights are independent of all social authority—that no authority, individual or social, can interfere with or injure those rights without incurring the guilt of usurpation and injustice. Hence slavery is unjustifiable under any circumstances. Leaving for one moment the abstract question, we follow the principle of natural right into political society, and we find it then assumes the double aspect of personal liberty and the rights of property; and the relation of both these principles to government, or authority, is precisely the same; each individual consents to sacrifice a part of his possessions or property as his contribution towards the public expenses, in order to secure, by the protection of authority, the peaceable enjoyment of the remainder of his property; but if the State exacts the whole of his property, the guarantee which the State has given becomes an illusion, because that guarantee can have no application. In like manner, each individual consents to sacrifice a portion of his liberty in order to secure the rest; but, if the State takes by force all his liberty, the sacrifice is a folly, because it has no good result.

The consistency of our pro-slavery advocates is not very remarkable. X. observes that slavery is not "a desirable state," and it is not "consistent with the highest developments of humanity" (p. 23); but he "would remind his friends that justice and injustice are the same at all times" (p. 24); and then on page 25 he runs into a panegyric on expediency, and the benefit this expediency—this state not desirable—has conferred upon the United States of America;—here is a state of being not desirable producing that which is very desirable or very beneficial. What an astounding admixture of incongruities! "Benjamin" has rather confusedly argued upon the improper use of the terms "natural rights" and "equality." We will heartily join him in his crusade against such improprieties, where they are clearly, unmistakably proved to be such; but let us see what we have called natural rights? The possession and

exercise of our faculties and powers?—good. “Benjamin” has equal right to his which we have to ours, and the poorest wanderer has equal right to his own faculties and powers with either of us. Ah! but we are not free to use them as we please.—True. And then the authority of the State steps in and limits our freedom.—True. Is not this, then, a triumph for me? exclaims Benjamin. By no means: the State justly restrains our freedom from injuring our fellow-subject; we may freely do him good, and the State will not restrain us so long as he is willing to receive our offered service; we may freely pursue our own pleasure or profit in the exercise of our faculties and powers, but we must respect to an equal extent the personal rights of our fellow-subjects—we must accord to them the same measure of freedom in their pursuit of pleasure and profit as we demand for ourselves; to secure this is the real aim of all political society—the true end of government; similar conclusions result from a similar examination of the other natural rights we have mentioned. We consider it evidence of insanity in any individual arguing for or against that equality which makes all minds, all hearts, all fortunes the same; which stamps the impress of uniformity after a communistic fashion upon all intellect, affection, art, science, commerce, law, politics, and upon all nature; but at the same time, it is egregiously folly to confound these things, necessarily equal in all the subjects thereof, with things which are of necessity different and in different subjects; yet such is the tendency of “Benjamin’s” remarks upon equality, and his misapplication of the quotation from “Tupper.” We can consistently with our views of equality re-echo the sentiment “Tupper” has so quaintly expressed.

To H. B. remains the chief honour of inconsistency: he says, “I detest slavery,” it is “in the abstract bad;” “slavery . . . is purely a creature of circumstances; in them it may find palliation and justification, and from them it may arise as a matter of pure necessity.” Here he pronounces slavery bad, yet circumstances may justify the existence of this injustice—may permit the commission of evil that good may come. Such principles, carried out into every day practice, would destroy the peace and happiness of this present life and blot out the name of man from the book of eternal life.

Let us remember the apostle’s emphatic repudiation of the false principle, “Let us do evil that good may come.” It is altogether unnecessary we should on the present occasion further discuss the topic of servitude, as this has been clearly shown to be based upon a voluntary agreement between the person serving and the person served. We have also shown that punishment for crime is foreign to our present question: we add further, that the criminal having forfeited his right to personal liberty as a punishment for his criminality, has no rights in his possession to be forcibly taken from him during the continuance of his punishment. This case is not two persons of equal condition, the one depriving the other forcibly of his rights, but it is the injured defending right and the injurer making reparation according to the plan laid down by the supreme power in the state.

As an authority which none will question, we extract the following from Archer Polson’s “Principles of the Law of Nations,” p. 42. “A prisoner of war is entitled to protection and good usage, but may be strictly confined if he attempted to escape. Officers are frequently liberated on their parole, or word of honour that they will not serve against the power by which they are released, during the war or during a stipulated time. The exchange of prisoners during the continuance of hostilities is a practice common to all civilized states. The persons of artisans, labourers, merchants, and persons whose occupations are peaceful, it is customary to respect.” Further comment upon this topic as a pro-slavery advocate, is needless.

We intended to have examined at some length the scriptural view of slavery, as our opponents have made the Scriptures speak so strangely upon the subject, but space forbids that we should do more than offer a few cursory remarks as suggestive to friends to pursue farther their inquiries into the character of biblical servitude.

Our pro-slavery advocates remind us of the quaint expression of an Old Divine, who said, “Satan is never at fault for a text of scripture with which to bait a sin.” The great fact that the volume of inspiration came into a world full of sin and dealt with sin as it found it there—not as theological or moral essayists do, by systematic definitions and consecutive arguments, proscrib-

ing all the practices not in accordance with their authors' views—is entirely lost sight of by those who prove slavery from scripture. There is no doubt that cruel slavery and harsh servitude existed in all the surrounding nations, but we find the patriarchs hiring their servants for money, or buying their service by paying the servant for his voluntary service (Gen. xvii. 13). It is a fallacy to suppose that whatever costs money is property; the children of Israel purchased their first-born (Numb. xviii. 15, 16; iii. 45, 51; Exod. xiii. 13; xxxiv. 20); they paid money for their own souls, and when they vowed themselves or their children to the Lord, the price of their release was fixed (Lev. xxvii. 2, 8). Boaz bought Ruth (Ruth iv. 10). Hosea bought his wife (Hos. iii. 2). Jacob bought both his wives by servitude (Gen. xxix. 16—23; but the idea of property is not to be found in any of these purchases. For the various ways in which the terms “*buy*,” “*bought*,” and “*bought with money*” are used, see Neh. v. 8; Gen. xlvii. 18—26, &c.; in accordance with such a view as this, are the actions and sayings of the patriarchs: they never reckoned servants as wealth or property; they occupied the position of chiefs or princes, being proportionately great to the number of their servants; but their property and their servants are never confounded, as by that junction constituting their *wealth*; on the contrary, the servants of the patriarchs enjoyed many privileges; they enjoyed great confidence (Gen. xxiv. 1—9), were treated with great respect, and, failing the issue of their master, they became his heirs (Gen. xv. 2—4); they were admitted into the same religious privileges, and received the seal of the covenant with their master (Gen. xvii. 9, 14, 24, 27), “For I know, saith the Lord, that he (Abraham) will command his children and his household after him, and *they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him*,” Gen. xviii. 19. In addition to what has been so judiciously argued by G. F. and “Onward,” bearing upon Jewish servitude under the Mosaic law, we refer to the moral law as a revelation of great principles, requiring supreme love to God and universal love and justice among men—and whatever accords not therewith is condemned by that law; hence, no sooner had the majesty and glory of

Sinai faded from the sight of the Jews than God forbade all slavery and slave-trading, preparatory to their more immediate contact and intercourse with the slave-holding and slave-trading heathen then inhabiting the land of Canaan, and to preclude the possibility of their ever claiming, by the rights of conquest, the power of the slave-owner over the conquered Canaanites. In Exod. xxi. 16; Deut. xxiv. 7, we read, “He that stealeth a man, and selleth him, or if he be found in his hands, he shall surely be put to death.” The *crime* is *man-stealing, selling, and holding*, the *penalty* for either of which is *death*. Is not stealing the taking forcible or fraudulent possession of that which is belonging to another. Can any phase of slavery be found which comes not within the curse of this law. Property might, if stolen, be legally compensated by a two-fold or a five-fold restitution, but not so *with either* of the three-fold forms of slavery, *death alone can compensate for the crime*. Such is the Mosaic law; and can that which is called in comparison with the gospel of grace, the “*task-master*,” be made by these pro-slavery sophisms milder than the gospel of love—more just and true than the teachings of Him who is the source of truth—more merciful than the sweet message of mercy which He came to exhibit in his life of vicarious suffering and death? Facts both in the early history of the church and at the present time, evidence that in proportion as the love of Christ dwells in the heart, so will love to man be found in the life. “That the reciprocal rights of *masters and servants* (Greek, *douloi*) were inculcated, admits, indeed, of no doubt (Col. iii. 22; iv. 1; Tit. ii. 9; 1 Pet. ii. 18; Ephes. vi. 5—9), but the performance of these duties on the part of the masters, supposing them to have been slave-masters, would have been tantamount to the utter subversion of the relation.”

How far we have succeeded in the pursuit of truth upon this question our friends must now judge; the verdict is with them. Again we would remind them that in all matters of moral science and social economy, justice must be our guide, right our sheet anchor—not expediency, nor utility, nor circumstance, but principle—recollecting the words of *Old Ben Jonson*, that—

“A good man should and must
Sit rather down with loss, than rise unjust.”

and "as we would that others should do to us, even so we should do unto them."

L'OUVRIER.

NOTE.—Those of our friends who may wish to prosecute this subject further, will do well to consult Taylor's "Elements of Canon

Law," Ferguson's "Moral and Political Science," "Bentham's Works," M. Constant's "Cours de Politique," Abercrombie's "Moral Feelings," Wayland's "Elements of Moral Science," Dr. Kitto's "Biblical Cyclopædia," and John Locke's "Essays on Government."

The Essayist.

"IN MEMORIAM."

GENIUS is itself sublime. Its utterances are the images of itself, the embodiments of its native sublimity. Never is the grandeur of genius more manifest than when it becomes subject to the ennobling love, lofty devotion, mighty faith, and pure principles of Christianity. We repeat it from the deepest conviction, that Christianity is the highest manifestation of spiritual sublimity, and that genius itself is never more glorious than when reposing beneath its broad ægis!

A christian genius stands on an elevation from which he looks down upon man, nature, life, and death, into spirituality, and up to Divinity, in a light which cannot deceive or lead astray. We have been led to these remarks from contemplating the lovely image of the pious poet, as seen in the modern poem, "In Memoriam." Poetry, like history, has its great epochs, its ebb and flow, its revolutions, its apparent declensions, and ultimate progression. Every age has its peculiar manifestation of genius. Though it lie latent for a time, it is that it may acquire vigour—that it may, when its era dawns, burst forth like the orb of day from the Orient. Another sun has risen in the regions of poesy; its radiance is peculiar to itself. It is the genius of Tennyson. He is the originator of a new school in poetry, distinct from the Shaksperian, the Byronic, the Wordsworthian, and the Goethean; but embodying, more or less, the sublimity of each.

Among the many agencies which form and bias the spiritual character of man, sorrow is one. Its existence is a terrible mystery, and perplexes all who would solve it. Although the mysteries of its existence cannot be fathomed, the experience of humanity indicates a divine superintendence over the

spiritual agencies to which man is subject, educing good out of evil, and corroborating the sentiment of the poet,—

"'Tis held that sorrow makes us wise."

The cup of human sorrow is often sweetened by the breathings of the muse. Oft does the spirit overwhelmed with unutterable distress find solace under the divine influence of poesy. Sorrow often leads the poet to give vent to his feelings and sentiments in the most touching strains of sweetest melody. Sorrow is often silent; but when it speaks, its utterances are always eloquent, and, coming from the heart of the writer, go direct to the heart of the reader. It would appear that sorrow, as a general rule, has given a mighty impulse to the genius of the poet, at whatever period of his life it casts its gloomy mantle over his spiritual being. This mysterious element appears to mingle more profusely in the cup of the poet than in that of other men.

The true poet is not only the higher man in thought, but in feeling also. The depth of his insight into his own nature, and his acquaintance with the mind and heart of man, give constant impulse to the emotional feelings within his bosom. He not only sees as the philosopher, but feels as the lover of the good and beautiful. He weeps with those who weep, and his great heart thrills with the plaintive notes of the long and deep wail of humanity in distress! How oft is the grief of the captive, the misery of the sun-burnt slave, the sorrow of the exile-patriot, the agony of the orphan and widow, objects of the poet's thought and feeling!

Profundity of thought, combined with depth of feeling, is the lofty point where God

and man meet and commune. Poesy ever appears to us sacred and divine, for it is

"Itself a thing of God ;"

but never more so than when it is the expression of the soul's vast grief, though it

"Is given in outline, and no more."

Hence we are accustomed to consider the Redeemer's memorable lament over apostate Jerusalem as the finest specimen of divine poetry to be found in literature. Vast as was the guilt of Jerusalem, Christ's agony over her was more vast. "O Jerusalem, Jerusalem!" The thought contained is illimitable; the passion expressed is commensurate with the thought. "How oft!" "The heart knoweth its own bitterness." The sentiment contained in these words the poet fathoms; and, impelled by his insight into their import, enters the more fully into the half-told tales of human woe. It were impossible to account for such productions as "The Wanderer," by Wordsworth; "The Orphans," "Be hushed," &c., and "Sleep, baby mine," &c., by H. K. White, on any other hypothesis.

We intend to glance at a few of those beautiful poetic compositions found in the tome of English poesy, the prevailing feature of which is intense sorrow. The most remarkable production, for beauty of sentiment, depth of meaning, simplicity of expression, and terseness of diction, in modern poetry, is the volume before us, "In Memoriam." It has long ago found its way, not only to the public library and private drawing-room, but to the hearts of Englishmen.

We dishonour not the name of that true, pure, and immortal principle which flourishes in the noblest souls, the ties of which are stronger than death, when we compare the author of "In Memoriam" and his beloved friend Arthur to Orestes and Pylades, the hero-friends of profane history, or to David and Jonathan, the hero-friends of sacred history. David's eloquent and passionate language over the death of Jonathan, and the heart-touching sentiments found in the book before us, sparkling "like jewels from the depths" in such rich profusion, are the breathings of kindred spirits, influenced by the same great and immortal principle—love. Of Jonathan it is said, he loved David as his own soul! "Thy love to me was wonderful, passing the love of women," said David, in the desolation of his spirit. Be-

yond this it would seem impossible for human friendship to pass. Is it not the climax of love? It is evident, from many parts of the book before us, that the friendship of its author towards the departed had reached this point. Yea, this seems to be the exponent of every section. Love less intense, pure, and unwavering could have never thus inspired the poet to express himself. Behold here, then, ye lovers of grandeur and beauty, the two combined in exquisite harmony! See here the highest love and deepest sorrow shadowed forth "in outline," wedded in bonds which nought but the fiat of the Almighty can dissolve. The poet, the friend, the bereaved; the three in one speak as few speak, in unbroken unity, sweetest poesy, highest friendship, and deepest sorrow.

"It is the saddest and the sorest sight,
One's own love weeping."

Many passages might we quote indicative of the calm depth of the poet's sanctified sorrow; one must suffice, as it embodies the spirit of all the rest:—

"In words, like weeds, I'll wrap me o'er,
Like coarsest clothes against the cold;
But that large grief which these enfold
Is given in outline and no more."

So of his intense affection:—

"My Arthur, whom I shall not see
Till all my widow'd race be run;
Dear as the mother to the son,
More than my brothers are to me."

An attempt to find out the spring of that divine charm which captivates the soul of the reader, in the nature of the poetry, is difficult, for we cannot ascribe it to any particular characteristic. It is the one result of the whole. It is the felicitous effect of combined love and sorrow, devotion and piety, flowing like the deepest rivers, with the least perturbation, through the media of true poetic melody. The devotional and religious spirit which pervades the whole of this production is, perhaps, the great source of its power and beauty, seeming to add sacredness to the sacred, and loveliness to the lovely.

Oft have we read the dedicatory stanzas, to catch the poet's devotional inspiration—to grasp more fully its mighty truths—to imbibe its sacred import, and enjoy the blessed influence which its few verses cannot fail to exert on the intelligent mind. These stanzas contain the cardinal truths of the poet's creed. We feel them to be the essential

truths of genuine piety, the soul-reception of which is the beginning of the life divine within. The son of Sirach says, "The fear of the Lord is the beginning of wisdom," of that wisdom which is the life of God in the soul. Our author repeats the truth in other words:—

"We meek thee when we do not fear."

The recognition of this beautiful sentiment is the first step towards God. We must possess this holy fear as a ruling power in our hearts; not fear originating in anticipation of evil, but fear springing from filial love, to which the withdrawal of the paternal smile is the deepest agony and bitterness. Having entered into the true spirit of this great truth, he exclaims:—

"Help thy vain worlds to bear thy light;"

a prayer which every humble soul is ever ready to offer. It was this under-current of true piety and resignation to the will of Him whose nature is love which led the poet, sorrow-stricken of heart, to cry:—

"Forgive my grief for one removed,—
Thy creature, whom I found so fair.
I trust he lives in thee, and there
I find him worthier to be loved.

Forgive these wild and wandering cries,
Confessions of a wasted youth;
Forgive them where they fall in truth,
And in thy wisdom make me wise."

It is this sublime christian spirituality which impresses with its sanctity "These wild and wandering cries," and makes them doubly precious to those who enter into the spirit which they breathe.

Those who have experienced the sorrow of bereavement may here learn resignation and find sentiments expressive of their own grief, showing at the same time limits beyond which it behoves us not to let our grief pass. Sorrow, made subject to spirituality of mind, often becomes productive of its possessor's highest good. Sorrow for the departed elevates the mind, and leads it to contemplate the spirituality of that mystic nature which is capable of affection, and which must forever grow.

Many of the figures indicative of the poet's bereavement are exquisite. In the sixth section he compares his "widowed race" to the "perpetual maidenhood" of her who had lost "her future lord" through some unanticipated event. In the eighth, he compares himself to a "happy lover" seeking the object

of his affection in vain in the wonted places of communion:—

"So find I every pleasant spot
In which we two were used to meet,
The field, the chamber, and the street;
For all is dark where thou art not."

With what inimitable beauty does he lead us in his visit to the tomb of his departed Arthur, there to plant this

"Poor flower of poetry,
That, if it can, it there may bloom,
Or, dying there, at least may die."

In the eleventh, he compares the "calm despair" of his "large grief" to the serenity of "the man without a sound," and then conducts us to the cold corpse of his beloved, whose "noble breast heaves but with the heaving deep." In the twelfth, he compares himself to a dove winging its flight

"O'er ocean mirrors rounded large,"

to "play about the prow" of the vessel which contained the cold form of his friend. In the thirteenth section he compares his tears of sorrow to those of the widower weeping "a loss for ever new," till his days appear as a dream, the dread reality of which time alone could reveal. How affecting and beautiful are the outbursts of his sorrow and expectancy contained in the fourteenth and three following sections, as he weeps for the beloved one and yet rejoices! truly it is sorrow's own joy that his dust is safe in the "sacred bark," on its way home to be laid in "English earth," from which should spring "the violet of his native land." In what thrilling numbers does he invite those that "weep with the weepers" to attend with him

"And hear the ritual of the dead."

The belief that true affection is an undying principle runs through the whole, and gives a depth of meaning to every thought, pointing the soul to life beyond the grave as the element of its full expansion. This belief is the inevitable product of true affection. We have met with characters in reading and in life who have denied this on the testimony of their own experience; but, on inquiring into the nature and foundation of what, in their estimation, was true spiritual affection, we invariably found ourselves launched on a deep sea of mystery and phantasy. Affection, if it be true, progressive, and undying, has its foundation in moral beauty and spiritual excellence, and derives its vitality from the

spirituality of the minds in sympathy. Throughout the book the love of the poet is nurtured and elevated by the deep spirituality of his mind:—

"Still onward winds the dreary way;
I wish it, for I long to prove
No lapse of moons can canker love,
Whatever fickle tongues may say."

Another remarkable feature of the poetry is its metaphysical cast, indicating the bias of the poet's mind. In the following verses he expresses his belief in the personality of our spiritual existence beyond the tomb, intimating also that we shall recognise and commune with those whom we knew and loved on earth:—

"That each who seems a separate whole
Should move his mind, and fusing all
The skirts of self again, should fall
Remerging in the general soul,

*Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet."*

The superiority of the future to the present state of the virtuous, the poet frequently refers to with great power, particularly in the fifty-eighth section. How touching are the poet's reflections on his bed concerning him whom the dark veil of death had hid from his outward vision, but whose spiritual presence he ever and anon recognised and enjoyed! He mourns for the dead in the sublime simplicity of a spirit overshadowed by sorrow, and utters the praise and fame of the departed by a most striking inference, free from the bombastic eulogy so frequently penned under such circumstances:—

"I leave thy praises unexpress'd,
'In verse that brings myself relief,
And by the measure of my grief,
I leave thy greatness to be guess'd."

Nor blame I Death, because he bare
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit otherwhere."

While contemplating the prospect of poetic fame long since gained, he says:—

"To breathe my loss is more than fame,
To utter love more sweet than praise."

Such pathetic poetry as this the heart of man through coming ages can never lose, but blend its latent emotions with the prophetic silence of that praise which impresses each thought with immortality.

The lines which describe the poet's visit to the revered walls and halls of the classic town where he spent his college days with his friend embody grandeur and beauty tinged with the sacred hue of his grief:—

"And hark,
Up that long walk of limes I past
To see the rooms in which he dwelt."

There are few persons we imagine, reading these lines, whose hearts will not beat in sympathy with the bereaved, as the reminiscence of some past grief for those whom the veil of death hides from their view, passes through the mind. The religious aspect of his friend's life he gives in few words, which endear both friend and poet to our hearts:—

"Perplex'd in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds."

Other pieces written in sorrow, pieces of peculiar poetic excellence, we intended to notice; but, having exceeded our limits already, we can only name them, and leave the reader to turn to them at his leisure:—"Cowper on the receipt of his mother's picture;" "Casa Wappy," by Delta, on the death of his child; "The Dream," by Byron.

Buckingham.

E. W. S.

BUILDING SOCIETIES: THEIR ORIGIN, CONSTITUTION, AND USES.

No. II.

(Continued from page 86.)

WE endeavoured in a previous paper to give an outline of the origin and theory of Building Societies. We also said enough about their practical working to show that they had been liable to disaster; inasmuch that if care was not taken that one class of

members should not receive undue advantages over the other class, the class aggrieved might withdraw, and thus prevent or retard the accomplishment of the society's object.

This was not the only objection to the early societies—societies which we shall

now designate by their proper name, "Terminating" Building Societies. Their first essential, that *all* the members should commence subscribing at one time, in order that they might all *terminate* at one time, was a great drawback to their usefulness. One man might not be prepared to join just when others were. The inducement to do so—such as the opportunity of purchasing property on advantageous terms—might not occur for a year or two after the commencement of the society; and therefore, if he entered the society, he was compelled to pay for *back contributions* the same amount as he would have paid had he joined at first—and this too at a time when it may be reasonably supposed he would require, for the purpose of his purchase and the expenses incident thereto, all the ready cash he could muster.

This system of "back payments" was a great barrier to a society's progress, for it was frequently as inconvenient to a member desirous of commencing an investment, as to a borrowing member. Another great drawback was the *uncertainty* of all the society's movements;—the objection we have just noted was one of the principal causes of this uncertainty.

With a view to remedy the evils of which we have spoken, as well as generally to extend the uses of building societies, and thereby to secure increased public favour, the "*permanent*" system was introduced; and certainly, with proper management, societies under it have fulfilled all that could be reasonably expected of them. It would hardly be doing them justice, to leave it to be thought that they have simply remedied "the evils of the old ones." They have done far more than this; and perhaps are yet capable of further improvement and extension.

A very brief outline of the principles of Permanent Building Societies (in addition to what has already been said) will be sufficient to secure a correct appreciation of their special advantages:—

1st. Members can enter at any period without paying any back subscriptions, or any increased entrance fee.

2nd. For these reasons a constant influx of borrowing members is almost certain.

3rd. The repayments to be made by borrowers are certain both in amount and duration.

4th. By reason of the certainty of repayments to borrowers, a given rate of interest can be guaranteed to the investors.

5th. Borrowing members may at all times know the precise sum for which they can redeem their properties.

6th. The old system of exorbitant and delusive discounts is entirely avoided.

7th. By a constant influx of new members the expenses of management are apportioned over a larger number of shares.

8th. A certain portion of the profits are set apart for the formation of a contingent or reserve fund to meet losses.

9th. The legal, surveying, and other expenses, may be apportioned over the whole term of repayments, thus protecting the borrowing members from too much "pressure" at starting—which is an important consideration.

Lastly. A *correct estimate* can, at *any time*, be made (by a building society actuary) of the financial position and *prospects* of a society—which is also a matter of very great importance.

The practical working of a permanent society, so far as its cash operations are concerned, is precisely the same as that of a well managed "terminating" society. The only point of difference is that in the former case, each month new members add a new term to the duration of the society; as both investors and borrowers have to pay their subscriptions for a term *commencing* with the date of entrance—every new member, therefore, adds a link to the chain of duration—hence the application of the term, "*permanent*."

In societies of either description the subscriptions of both borrowing and investing members are presumed to be paid *monthly*, in advance, unless otherwise arranged; and the money so received should, if possible, always be lent to some borrowing member or members, the *same month*, so that not a day's loss of interest may occur. A delay of a month in completing an advance is not simply confined to the loss of a month's interest, but it extends over the whole term for which the intended loan is to be made;—thus, if a loan be for a fourteen years' term, a month's delay at starting would be a loss of interest on one month's *repayment* for the whole of that time, which would be no inconsiderable sum in a transaction of

any amount. A popular writer has truly said, "unless you are well up in figures, you can form a very imperfect idea of the rever-sionary value of trifling sums;" and never did a remark apply with greater force than this does to building societies.

It has long been a source of wonder with the uninitiated as to *how* the "profits" in a building society are realized; and perhaps we cannot do better than say a few words upon that point now.

It is not one of the least advantages to a person borrowing money from a building society, that he is enabled, by the constitution of the society, to pay off a portion of the *principal*, as well as the interest, each year. The sums so paid off, although in each case small, form in the aggregate (with the income from investors) a sum sufficient for re-investment each month. The borrower of one month begins to repay the next month, and his repayment forms part of the advance to some other borrowing member, who in his turn also commences repayment of principal and interest;—thus, in point of fact, a considerable portion of the income of a society is turned over *twelve* times in each year, and made to produce a small return of profit each time.

This principle—which is difficult, at first, to comprehend to its full extent—may be made clear by an example. Twelve pounds per annum is worth *twelve pounds, six shillings, and sixpence*, if paid monthly, *in advance*. Now, assuming that 200 members in a building society were each making repayments of loans to the amount of £12 per head, and were to pay their instalments monthly in advance, as described, and as is generally provided for in the rules of building societies, the profit arising from the re-investment of such repayments each year would be *sixty-five pounds*, calculated at 5 per cent.; and this is in addition to the ordinary profits arising from entrance fees, fines, transfer fees, &c., &c.

The profits last named (*viz.*, entrance fees, &c.) are sufficient, in many societies, to pay the whole expenses of management, leaving the profits arising from re-investment of capital, as already shown, available, to the extent of one-third, for a contingent reserve fund, and the remaining two-thirds as profits to the investing members, over

and above the 5 per cent. guaranteed to them at the onset!

In order more particularly to guard against any portion of the funds of the society remaining unemployed, it has generally been found desirable so to arrange with the bankers to the society as to have a slightly "overdrawn" account. The advantage gained is, that in the event of there being no borrowing members to carry off the funds, the monthly receipts may be paid to the bankers, in part liquidation of the balance overdrawn, and thus no actual loss takes place.

As an extension of the principle just laid down, it has been found desirable to borrow sums of money, by way of *deposit*, of persons not being members. The sums thus borrowed are advanced to borrowing members; and as the rate of interest to be paid to such "depositors" should never be so large as that charged to the borrowers, another source of profit may be realized under this head.

In taking this step there are several important points to be considered:—

1st. No sums should be thus borrowed, unless there be immediate opportunity of investment.

2ndly. The trustees and directors are *personally* liable for the monies so borrowed, and the funds of the society are *not* liable.

3rdly. Small loans should always be preferred to large ones; and in every case, care should be taken to arrange for such length of notice for repayment as may prevent embarrassment to the operations of the society.

Young societies frequently find it desirable to avail themselves of this means of providing early advances for borrowing members; and on the other hand, where a society is in respectable hands, people have found this class of investment peculiarly advantageous, as a good rate of interest is given, with punctuality of payment, and no deduction for "Income Tax"—the operations of building societies being especially exempted from this tax, as they are from all stamp duties.

In our next paper we propose to explain how "both borrowers and investors" may secure advantages from building societies; together with several other points which we have to pass over in giving the preceding hasty outline of the history and principles of these useful societies.

C. W., Jun.

THE IMPORTANCE OF READING WITH CANDOUR.

WE ought to read with candour. They who peruse books should be desirous to discover truth, and should be willing to receive it from whatever quarter it may come. Readers should lay aside prejudice. They should cherish a teachable disposition. They should weigh impartially the statements and reasonings submitted to their consideration. There are but too many who embrace opinions without thought, or who, having read a little, become wise in their own conceit. Hence they will listen to nothing which opposes their views, and speak with contempt of all who do not entertain their sentiments, and belong to their party. Their reading is given to those writings alone which advocate and confirm their notions; and if they be induced to take up a book which is at variance with their ideas and supposed interests, their only endeavour is to find out fallacies in it and grounds of objection to its principles and aims. They will not deal fairly with it, and examine it with candour and care. Such are the persons whose party newspaper and sectarian magazine are the only writings which they consult, the only authorities to which they submit. Having taken their side in connexion with a question which involves the evident rights of conscience or the interests of their country and the world, or having embraced a creed and joined themselves to a religious denomination, they seem to imagine that all opinions but their own are erroneous; that it is wise to avoid all reading and discussion which are opposed to them; and that they are bound to adhere to their old fancies and associations, in despite of all that reason and experience can urge to induce them to recognise the claims of truth, justice, and freedom. They cling to theories and prejudices that have been almost universally abandoned, and, like the

bird of night, which loves to flit amidst the darkness and to haunt the time-worn and crumbling ruin which has ceased to be inhabited, they retain the antiquated notions and partialities which have been dissipated from the minds of other men by the progress of light and improvement. It is this want of honest investigation and thought which so lamentably perpetuates error, and hinders the reformation of the church and the world. If the best controversial writings on the different subjects of which they treat, and concerning which information is wished, were read with the simple and sincere desire of discovering truth and obtaining knowledge, sound wisdom would doubtless be acquired; something of goodness—and not merely of evil—would be seen in the thoughts and aims of those with whom we have not hitherto been agreed; and the consciousness that we have had no other object in view when inquiring into their opinions than to distinguish between the right and the wrong, the beneficial and the injurious, would inspire us with strong confidence in the rectitude of the conclusions to which we come regarding them. Thus we ought ever to recollect that, if books are worthy of being read at all, it becomes us to peruse them with that unprejudiced disposition which is open to receive from them all that seems to us to be just, and true, and pure—which would lead us to renounce our own errors when they are pointed out to us, and to follow out sound principles and reasonings, to whatever issues they may conduct. Let us be humble, and sincerely anxious to learn all that is profitable in the books which we read.

Seize upon truth where'er 'tis found,—
Amongst your friends; amongst your foes,
On Christian or on heathen ground;
The flower's divine where'er it grows.

DR. MCKERROW.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

214. X.L. has my sincere thanks for his prompt reply to Question 203, and for the draft poem which accompanies it. I shall be still further

obliged if he will afford information as to the circumstances of the discovery of the poem, so as to enable me to form an opinion on its authorship. I was not aware that any papers of Milton had been discovered since the "Christian Doctrine"

came to light in the State Paper Office in 1823. The fixed opinion on the subject which X. L. attributes to me was nothing more than a short mode of expressing that I had never seen the poem in any edition of Milton, and never heard it attributed to him. If I had not been struck by the exquisite beauty of the lines quoted, I should not have inquired for their author. What is the date, form, and editorship of "the last Oxford edition?"—B. S.

215. Having in my early youth been unaccustomed to mental discipline, I now suffer much annoyance, both in business and study, from weakness of memory. Can any of your correspondents inform me the best way of getting rid of the evil, and making up for my former loss?—J. B.

216. Can any of your readers inform "Ignoramus" of the origin of the term "Reverend," as applied to clergymen?

217. Will any of the obliging correspondents of your useful magazine inform me to what the following terms refer, placed at the head of the Daily Share List issued by the committee of the Stock Exchange, viz., "Number," "Share," "Paid," "Business done," &c.?—A SUBSCRIBER.

218. I have been informed that Her Majesty occupies the British throne in right of her being descended from the Stuarts. Now, is this the case?—P. D.

219. Are we not justified in taking the life of animals for our own sustenance by the command given to Peter to "Kill and eat," Acts x. 13?

Would any of your readers be kind enough to assist me in maintaining the advocacy of vegetarianism against this argument?—A YOUNG VEGETARIAN.

220. I should be much obliged if you or any of the learned contributors of your periodical would give me a brief outline of the sciences. I cannot divide them properly, as "metaphysics," "metaphysical philosophy," "politics," "political philosophy," &c., &c., perplex my mind very much. I, therefore, would be very thankful for a little explanation of the different parts, and of the connexion of one part with the other: and also a rule by observing which I might always distinguish literature from science.—T. C. EDWARDS, *Bala College*.

ANSWERS TO QUESTIONS.

146. *The Bank of England and its Weekly Returns*.—By an Act of Parliament passed in July, 1844, the Bank of England is divided into two departments—the one for regulating the issues of bank notes; the other for the general business of banking. The former is called the issue department; the latter the banking department. A weekly statement of the returns of each department is published separately. In explanation of the weekly returns given in question 146 of the *Controversialist* for February, 1853, two recent returns published in the *London Gazette* are presented for comparison:—

Bank of England Returns for the Week ending January 7, 1854.

Issue Department.

	£		£
1. Notes issued	29,148,800	2. Government debt	11,015,100
		3. Other securities	2,964,900
		4. Gold coin and bullion	15,148,800
		5. Silver	—
	£29,148,800		£29,148,800

Banking Department.

	£		£
6. Proprietors' capital	14,553,000	11. Government securities	14,833,299
7. Res.	3,247,894	12. Other securities	16,736,409
8. Public deposits	8,291,993	13. Notes	7,800,609
9. Other deposits	12,744,634	14. Coin, &c.	682,272
10. Seven-day and other bills	1,215,059		
	£40,052,580		£40,052,580

Bank of England Returns for the Week ending January 14, 1854.

Issue Department.

	£		£
1. Notes issued	29,383,840	2. Government debt	11,015,100
		3. Other securities	2,964,900
		4. Gold coin and bullion	15,383,840
		5. Silver	—
	£29,383,840		£29,383,840

Banking Department.

	£		£
6. Capital	14,553,000	11. Government securities	13,644,095
7. Res.	3,296,813	12. Other securities	14,863,295
8. Public deposits	3,213,993	13. Notes	7,448,015
9. Other Deposits	14,140,492	14. Gold and silver coin	686,292
10. Seven-day and other bills	1,232,849		
	£36,435,627		£36,435,627

For convenience of reference, the items in the foregoing statements are numbered, an arrangement which may also be applied to the returns of November 13, 1852, given in question 146, when referred to.

Issue Department.—It may here be remarked that any person can demand from this department notes for bullion at the rate of £3 17s. 9d. per ounce standard; but if the bank require it to be melted or assayed, it is done at the expense of the depositor (see 4 sec. of Act passed July 19, 1844).

No. 1 is termed the circulation issue, and is the representative of Nos. 2, 3, 4, and 5, which are deposited to ensure its convertibility when required.

No. 2 is the unpaid portion of a debt incurred by the Government at different periods from 1694 to 1800, and due to the Bank.

No. 3 are other convertible securities, and, with No. 2, amount to fourteen millions. The Bank are allowed to issue notes on this sum by the Act of Parliament which has already been referred to.

Nos. 4 and 5 are the amounts of coin and bullion deposited to ensure the convertibility of the remainder of the notes issued. These amounts are variable in proportion to the supply of gold, or its demand for commercial or other purposes.

Banking Department—Liabilities.—No. 6. The proprietors' capital.

No. 7. What may be termed a surplus capital, as to this amount the profits are added, and from this sum the dividends of the proprietors are paid.

No. 8 consists of the Exchequer accounts, monies lodged for payment of the dividends upon the public funds, savings bank deposits, and other public accounts.

No. 9 are deposits made by London bankers, the East India Company, and by private individuals at London and at the branch banks.

No. 10. Seven-day and other bills, for which the Bank have become responsible.

Assets.—No. 11. Advances made upon Exchequer bills for taxes not received, Exchequer bills purchased, and stock and annuities held by the Bank.

No. 12. Bills discounted in London and the country, East India Bonds, city bonds, and mortgages, advances on stock, &c.

No. 13. Notes in hand, not in circulation.

No. 14. Coin for the general purposes of this department.

The whole of the notes from the issue department do not find their way to the public; but a portion are generally in hand at the banking department: hence the terms arise "circulation issue," the amount of which is found at No. 1, and "circulation active," ascertained by deducting the amount at No. 13 from that given at No. 1.

Comparing the last return with that issued the week previously, the results appear as follows:—

Circulation issue	235,040 incr.
Circulation active	592,625 "
Public deposits	5,078,000 decr.
Other deposits	1,395,858 incr.
Government securities held by Bank	1,189,274 decr.
Other securities	2,073,114 "
Coin and bullion	238,060 incr.

Seven-day and other bills	17,270 incr.
Reserve notes and coin in the banking department	354,565 decr.
Rest	47,919 incr.

The most noticeable feature in these returns is the large decrease in public deposits, occasioned by the payment of dividends and the paying off some of the dissentient holders of stock who declined complying with the terms offered by the Chancellor of the Exchequer when making his late financial arrangements.

The decrease in the other securities held by the Bank is usual at the period when the dividends are paid, as the advances upon stock, &c., are now generally repaid. The decrease in Government securities is small, considering the amount withdrawn from the public deposits; and, observing the increase in the active circulation, and in the coin and bullion, it is evident the position of the Bank is better, and the supply of money is somewhat freer than the week previously. Comparing, however, the circulation issue (No. 1) of the last returns with that quoted in question 146, *Controversialist* for February, the decrease is seen to be £5,315,435, a reduction the Bank was compelled to make in self-defence, owing to the large demand for gold made upon it. Such an abstraction from the issues would have a tendency to make money dearer, and restrict commercial operations, unless the demand for goods would admit of prices being raised sufficiently to cover the advances in the value of money. In 1847 money was dear from its scarcity. At the present time money is dear, not from a want of supply, but from the demand made for commercial purposes. When the returns of the Bank of England indicate a restrictive issue bankers recall their advances, and become more select in the class of bills discounted by them. Then it is that small manufacturers or tradesmen of limited means feel the inconveniences of the pressure, unless their prudence and forethought have led them to make preparation for it, which the following example may illustrate:—

A is a small manufacturer, who has conducted his business for ready money; but, from an easy state of the money market, finds little difficulty in getting a bill discounted which has fallen into his hands in the way of business. This induces him to seek an enlargement of his trade, by supplying goods to persons of trustworthy character upon credit terms, taking their acceptances at three and four months. For a time all goes on well. At length the returns of the Bank of England show a gradual and serious diminution of the precious metals. Its issues are restricted; its accommodation to the public is drawn within closer limits. Country bankers feel pressure, arising from the scarcity of money; their advances are called in, and they discount nothing but very good bills, and at short dates, subject to a much advanced rate. A has heard that money has become dear, but understands little of the reason why. He proceeds with his extended trade, and comes to the bank with his bills as usual; but "the returns" show that the aspect of the money market is become very serious, and the banker feels he is obliged to refuse to discount for him, as the bills taken by A are of a class the bank cannot re-discount. The engagements of A mature, and find him without the means of meeting them, and he has no alternative but to "ask time."

from his creditors or sink under the pressure. Had I made himself acquainted with the condition of the money market, even from the returns of the Bank of England, he would have seen that money was growing scarcer, and would become dearer. Prudence would have suggested that his engagements should be more limited, and that he should have restricted his trade to the limits from which he commenced.

Such is also the principle which operates among prudent men in the higher ranks of the commercial world. A disregard of such passing events brings disgrace and ruin, whilst he who "foreseeth the evil" is enabled to overcome its influences. The value of these returns to commercial men may in some part be gathered from this view of the matter.—W. J.

104. *Conversation*.—The answer sent by S. G. hardly meets the case of R. F. F. Perhaps the inquirer is in circumstances that require a pleasing delivery—in some department of trade, or in one of the learned professions—and is in constant communication with persons of uncultivated minds, who are displeased with uncouth expressions; but if he is in communication with persons of lowly birth, even then it is necessary to possess a careful utterance, for the poor are very prone to like or dislike one who speaks to them, according to the manner in which they are addressed. A friend of mine once offended one of his parishioners by a harsh expression, though the idea expressed was not objectionable. If the inquirer is anxious to be agreeable to his friends by giving expression to his thoughts with ease and grace, so far his aim is laudable, and deserves encouragement. S. G. advises the attainment of a great amount of knowledge; but the possession of extensive knowledge is not always accompanied by a ready and pleasant communication of thoughts to others: yet extensive knowledge is necessary to furnish the materials for profitable conversation. A man might be able to acquire great stores of knowledge, and yet find his ability to converse very defective. It is, indeed, painful to listen to the address of many persons;—such a difficulty to find words, such wandering and discord in their discourse, that if by instruction these can be enabled to obtain a pleasing utterance, time will not be wasted in the attempt to improve them.

The author of the "Art of Reasoning" has furnished us with a foundation on which improvement may be built. He says, "As is the form of our thought, so should be the form of our style." When each part of our knowledge is not distinctly seen by ourselves, but the whole is in confusion, our discourse must partake of the same disorder. If our knowledge has been attained through the medium of a harsh and dry style, our utterance must share the same character. If R. F. F. has not studied the articles in the *Controversialist*, by the author of the "Art of Reasoning," I advise him to do so, as the splendid diction in which they are written will conduce to the end he aims at. Let him read Shakespeare's plays, Byron's poems, Hume's "History of England," Lytton Bulwer's works, &c. If the ideas contained in these works be made his own, with the beauty of style in which they are written, he will be able to appreciate elegance of style wherever it exists, and the knowledge acquired through such authors must colour his own

thoughts with beauty. The moon, by the light she receives from the sun, imparts a halo of loveliness to the clouds as they pass over her surface along the sky—so our souls, enlightened by the great spirits of our race, will beautify our own conceptions.

The cultivation of the ideal faculty will also prove a great assistance to the inquirer in the attainment of a graceful and harmonious utterance.

The study of words will enable R. F. F. to reject those that are composed of many consonants, and choose those that abound in vowels. The word *manly* is not so pleasing in sound as *humanity*; this word is composed of an equal number of consonants and vowels, and is very beautiful.

The inquirer says that persons are esteemed more on account of a beautiful utterance than strength of intellect. This I consider wrong, as the pleasure we receive from a delightful diction is of a transient nature, unless such language is the expression of intellectual attainments or goodness of heart. The adornments of style may be forgotten, but intelligence and virtue will ensure us the esteem and love of all those whose approval is of value.—R. H.

186 (p. 353, Vol. III.). *Scanning Poetry*.—In asking how to "scan" a passage from Collins' "Ode to Evening"—one of the most unique and peculiar, yet most chaste and musical, compositions of English poetry—"Juvenis" has, I conceive, started a question of no common difficulty. Surely, in default of a genuine poet, the gentleman owning the initials E. B., who sits in the critical chair for the purpose of passing judgment upon unfortunate aspirants to the laurel wreath, might have turned his attention to the question of "Juvenis." It might be delicately hinted, that the readers of the *Controversialist* have a strong interest in the nature of *English poetry*, but a very slight concern in "wretched verses" or "glib nonsense;" and that the annotated "perpetration, written off at once, without any consideration," appearing in pp. 29–31, might have been advantageously displaced for the introduction of a short essay on metre and poetic construction. I hope that these remarks may catch the eye of E. B., and awaken him to a sense of the duty of promulgating the law of poetic justice, which it is his office to administer. For myself, I am neither a poet, nor the son of a poet. Like others, on leaving school and donning the *toga virilis*, I began to write verses; but an inner love for the poetry of our Miltons and Cowpers, our Shaksperes and Drydens, warned me that a verse-maker was not a poet; and I was glad to become a *silent* worshipper, and to listen in rapt admiration to the ecstatic harmonies of the great masters of song. But, while I abjure any attempts at poetic power, the question naturally occurs, in what does poetry differ from prose—on what principles of construction is it founded? It evidently is not the quality of the *thoughts* expressed which alone distinguishes the two classes of composition; nor is it the beautiful imagery, the metaphors, and the similes with which the poet "points a moral or adorns a tale." It appears to me that the only real distinction which can be drawn between poetry and imaginative, flowery prose, is that one is metrical, the other unmetrical. I think the careful reader will find a proof of this position in

the fact, that we occasionally meet with single lines of pure poetry in ordinary prose compositions, and even in daily conversation. Sir Walter Scott relates that Mrs. Siddons frequently moulded her commonest remarks into blank verse. Her exclamation at table is well known:—

"You've brought me water, boy! I asked for beer."

Now, we cannot pretend that there are any of the *accompanying graces* of poetry in such a trivial remark; and yet I think that no one can deny that it is genuine blank verse. In the same way, if we examine the first two lines quoted by "Juvenis,"—

"Now air is hush'd, save where the weak-eyed bat,

With short, shrill shriek, flits by on leathern wings,"

I think it would be mere folly to maintain that there is anything in the idea conveyed which constitutes them poetry. If we change the order of the words, and supply the ellipses, the character of the composition is entirely changed:—"The air is hushed now, except where the weak-eyed bat flits by on its leathern wings, and utters its short, shrill shriek." No one can pretend that, as a simple statement of facts, the meaning of the couplet differs from the equivalent prose; and yet I conceive that it would be impossible for any educated person to deny that the one is poetry of a high class, and that the other is very ordinary prose. The essential nature of poetry, then, is metre. But what is metre? I believe there are two wide-spread opinions on the subject, which are vaguely held without any thought as to their truth, viz., first, that metre consists of a mere mechanical arrangement of syllables, so many in a line, and of lines recurring at intervals, like the figures of circulating decimals; and, secondly, that metre is a system of prosodial quantities. The former opinion, held chiefly by the unreflecting and uneducated, is considerably countenanced by the custom of religious denominations in designating the measures of their hymns as "four lines sevens," "8, 6, 8, 6," (the ordinary "common metre,") &c.—a custom perhaps necessary where music is to be fitted to words "at the shortest notice," like a ready-made outfit to the body, without reference to the character and internal nature of either, but ruinous both to the music and the sentiments of the poet, and sadly misleading as to the nature of poetical metre. The idea that English metre is a system of prosodial quantities is probably held by most persons who, as boys, have toiled through the wearisome pages of Latin prosody, and been drilled in the art of "scanning" Latin poets, and of constructing "nonsense verses" by the help of a Gradus, or by pulling a passage or two of Virgil to pieces and joining the bits again. If I mistake not, somewhat higher views of Latin poetry are now generally held, and *accent* is believed to have played its part in ancient verse; but still quantity was the grand governing quality of the Virgilian and Horatian metres. To attempt, however, to subject English poetry to strict rules of quantity, must, I imagine, fail. Southey tells us, that amongst the multitude of our dissyllabic words we have only one pure spondee, and that not a very serviceable one, being the proper name

"Egypt." Hence in his attempt to form an English hexameter he tells us that he was compelled to use the trochee and dactyl in place of the spondee and dactyl. I believe the general system adopted by those who wish to govern our English metres by prosodial rules of quantity is, to regard the accented or emphatic syllables as long, and those unaccented as short. But this appears to me a somewhat unjustifiable liberty, prompted only by a desire to bind the rules of one language on the constructions of another of a totally different origin and nature. We *might*, perhaps, force Latin metres on our English poetry, as some have forced the inversions and constructions—almost the very words of the ancient tongues—on our English speech; yet in both cases the advantage is doubtful, and the success but very partial.

It will be seen from the foregoing remarks that I consider the application of strict rules of "scanning" would be alien to the genius of English metre. I am quite open to conviction, and shall be happy to see any other writer explaining his views of this interesting subject, however opposite to my own. Indeed, my chief object in penning the present remarks is a wish to test, by public opinion, the value of views formed in the course of individual thought and study. The "Ode to Evening" is evidently modelled on Milton's translation of the "Quis multa gracilis te puer in rostris" of Horace, a translation intended (professedly) by its author as an imitation of the Horatian metre (Asclepiad and Pherecratic). The resemblance of the English to the Latin measure is however, I think, confined to the fact that each contains two long and two short lines in a stanza: to show any real prosodial identity between the Latin model and its English counterpart would be impossible. The metre is undoubtedly interesting, and in the ode of Collins has proved to be of the highest value, and become the foundation of a variety of *unrhymed* metres, which are probably destined to play a still more prominent part in the future eras of English poetry. Now, it appears to me that the basis of English versification consists in a melody of expression and a harmony of construction; the former governing chiefly the choice of words, and the latter the metre. This latter quality—harmony—seems to be regulated by accent, and (generally) wrought out by the assistance of rhyme, and uniformity in the number of the syllables. It is this which pre-eminently distinguishes the great and mature poet. Without a thorough power over the details of this harmony of versification, the mere melody of words cloy, and degenerates into what has been aptly termed "an overbalance of mere sweetness of sound." An attention to this particular will often enable us to distinguish the earlier writings of our great poets from those of more mature age; they are generally wanting in that endless variety of pause, and that exquisite adaptation of the natural characteristics of the words employed to the sense conveyed. Hence the best poets, even in the same nominal description of metre, gain an idiosyncrasy of style which it is impossible fully to imitate. It is said the rhythm of the Spenserian stanza has never been exactly caught by any succeeding poet; and it may assuredly be asserted that the rhythmical movement of Miltonic blank verse is virtually a distinct metre, and has a character as essentially its own as exists in the music of a Handel or a Mozart. Indeed, I imagine that music and poetry

are much more closely connected than is generally imagined. In both melody is the indispensable basis, but the inferior gift; while harmony forms the distinctive province of the master mind. In both it is possible to write by rule, though the result is in each case feeble and worthless. It is related of Coleridge, that he once declared his *ennui* in listening to a feeble piece of Rossini, adding, that "it sounds like *nonsense verses*;" but when the sublime strains of Beethoven commenced, his *ennui* vanished, and he became enraptured. Is not the attempt to write English poetry on the principles of prosodial quantity a species of intelligible nonsense-verse-making? On this point I may remind the reader that Coleridge expressly tells us that "Christabel" is written on a purely accentual system, and consists of four accented syllables to each line. Perhaps some correspondent may be able to say whether the *deaf* have any interest in poetry as poetry, and apart from the ideas conveyed. It seems to me exceedingly probable that English metre, depending chiefly on musical principles, may be without charm to them; while the accurate measure of long and short quantities, depending on fixed but arbitrary rules, may give to Latin poetry an especial charm for those amongst them who understand the language. Perhaps a few specimens of "accentual scanlon," where each accent is regarded as a long quantity, and the feet are measured off *more Latino*, may interest "Juvenis":—

Hexameter.

"'Twas at that sombre hour when the light of day is receding."

Trochaics.

"O ye forgotten pleasures,
Pleasures of our tender youth."

Iambic.

"Oh, that on famed Peneus' banks
The nymphs of Pelion had bemoaned."

Alexandrine.

"Thy realm for ever lasts; thy own Messiah reigns."

Cretics.

"Native floods, rough with ice."

Pentameter.

"The pentamer eye falling in melody back."

Some amusing burlesque *Sapphics* and *Dactyls* may be seen in the pages of "The Poetry of the Anti-Jacobin." B. S.

205. *Samuel Warren*.—Samuel Warren is a son of Dr. Warren, once a Wesleyan minister of Manchester, now a clergyman of the Church of England. He is by profession a barrister, and is at present Recorder at Hull. He was originally intended for the medical profession, and studied in the hospitals. His principal works are—"The Diary of a Late Physician;" "Ten Thousand a Year;" "Now and Then;" "A Popular and Practical Introduction to Law Studies;" "Caleb Stukeley;" "The Lily and the Bee, an Apologue on the Crystal Palace;" an essay on the "Intellectual and Moral Development of the Present Age;" and a tale of the assizes, "We are all Low People here," which appeared in "Blackwood's Magazine." He is at present engaged on a work entitled "The Memoirs of Sir Asley Cooper." A

popular edition of his works is being issued by the Messrs. Blackwood, of Edinburgh. His "Physician's Diary" was rejected by nearly all the leading English magazines, and thrown aside by the author as useless. Subsequently, through the persuasion of a friend, it was offered and sent anonymously to Professor Wilson, by whom it was accepted; and not till some time after did the editor know his correspondent. He is described by the author of "Pen and-Ink Sketches" as a man of shy, retiring disposition, with a face which may be called "heavy," still of a very thoughtful cast, the high and broad forehead indicating powers of a very superior order. I hope the preceding may be satisfactory to your correspondent J. C.—D. M. W.

208. *The Cause of the Apparent Size of the Moon when Rising and Setting*.—Not being satisfied with the replies given by C. C. F. and Wm. C. to "Textor's" question on this subject, I have examined the question for myself, and am led to consider that refraction is the sole cause of this phenomenon. One of the simple experiments I tried in support of this opinion was the following:—I placed a small piece of silver in the centre of a basin, and retired to such a distance as to lose sight of the object. I then poured some water into the basin, when the object by refraction became visible at a greater distance, and, if I were not the subject of a "mental delusion," considerably magnified. The refraction was increased by an addition of water. Refraction decreases as the altitude of the moon, or other celestial body, increases: in the zenith the object is seen as it would be if no atmosphere intervened; at the altitude of 45° the refraction amounts to only $\frac{1}{4}$ th of a degree, but at the horizon it is equal to 33'.

Perhaps some more of your scientific contributors will favour "Textor" and myself with further replies to the question.—J. L.

212. *The Classification of Knowledge*.—In reply to "Amicus," inquiry regarding the best method of classifying knowledge and information, I would remark that Todd's "*Index Rerum*" is the best thing of the kind I have met with. It is simply a book cut into an index, with a number of leaves to each letter of the alphabet. The information, extracts, discoveries, statistics, &c., are entered under the initial or leading letter of the subject being entered. It is thus classified, and can at any time be at once referred to. It is highly commendable for making entries of subjects read that may again be required for reference. A glance at the "*Index Rerum*," as appended to Todd's complete works, will at once convince anyone of its utility and value.—J. B.

In answer to your correspondent "Amicus," I think that the science of Mnemonics is all that is required, which by associating and localizing his ideas, he would have (to use an old phrase) what he wants at his finger-ends. This science contains other advantages besides, by which you may commit to memory, in an almost incredible short space of time, any amount of figures, names, or symbols you have been hitherto unacquainted with.—J. H.

213. *Nugget*.—In answer to W. R.'s query I may remark that I presume the word *nugget* is derived from the Persian word *nuud*, which signifies "ready money."—A. R.

The Young Student and Writer's Assistant.

GRAMMAR CLASS.

MODEL EXERCISE No. XIII.

I WILL come to you. I SHOULD HAVE come yesterday, only that business was very pressing from another quarter. I am coming to-morrow. The poor ARE often oppressed by the rich. Thou art wiser than I am, but John is more loved than thou ART. Do this for me if you CAN. Did you leave the parcel? What message did you receive? James SHALL attend school next week. He HAS done very little towards improving himself lately. He MIGHT HAVE improved if he HAD applied himself; but he HAS not. You MAY call at the library with these books. Now, Charles HAS improved, IS improving, and WILL BE improving.

The righteous soul of Noah WAS vexed by the wickedness of the people of his day. The world HAS always hated religious truth, because it HAS been opposed to its deeds. Good men ARE commonly despised by wicked men.

Those houses ARE BEING built by the squire. The mansion HAS BEEN finished long since.

Junior Division.

Exercise XV., June number, p. 276.

Senior Division.

1. Correct the following sentences:—

The twelfth of next September I shall be at my place twelve months. In the treasury belonging to the cathedral in this city, is preserved with the greatest veneration, a dish which they pretend to be made of emerald. I purpose visiting Edinburgh in a few days, and after I shall finish my business there to proceed to Glasgow. It would have given me great pleasure to see him prosecute his studies with success. We have done no more than it was our duty to have done.

The man would have assisted one of his friends, if he could do it without injuring the other; but as that could not have been done, he avoided all interference. I have been at London a year: it is now six years since I left. Is it not to be expected that the son would have defended the character of his father? Job said, Man was of few days and full of trouble. It was indeed pleasing to have received the approbation of such a person; it would certainly have afforded me greater pleasure to receive his approbation at an earlier period; but to receive it at all reflected credit upon me.

Amazement fills my soul
And mystery absorbs my mind,
To see the Mighty God,
The manger'd babe,
He who of days the Ancient is,
An infant now become:—
He whom angels worship
Wrapt in swa'lding bands;
And he who governs worlds,
Upon his virgin mother's knees.

MATHEMATICAL CLASS.

SOLUTIONS.—XII.

(a) Question 13. Multiply 37 by 11, and the product will be the answer, viz., $37 \times 11 = 407$.—
Ans. PIETRO.

(a) Question 14.

Let Henry's share = x
George's = $8x$

$$\therefore 9x = 27$$

$x = 3$, Henry's share.
 $3 \times 8 = 24$, George's "—Ans.
PIETRO.

(a) Question 15.

Let the harness = x
then the horse is 5 times more = $5x$

$$6x = 180$$

$$x = 30, \text{ value of har-}$$

ness.

Horse = $5x$. $\therefore 30 \times 5 = 150$, value of horse—
Ans. PIETRO.

(a) Question 16. A, B, C = 72 marbles

$$A, B = 36$$

$$36 = C's \text{ share.}$$

$$A, B, C = 72$$

$$B \text{ and } C = 48$$

$$-24 = A's \text{ share.}$$

$$A, B, C = 72$$

$$A \text{ and } C = 60$$

$$-12 = B's \text{ share.}$$

$$72 \text{ in all.}—\text{Ans. PIETRO.}$$

(b) Question 17.

Find the value of y in $x + y = 60$
 $y = \frac{60 - x}{x}$

Substitute this for y in the other equation;

$$\text{then, } x + \frac{60 - x}{x} = 15$$

$$x^2 + 60 - x = 15x$$

$$x^2 - 16x = -60$$

Complete the square, $x^2 - 16x + 64 = 4$

$$x - 8 = 2$$

$$x = 10$$

$$\text{Therefore, } 10 + y = 15$$

$$y = 5—\text{Ans.}$$

(b) Question 18.

Solid content in feet = $6 \times 2\frac{1}{2} \times 3 = 45$ feet.
AP OWEN.

(b) Question 19.

$$\text{Number of gallons, } \frac{45 \times 1738}{277 \cdot 274} = 280 \cdot 444.$$

AP OWEN.

(b) Question 20. The length of the diagonal of the bottom of the cistern is $= \sqrt{6^2 + 3^2} = 6 \cdot 7081$ ft. Hence the length of the longest diagonal will be.

$$\sqrt{2 \cdot 6^2 + 6 \cdot 7081^2} = 7 \cdot 1588 \text{ feet. J. J.}$$

(b) Question 21. The square of the diagonal of a square is equal to twice the square of its side: whence the content of the square,

$$\frac{124^2}{2} = \frac{15376}{2} = 7688 \text{ square feet. J. J.}$$

(c) Question 22.

Let x and y denote the two numbers; then,
by the question, $x + y = 25$ (1)
and $x^2 + y^2 = 8125$ (2)

From the cube of (1) subtract (2), and we have $3x^3y + 3xy^3 = 7500$; dividing by 3, and taking out the common factor, $xy(x+y) = 2500$; or $25xy = 2500$.
 $\therefore xy = 100$ (3)
 From the square of (1) subtract four times (3), and we have $x^3 - 2xy + y^3 = 225$; extracting the square root, $x - y = \pm 15$ (4)
 adding (4) to (1), $2x = 40$, or 10; $\therefore x = 20$, or 5; subtracting (4) from (1), $2y = 10$, or 40; $\therefore y = 5$, or 20.

Hence the numbers required are, 5 and 20.
 ELAND.

(c) Question 23. Cubic feet in the plank,
 $= \frac{1}{2} \times \frac{1}{2} \times 20 = 4\frac{1}{2}$;
 weight of ditto $= 4\frac{1}{2} \times 550 \times 1000 = 2520\frac{1}{2}$ ounces.
 Put x = the weight of the granite in ounces;
 then, by the condition of the equilibrium, we have,
 $3(x+6) = 7 \times 2520\frac{1}{2}$, or $3x + 18 = 17645\frac{1}{2}$.
 $\therefore x = 5875\frac{1}{2}$ oz. = 3 cwt. 1 qr. 3 lbs. $3\frac{1}{2}$ oz., the weight of the block of granite; and solid content of ditto, $5875\frac{1}{2} = 220734$ cubic feet.
 ELAND.

(c) Question 24. Circumference of ellipse =
 $[\frac{1}{2}(60+80) + \sqrt{\frac{1}{4}(60^2+80^2)}] \times 1.5708 =$
 $(70 + \sqrt{5000}) \times 1.5708 = 140.71065 \times 1.5708 =$
 221.0282 feet. W. D.

(c) Question 25. Let x = diameter;
 then $x^3 \times 5236 \times 7248 = 68 \times 16$
 $x^3 = \frac{5236 \times 7248}{68 \times 16} = 592977$
 $= 286689, \&c.$
 $\therefore x = \sqrt[3]{286689}$
 $= 6593, \&c.,$ of a foot,
 $= 7.91, \&c.,$ inches, or 8 inches nearly. J. C.

QUESTIONS FOR SOLUTION.—XIV.

(a) 37. The diameter of a sovereign is .87 of an inch. How many placed side by side, would extend 100 miles?

(a) 38. Reckoning gold at £3 17s. 10½d. per oz., how many horses would be required to draw a sum in gold equal to the National Debt, calculating the debt at £730,000,000, and that each horse could draw 17 cwt.?

(a) 39. Reduce $\frac{1}{2}$ of $\frac{1}{3}$, of $\frac{1}{4}$, of $\frac{1}{5}$, of $\frac{1}{6}$, of $\frac{1}{7}$, of $\frac{1}{8}$, of $\frac{1}{9}$, to a simple fraction.

(a) 40. Find the least common multiple of 41, 54, 63, 78, 128, 264, and 1,008.

(b) 41. The sun is said to be about 85 millions of miles from the earth, and the earth moves round it in about 365 days 6 hours. Supposing these data correct, and the earth's orbit to be a circle, at what rate per hour does the earth move?

(b) 42. Required, the side of the cube of gold which would be of sufficient value to pay the National Debt, the amount being as in question 38.

(b) 43. If 10 oxen be worth 25 sheep, 12 sheep worth 20 hogs, 14 hogs worth 2 loads of wheat, and 6 loads of wheat worth 11 loads of barley, how many loads of barley must be given for 18 oxen?

(b) 44. Reduce 1 lb. avoirdupoise to the decimal of a hundred weight.

(c) 45. If a sphere be 6 feet in diameter, what will be the side of a square containing an equal area?

(c) 46. What is the diameter of a globe of gold of equal value to the cube in question 42?

(c) 47. Given, x, y , and z , in arithmetical progression:—

$$\begin{aligned} x^2 + y &= 576, \\ y^2 + x &= 612, \\ x^2 + x &= 792, \text{ to find } x, y, \text{ and } z. \end{aligned}$$

(c) 48. At the window of a house three feet above the level of the base of a steeple, I took the elevation of its top, 38° ; and at another window of the same house, twenty feet higher, I found it $35^\circ 30'$. What is the height of the steeple?

SOLUTIONS.—XIII.

Question 26.—Ans. 4.

Question 27. $\frac{c}{c} = 1$. Hence, if both the numerator and denominator of any fraction $\frac{a}{b}$ be multiplied or divided by the same number c , its value is not altered.

Question 28. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$ of a pound = 6s. 8d.—the Answer.

Question 29. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$, and $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

$$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}, \text{ and } \frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$$

$$\frac{288 - 125}{400} = \frac{163}{400} \text{ Ans.}$$

Question 30. $\sqrt{49^2 + 64^2} = \sqrt{2401 + 4096} =$
 $\sqrt{6497} = 80.603$. Done.

Question 31.

As $\sin. 55^\circ : \sin. 35^\circ :: 50 :$

$\therefore 819152 : 573576 :: 50 : 35.00308$ yards.

$\therefore 35.00103 \times 3 + 5 = 110.003$ feet—the height of the tower.

Question 32. $x + y - z = 4$ (1)

$$x + z - y = 12 \quad (2)$$

$$y + z - x = 16 \quad (3)$$

Add (2) to (3) and $2z = 28$. $\therefore z = 14$
 Add (1) to (2) and $2x = 16$. $\therefore x = 8$
 Add (1) to (3) and $2y = 20$. $\therefore y = 10$ Answer.

Question 33. Let x, y, z represent the three numbers.
 $x + y + z = 20$ (1)
 $x^2 = y + z$ (2)
 $y^2 = x + z + 22$

Adding the first two equations together, and taking $y + z$ from each side, we obtain
 $x^2 + x = 20$

$$\therefore x = -\frac{1}{2} \pm \sqrt{20\frac{1}{4}} = \frac{1}{2} - \frac{1}{2} = 4.$$

Similarly by adding the first and third equations together, and deducting $x + z$ from each side, we have

$$y^2 + y = 42$$

$$\therefore y = -\frac{1}{2} \pm \sqrt{169\frac{1}{4}} = 6$$

$$z = 20 - 4 + 6 = 10$$

$\therefore 4, 6$, and 10 are the three parts into which it was required to divide the number 20. ROBERT.

Question 34. Here, as the weight lost in the water is to the absolute weight, so is the specific gravity of water to the specific gravity of the body.
 $\therefore$ as $40 - 32 : 40 :: 1000 : 5000$ —the specific gravity of the body. G. C. H.

Question 35. We leave this question open another month.

Question 36. $\left(\frac{72+52}{2}\right)^2 - \left(\frac{40+60}{2}\right)^2 \times .7854$

$$= (844 - 2500) \times .7854$$

$$= 1344 \times .7854 = 1055.5776 \text{ square feet.}$$

J. F. L.

RHETORIC CLASS.

EXERCISE No. III.

Junior.—What are the advantages of speech? Give instances of the power of speech. What is the nature of language? Give the chief arguments for the Divine origin of language;—for the human origin. Show that language is most probably of a duplex origin.

Provection.—Write a short essay on "The nature, uses, and origin of language."

LOGIC CLASS.

EXERCISE No. XIV.

Junior.—Define and exemplify figure, mood. What are the laws of syllogism? Give examples of syllogisms indicating figure and mood. What is reduction? Give examples. Explain the signs and letters employed in reduction.

Provection.—Exercise XIV., Vol. III.

PHONETIC SHORT-HAND CLASS.

FIFTH LESSON.

1. Commence this lesson by reading Exercises 14 and 15, on pages 20, 21, and 22 in the "Instructor," and if you find any difficulty in doing this, write out the Exercises in Long-hand, and you will afterwards be able to read the phonographic copy with ease.

2. The principles of abbreviation next claim attention, and the pupil must read, study, and copy the remarks on the half-sized consonants on page 27 of the "Instructor."

3. Read Exercise 17 in the "Instructor," and afterwards write it out into your "Copybooks," using the half-sized consonants in such words as will admit of them.

4. Read, study, and copy the remarks on the "Terminating *N* hook," on page 28 of the "Instructor."

5. Read Exercise 17 in the "Instructor," and afterwards write it out, using the half-sized consonants and the hook *n*.

6. Write out, in Long-hand and Phonography, a list of the words which occur in the above mentioned Exercises in which you have used the half-sized consonants and the *n* hook, and send it to us by the 18th inst., with the 1st Psalm written as a Phonographic Exercise. Leave alternate lines blank for corrections.

7. Learn the list of Grammatical, No. 1, given on page 56 of the "Manual," and read and copy the "Select Sentences" on page 65 of the "Manual."

GEOGRAPHICAL CLASS.

EXERCISE No. IV.

1. What proportion of the earth's surface is land?

2. Explain the terms continent, island, archipelago, peninsula, delta, isthmus, promontory, cape, shore or coast, oasis, and plain.

3. What are the great plains of North America called? Of South America?

4. What proportion of the earth's surface is water?

5. Explain the terms ocean, sea, gulf, bay, creek, strait, channel, lake, lough or loch, frith or estuary, and river.

6. What is the source of a river, its mouth, its bed, banks, right and left bank?

7. Explain tributary or affluent, confluence, basin, water-shed, waterfall, cascade, cataract, and rapid.

8. Explain the tides, and the ocean streams and currents, and their causes.

The Societies' Section.

REPORTS OF MUTUAL IMPROVEMENT SOCIETIES.

Manchester and Salford Union of Mutual Improvement Societies.—The second aggregate meeting of the above union was held on Thursday evening, February 2, 1854, in the Lever Street Wesleyan Association Sabbath School, on which occasion upwards of one hundred and thirty ladies and gentlemen partook of tea together. Mr. Kirkham occupied the chair, and expressed the deep interest he felt in such institutions, of one of which he had been a member for many years. Mr. Nickson, the secretary, stated that there were at present connected with the union thirteen societies, numbering about three hundred members. Mr. Yule read an introductory paper, entitled, "Suggestions for carrying on the Union of Mutual Improvement Societies." Among the many excellent suggestions which the essayist brought forward, the following may be enumerated:—

1. That a catholicity of feeling should be cultivated among the members, and that they should not shrink from the discussion of those leading topics of the day on which some might differ in opinion, such as the "Education Question," the

"Maine Liquor Law," the "Russian War," &c.; but debateable subjects should not receive all the attention, as this might risk peace and harmony.

2. Subjects should be chosen for their *utility* as well as for their *beauty*; and the laws and principles of commerce were urged as of great importance in a commercial community such as Manchester.

3. Reports from individual societies would be highly interesting; and periodical visitations to societies, by parties appointed by the general committee, would also be attended with good.

4. The members of one society might, with advantage, be allowed to attend the meetings of another.

The essayist objected to the establishment of a library and reading-room, as being a waste of strength, when Manchester is so well supplied already with good libraries. A club-house, to which the members might resort was not advisable, as it would lead to much misspent time and irregular hours. The best club-house was a man's home. The infancy of the union was not the time to establish a magazine, whatever might be its

requirements in the days of its more mature strength.

Several gentlemen present (members of various religious denominations) took part in the subsequent proceedings.—C. N., *Hon. Sec.*

Manchester—Ladies' Mutual Improvement Society.—We are pleased to find that a society of this description has recently been formed with encouraging prospects of success. The gentleman at whose house the members meet writes: With the exception of myself, whom they have elected president, the society consists exclusively of ladies. On the first night of meeting, as president, I read a short paper on the advantages of such associations. Therein I endeavoured to show that Mutual Improvement Societies were quite as appropriate, necessary, and beneficial, to young ladies, as they were to young gentlemen—that they were continued education—that much misconception prevailed on the subject of education—that its nature and extent did not seem to be generally understood—and that, so much more was it than simple school instruction, that it was the business of life, and probably eternity too—that school tuition was only the foundation, the preparing of the ground for it—that education, as the term implies, is the *unfolding*, the developing, educating, or educting, or bringing out, of all the latent capacities in the human soul, but supereminently the *thinking ego*—and, finally, that no form of machinery was more conducive to this high development than such societies as we were then establishing, providing they were carried on in a systematic order, with energy and zeal. It was to be regretted that hitherto ladies seemed to have overlooked or neglected the aid to solid education which these means afforded; indeed, they appear to have deluded themselves into the belief that the acquisition of two or three of the modern languages, music, dancing, and a few other elegant accomplishments, constitute all the amount of education which a lady in ordinary life can require; whilst at the same time the highest and noblest parts of her nature, the mind and the soul, are left uncultivated. It was cheering to see them make a noble beginning to remedy this evil; and although this might be the first and only society of ladies having such objects in England, certainly in Manchester, yet they were not without a precedent for their undertaking. Margaret Fuller had established and made eminently successful a similar society in America some years ago. They could not do better than take that as their model.

Our plan is this:—We meet at each other's houses once a week, at five in the afternoon, and take tea together. Our houses are called lodges, with reference to the society, and are numbered 1, 2, 3, 4, &c.; and we visit in that order. Tea is, of course, provided for all the members by the mistress of the lodge in which we meet. After tea, and at about six o'clock, we commence business, and terminate at eight. We thus have ample time for discussion and avoid late hours, a fault too common with Mutual Improvement Societies.

Our aim is general improvement; but particularly mental and moral; and all subjects (except theology) which conduce to this are brought before us. We keep prominently in view, too, the development of the conversational powers. We wish to be able to talk fluently, connectedly, and commonsensedly, an ability by no means com-

mon. Questions are proposed, and an essay written by the proposer, and read. This is sometimes met by a counter-essay, and sometimes by oral criticism.

The meetings we have held have been very interesting, and those before us are anticipated with eagerness and pleasure.—W. F.

Edinburgh Young Men's Literary Union.—The first of this society's winter series of lectures was delivered, in the beginning of December last, by the Rev. George Gilfillan, Dundee, as mentioned in our number for January. The second lecture was delivered by Professor Blackie, "On Physical Culture," Adam Black, Esq., occupying the chair. Professor Miller next lectured, "On the Physiology of the Early Closing Movement," Baillie Fyfe being in the chair. The fourth and fifth lectures were delivered by J. E. Dove, Esq., author of "The Theory of Human Progression," on "Nationality," Baillie Clark in the chair. The society were complimented on the spirit with which, by engaging Mr. Dove, they endeavoured to spread just views on the question of Justice to Scotland. The sixth lecture was delivered by the Rev. A. J. Gunion, of Hawick, on "The Lessons of Biography," Councillor Bell in the chair. Professor Gregory delivered the following lecture, "On the Wonders of the Microscope," illustrated by a large number of diagrams, he having consented to give to the young men of the city the fruits of long and laborious researches on that subject. The eighth lecture was given by Henry Bowie, Esq., secretary to the Philosophical Institution, on the subject of "Proverbial Sayings." Various other gentlemen have agreed to lecture from time to time, and Sir Edward Bulwer Lytton addressed the society by letter, expressing his warmest interest in it and his sense of its value. The societies composing the union have increased to a considerable extent, and are in a highly efficient condition.

Skipton in Craven Young Men's Mental Improvement Society.—On Tuesday evening, the 10th ult., the members and friends of the above society, to the number of more than one hundred and sixty, partook of an excellent tea in the British Schoolroom, kindly lent by John Dewhurst, Esq. At seven o'clock the spacious room was completely crowded. The Rev. R. Gibbs, president, occupied the chair. Addresses on the following topics were delivered by eleven of the members:—"The Young Man of the Past and Present," by Mr. S. Farey; "Obscure Inventors," Mr. John Dawson (printer); "Perseverance," Mr. William Brumfit, Jun.; "Greatness, in three of its Aspects," Mr. John Dawson; "Successful Men," Mr. R. Cornthwaite; "Human Progress," Mr. John Winterbottom; "Mental Power," Mr. J. Hinscliff; "Our Discussion Society—its Speakers," Daniel Smith; "Wisdom," Mr. J. Lambert; "What a Change!" Mr. John Grayston; "Woman—her Position in Society," Mr. H. Shepherd. Three recitations were also given. 1, "Waterloo," by Mr. F. Manby; 2, "The Last Days of Hercules," Mr. William Crump; 3, "Hang up the Sword," Master T. Holmes. The president, in his closing speech, stated that it gave him great pleasure to witness, week after week, the advance which the young men made in intellectual power, and in the facility with which they gave utterance to their views; and he had not the least doubt that the society would in days to come,

as well as now, prove a great boon to the town and neighbourhood. Votes of thanks were then given to the ladies—to John Dewhurst, Esq., for the room, and to the president, for his untiring services.

In connexion with the discussion society, which numbers sixty members, are classes for reading and reciting, and one for the study of logic, each of which is conducted by the president. During the past year sixteen essays have been read, and the subjects of them discussed.—D. S.

Manchester (Zion Chapel) Young Men's Mutual Improvement Society.—The third an-

nual party of this society was held on March 8, the Rev. James Gwyther, minister of the place and president of the society, in the chair. After a few remarks from the Chairman, the secretary read the report, which was of an encouraging character. An essay was read by Mr. Pollitt on "Money;" also one by Mr. John Howe Gwyther, on "The Degree in which the Study of History is promoted, or otherwise, by Improvement Societies." Speeches were made by the representatives of three kindred societies. A little singing, kindly given by a few friends, contributed to the enjoyment of the evening.—M. C., Hon. Sec.

Literature.

LITERARY INTELLIGENCE.

We deeply regret to have to announce the decease of that eccentric, but surprising man, Professor Wilson, or as he was better known to literature, "Christopher North." His life closed, as did some of his great contemporaries, in gloom and darkness. The last few years were passed in seclusion, in consequence of pressure on the brain, and an access of paralysis closed the scene. He was born in 1788, and died on the 3rd of last month. We shall not see his like again.

We are concerned to hear alarming accounts of the health of Samuel Rogers, the only survivor of the poets who adorned the last generation. The venerable bard of *Memory* is now in his 90th year.

Sir David Brewster, it is announced, is prepar-

ing a reply to the "Plurality of Worlds"—attributed to the pen of Dr. Whewell—entitled "More Worlds than One, the Creed of the Philosopher and the Hope of the Christian."

The approach of war has not prevented the authorities of the imperial public library of Saint Petersburg from adopting a very useful measure, that of selling off the double and triple copies of foreign works which it happens to possess. It was suggested some time ago in Paris that it would be very advantageous for the different public libraries of Europe to adopt the plan of exchanging their surplus copies of books, but the suggestion has not yet been acted on, probably because it would be useful.

NOTICES OF BOOKS.

The Dictionary Appendix, containing upwards of Seven Thousand Words not found in the Dictionary, &c. By C. Vines. London: J. H. Jackson. Price 4s.

We notice this book to warn our readers against being deceived by its title, as we have been. It is not, as might be supposed from the way in which it has been announced, a book containing scientific and other learned terms, recently introduced into the language, and not found in our common dictionaries, but a mere orthographical list of our particles. The author commences by giving a few rules for spelling these words correctly, and then appends his list of "upwards of seven thousand words," commencing thus:—"Abandon, Abandoned, Abandoning—6. Abet, Abetted, Abetting—5." The figures refer to the rules. The work will not be valueless to those who are unfamiliar with the intricacies of our miscalled *orthography*; but it is widely different from what the reader of its abridged title would naturally expect.

Home Thoughts. Vol. I. London: Kent and Co. Price 2s. 6d.

We have previously noticed in terms of commendation this interesting little serial, and we have now only to draw the attention of our readers to the bound volume for 1853, which is a very cheap and readable book.

History of Roman Literature—"Encyclopædia Metropolitana, Vol. XXIV." London: J. J. Griffin and Co.

Here is a book which ought to be in the hands of every student of the Roman Classics, as well as of every one else who is desirous of knowing anything regarding the life, times, and writings of the great men of the world's Imperial Mistress. Some of the best writers in Great Britain contribute to its pages—Smedley, Arnold, Newman, Outley, Neale, and Thompson; while some of the world's greatest men are brought vividly before us in its text—Virgil, Horace, Ovid, Tibullus, Cicero, Terence, Livy, Cæsar, Tacitus, &c., &c. The style is admirable; the research displayed is extraordinary. Not only is the subject one of great attractiveness; but we may safely say, that in no other work of the price and compass in the English language is the same talented exposition of the topic to be found.

Youth's Magazine. Vol. II. New series. London: Houlston and Stoneman. Price 2s. 6d.

The *Youth's Magazine* for 1853, in its altered size, forms two handsome volumes, the second of which is now before us. Its contents are interesting and varied, while every article has a religious bearing, and every tale a good moral tendency.

Aids to Self-Culture.

No. II.

THE organization of each being is the exponent of its destiny. To know the peculiar organization of any being is therefore to know the end for which it is designed—the purpose which it is intended to subserve in the economy of creation. Happiness—within the limits of its capacity—is the concomitant of all actions that accord with the nature, and tend to accomplish the destiny of each specific being. To be organized for the fulfilment of a certain destiny is to be endowed with faculties fitted, at least to the furtherance, if not wholly to the realization of that destiny. Each organized being must possess certain inherent primitive tendencies capable of spontaneous and unreasoning activity. These tendencies must be common to the whole species of being, however variously proportioned they may manifest themselves in the separate individuals which compose it. The proportion and quality of these impulsive original tendencies are the initial elements of individual character, and the primary component forces which co-operate in the production of the destiny of each being. So long as any being remains under the dominion of these impulses, it is uncultured. Whenever it is brought under the influence of other agencies, by which these impulses lose their determining power, *education* begins. Education signifies the leading forth of the energies and faculties of any being, so as most perfectly to develop its powers, in other words, so as most certainly to evolve its destiny.

Let us apply these general principles to the particular topic now before us.

Man is an educable being. Like other animals he is endowed with instincts; but he is neither wholly nor chiefly under the conservatorship of these. They are the elements out of which his intellectual activity effloresces,—the primitive excitants of his intellectual and moral nature. In the early period of existence, instincts not only initiate but control all human action; when, however, the soul becomes self-directive, capable of thought and choice, a conscious and voluntary agent, their empire wanes and their dominion ceases—the era of culture has arrived. The primary processes of culture, however, are not the results of the will of the individual, they are rather the effects of pre-disposing tendencies. It is not till man's nature has been, intentionally, brought into relation with the appearances of the external world, and is subjected to the action of the impressions which they produce, that culture begins. Passive receptivity, chance excitation, unregulated *education* is not *education*. The alphabet of sensation must be learned prior to our being able to interpret the knowledge which it contains.

“The stuff

Prepared for Arras-pictures is no picture

Till it be formed, and man has cast the beams

Of his imaginous fancy through it,”

neither is the outer universe a book from which much knowledge may be read until the intellect of man confers meaning and significance upon its changes. We account each

human being, however he may have been circumstanced hitherto, as capable of self-culture so soon as he is possessed of *the Will* to learn.

Self-culture signifies the voluntary and self-directed forth-growth and training of the entire capacities of our nature, so as fully—or, at least, to the fullest extent possible in the circumstances of the individual—to enable each one to fulfil the given destiny of his race, as well as the special individual destiny which organic power and the circumstances which surround him necessitate.

It is an old and true adage, that "Wherever there's a will there's a way." We are desirous of pointing out not only *a* way of self-culture, but, so far as we know, *the* best way of training all the energies of mind to the production of great and good ends. For this purpose, we shall direct attention to "the means of Self-Culture" in the following order—I. Internal; II. External.

In the former division we shall present to notice such remarks as seem to us calculated to lead to the improvement of the mind in its general capacities, to increase its power, regulate its impulses, and control its activities; in the latter division we shall review the various instrumentalities which may be employed in exciting the desire for knowledge, or in administering gratification to the mind zealously ardent in his efforts after true, lasting, and *beneficial culture*.

INTERNAL MEANS OF SELF-CULTURE.

"To mend the world's a vast design,
Resembling one in little boat
Striving to drag great ship afloat."

Such, however, is not our aim. We merely wish to urge to self-amendment. This is a most momentous duty, upon the right performance of which depends the whole future—whether of weal or woe—of our existence. Our personal pleasures; our capacity to fulfil our social duties; our ability to add zest to the joy of friendship; our power to exert, for great and good purposes, the energies of mind or body which God has granted us; our aptitude for becoming intelligent and well-informed; and our fitness for faithfully and honourably serving the Eternal, are all contingent upon the tendency impressed upon the voluntary exercises in which our minds engage. True development and right and fitting training are only possible as the results and sequents of accurate knowledge. Instruction without culture is worse than useless. It makes the memory a lumber-house of fragmentary oddments, and leaves the mind as unthinking as before. To think aright,—to scrutinize facts, examine appearances, sift opinions, criticise beliefs, appreciate evidence, detect sophistry, discriminate between truth and falsehood, and perceive that all the phenomena of creation are but the shadows of great truths—ought to be the great aim of every human soul. It is true that the external world is continually changing, that it is perpetually altering the pictures it presents, and shifting the scenes which are traced on the mind; but though phenomena thus appear, like the ever-varying figures of a kaleidoscope, to enter into almost innumerable combinations with a swiftness which seems to elude observation, we know that amid these mutations constancy is visible, and that many of their recurrences are calculable. These things, however, are only revealed to the thoughtful—to those who, in the secret places of the intellect, have erected observatories, and engage themselves in

constant and careful investigations. To train ourselves to the attainment of this keen inquisitiveness of mind, this intense curiosity and those habits of accurate perception and reasoning, constitutes Self-Culture—of which the chief elements will be found considered in the subsequent paragraphs.

1st. *Self-conscious intellectual activity*.—If we permit the phenomena of Nature to flit and change and vary like the shadows of the stars in the upheaved sea, or the ephemera which dance in the beams of the summer's sun, and make their impressions lightly on the organs of sense, it is impossible that our knowledge can be accurate or our information correct. If, by the strenuous efforts of attention, we do not minutely observe the many almost imperceptible—and to the careless spectator, the wholly imperceptible—touches which distinguish objects from each other, carefully remember and frequently con them, we have no right to anticipate that our acquaintance with Nature can be valuable or enduring. Still less, if we are negligent in watching the processes of the thinking faculty, and the capacities with which we are endowed, can we hope to know the aptitudes of our mind, or the deficiencies under which we labour. Neither nature nor mind reveal their choice secrets to the unthinking or the careless—to the inactive or the incurious. A consciously active state of mind, anxious to obtain information from every source—nature, books, conversation, reflection, &c.—is therefore a chief element in intellectual progress, and an indispensable requisite of whosoever would engage in the arduous but well remunerated labour of self-culture. Our business here is not to expatiate, but to direct; not to write showily, but to supply such hints and directions as may, if adopted and followed, produce beneficial effects on the mind of the student; hence, we shall not dwell upon the present topic, but proceed to indicate another means of self-culture.

2nd. *A clear well-defined purpose*. Power and activity are valueless without a purpose or presiding, directing and controlling intention. To have one great leading, ever-recurring aim determined upon, and made the habit of the soul—to make every thought and every duty accept a definite position and relation to this settled centre-point, are the chief means of securing the just and proper improvement of life. It is impossible to legislate regarding the performance of duty—it is absolutely impossible to apply any system of beneficial discipline to the mind until we have fixed upon the purpose to be effected and the object to be attained.

“That makes a man in tune still in himself.”

Aimlessness necessarily results in the acquirement of desultory habits—the misapplication of energy—the misdirection of effort, and the contracting of a readiness for bungling and trifling. To the man whose life is governed by a definite purpose distraction cannot bring inconvenience, neither can he ever mispend his strength on vain and profitless pursuits, or devote his talents to the accomplishment of unworthy ends. The possession of a settled, pre-determined and distinct design to be pursued as the chief end of life, secures concentration of thought and action, consistency in opinion, and persistency in progress. Though his station permits not the allotment of certain regularly recurring periods for study—though his condition precludes continuous and undeviating steadiness in the pursuit of knowledge—though, apparently, few sources of information may be open to his search, yet will he who is truly conscious of the necessity of self-culture, and

earnestly engaged in its accomplishment, be distinguished for the appropriate judiciousness of his selection and employment of those means which lie within his reach, and the excellence of the plans he adopts for improving the opportunities afforded him. Listless inactivity will not rob him of one half of life, nor will mistaken but inconstant industry waste the chief part of the other. Purpose is the very soul of system, and system perseveringly and intelligently employed is the prime element in success. What are dreams, longings, aspirations, yearnings, and plans, if accompanied by indecision? What good fruits ever proceed from aimless exertions? High powers stimulated into noble fervour by lofty ambition and intensely bright imaginative projects execute wonders; but if the worm of indecision preys upon the fruit, it will wither suddenly, like Jonah's gourd "which came up in a night, and perished in a night." The "all-controlling, all-subduing will," "the fixed purpose that sways and bends all circumstances to its uses, as the wind bends the reeds and rushes beneath it," is the greatest defect of the young men of our age, and yet true self-culture is impossible without it. Resolve, then, to devote your energies, capacities, and opportunities to the effectuation of some noble purpose—to the fulfilment of some design commensurate with human power and destiny; toil manfully and untiringly for its accomplishment; subordinate all minor impulses and pursuits to that; habituate yourselves to intense and earnest adherence to the scheme of life determined upon, and you will deserve and attain success. Fail to do so, and though genius shed its richest graces round you, your life will be a gigantic failure.

3rd. *The acquisition of habits of persevering industry and studious attentiveness.* There is, inherent in human nature, a tendency to repeat those bodily or mental acts which circumstances necessitate or volition originates. This tendency is the initiative element of Habit. The close and regular connexion which exists between thoughts and their resulting actions establishes a species of associative activity, so that trains of thinking and acting, which by frequent and regular repetition become familiar, gradually acquire the power of spontaneous origination. Activity, which is at first instinctive, becomes, as life develops, intellectual and voluntary, and consequently, self-determining; but the propension of human nature to form habits continually operates towards the withdrawal of our thoughts and actions from the especial control of conscious volition, and endeavours to subject them to the law of mechanical or organic recurrence. That which is *habitual* acquires a resemblance to what is *natural*, and habit becomes an intellectualized instinct. The importance of properly directing this structural or organic proneness it is scarcely possible to over-estimate. "Mankind," says Paley, "act more from habit than reflection;"* and Locke asserts that, "the difference observable in men's understandings and parts does not arise so much from their natural faculties as from their acquired habits."† If these sayings be true—and who can doubt them?—can it be unimportant how those series of similar acts referable to a common origin, and operating to the accomplishment of the same end, which men call habits are encouraged or restrained? Surely it ought to be the serious desire and earnest endeavour of each one to harmonize his habits with the general destiny of the race, and to determine upon a course of life which shall admit of being subordinated to the effectuation of that destiny, and thus make—

* Paley's "Moral and Political Philosophy," Book I. chap. 7.

† Philosophical Works.—"Conduct of the Understanding," Part IV., p. 46.

"All his affects, his spirits and his powers,
In their confluxions, all to run one way!"

If purpose is necessary as the regulative agency of life, habits are no less needful as the instruments or means by which the design of life may be effectually accomplished. Habit stands opposed to desultoriness; and desultoriness is inimical to the successful consummation of any object. The best habits originate from the best purpose; and a good purpose once thoroughly considered and resolved upon requires persevering industry. "It is impossible to have things done without doing them," and it is impossible to do things at all—or at least to do them well—without regularly recurring and persistent exertion. "The man of methodical industry and honourable pursuits . . . organizes the hours, and gives them a soul; and to that, the very essence of which is to fleet, and to *have been*, he communicates an imperishable and a spiritual nature."* Nor is studious attentiveness less necessary than persevering industry. To acquire the habit of fixing the undivided attention for a lengthened period on a given topic, thought, or purpose, is evidently the most certain way of being enabled to contemplate aright the elements of which it consists, and the relations by which it is connected with other objects of intellectual perception. Indeed, it is as impossible to be industrious without attention as it is to bring to a successful issue any purpose without perseverance. Let us then adopt, and zealously labour, for the acquisition of such habits as accord with the purpose of our life, and reject those which are opposed thereto. Habits are the self-created laws under which the person who forms them determines to live. Let not our own legislation enfeeble us gallingly; let us make wise laws to effect a good, well-defined *purpose*; and all else will prosper.

"This clue once found unravels all the rest."

4th. *The mastery over the associations of thought.* The laws which regulate the associations of ideas are now pretty clearly understood. The general fact has been thus expressed by Dr. Watts,—“One idea, which is familiar to the mind, connected with others which are new or strange, will bring these new ideas into easy remembrance.”† Sir William Hamilton has more formally enounced the general law of associativeness, in these terms,—“Thoughts which have, at any time, recent or remote, stood to each other in the relation of co-existence or immediate consecution, do, when severally reproduced, tend to reproduce each other.”‡

The four subordinate laws of association are generally understood and described by the following symbol-words—Resemblance, Contrast, Concomitancy, and Consecutiveness.§ Each of these influences affects the association of ideas in a different degree; but it is of great importance to bring these under the dominion of volition, and thus acquire the command of our trains of thought—“the power of mastering the mind.” To permit our ideas to follow each other in aimless confusion, or purposeless sequence, is to make ourselves the slaves of reverie and the sport of dreams—is to licence anarchy and mutinous insubordination. When thought is suffered to gad abroad and occupy itself with frivolities—the merely

* Coleridge “On Method,” p. 24.

† “Improvement of the Mind.”

‡ Sir William Hamilton’s “Reid,” p. 897.

§ See “The Art of Reasoning,” chap. xx.

transient surfaces of things, or is unaccustomed to yield prompt and habitual obedience to the control of reason and will, the character becomes facile, fixity of purpose becomes almost impossible, and good advice no more affects the mind than snow-flakes falling calm the surge-crests of the sea. Consistency and decision of character cannot co-exist with an undisciplined mind. Therefore, the great currents of thought ought to be so effectually brought under the control of the will, and so directed to the fulfilment of the purpose of life, that each several thought, as it infringes on the intellect, may be borne along in the usual direction of our ideas, and made to coincide with the general tendency of our thoughts rather than be permitted to act as disturbing forces capable of turning the current of our lives awry. Let us so regulate our minds that we may be able to associate our ideas with ease and readiness, in that manner which shall be most conducive to the ends in view; and let us avoid all frivolous, chance-joined notions. The true and permanent relations of things yield truth; their incidental connexions are fruitful in little else than error.

5th. *The possession of careful, calm, and well-trained reasoning powers.* A habit of examining every notion presented to the mind, according to certain clearly-defined and well-ascertained principles, cannot fail to impart a superior accuracy of thought upon the party who has acquired it. "A good logical method directs all our efforts to the right end, and furnishes a compendious and well-contrived mechanism for the attainment of that end. Hence, it abridges labour, and renders an equal amount of exertion more productive."* "The unassisted hand, and the understanding left to itself, possesses but little power. Effects are produced by means of instruments and helps,—these the understanding requires no less than the hand; and as instruments either promote or regulate the motion of the hand, so those, that are applied to the mind, prompt or protect the understanding."†

6th. *Moral purity and submission to ethical law.* A lofty purpose and a noble destiny are absolutely inconsistent with pruriency or sensualism. The assimilation of human nature to those conceptions which we form of the Divinity is the sublimest destiny of which we can entertain an idea. The entire and complete harmony of the intellectual activities—the moral desires and the corporeal habits—with the moral law of God, seems to us the perfection of humanity.

"Oh! let us keep the soul embalmed and pure
In living virtue."

Let every adverse propensity be kept in check. Let the intellect see to it that no sophism impose on the heart; let the heart warn the intellect against giving credence to principles alien to morality; and let the Will—while wielding an unchallenged sceptre over all purposes, habits, thoughts, desires, and powers—bend in ready submissiveness to the dictates of moral rectitude, revealed in the heart and written in the gospel.

"In this one thing all the discipline
Of manners and of manhood is contained."

N.B. The precepts contained in the foregoing paper are not only to be *read* but *practised*—EDS. B. C.

* G. C. Lewis's "Treatise on the Methods of Observation and Reasoning in Politics," vol. i., p. 4.
† Bacon's "Novum Organum," I., Aph. ii.

Religion.

WHICH SYSTEM IS MOST IN ACCORDANCE WITH THE SCRIPTURES, AND PRODUCTIVE OF THE BEST RESULTS—EPISCOPACY, PRESBYTERIANISM, OR CONGREGATIONALISM?

EPISCOPACY.—ARTICLE I.

"That ancient Fathers thus expound the page
Gives truth the reverend majesty of age;
Confirms its force, by bidding every test,
For best authority's next rules are best;
And still the nearer to the spring we go,
More limpid, more unsoiled, the waters flow."

DRYDEN.

WITHOUT the pale of the Established Church of this country, the two religious parties which chiefly claim attention by their numbers, no less than by their proselytizing activity, are the Presbyterians—represented by the Established Church of Scotland, and the large body of English Sectarists, who, though often of widely-differing opinions, are usually, from their mode of worship and self-government, and their common antagonism to the National Church, classed together under the name of Congregationalists. With respect to both of these it may be necessary afterwards to show, by a lengthy examination of their polity, how widely they have departed from the primitive and apostolical mode of worship; at present, however, it may suffice to remark of the former, that the numerous schisms and secessions which have at various times broken out among them,* together with the little progress which their system appears to make beyond those countries to which it is endeared by education, by national antipathies and prejudices, by the force of habit, or by historical and hereditary reminiscences, would lead one to imagine it as not altogether the best form of Church government, even if not injurious to peace and unity. And there are those among the Presbyterians who frankly "acknowledge that the system is worn out, that it has no longer power to produce energetic action, deep thought, or a simple form of society; that it flourishes only while it has something to fight with; that the symptoms which it exhibits in its decrepitude, are the conse-

quences of evils and weaknesses which were concealed in it, when it was in its best estate; that in that best estate it could not satisfy the wants of which *they* are conscious."† On the other hand, it must be allowed, the Congregationalists have made great progress in this country, partly owing to the popular and almost conversational style of their preachers, and their zeal and activity in making converts, but partly also to the very nature of their system. It appeals largely to the conscious self-importance and vanity of its followers, in the assertion of Independence: first, in the right of every congregation to be its own lawgiver, regardless of all other congregations or associations; secondly, in allowing to each member of a congregation, without distinction of age, or sex, or mental qualification, equal liberty to vote, and harangue, and determine on questions brought for discussion before what they call "the Church."‡ Hence, in the election, suppose, of a minister to a Chapel, as females generally form the most numerous portion of every congregation, as well as of that part of it usually termed Church-members, and as the male portion are often also very illiterate, there is reason to fear that personal attractions or sectarian prejudices may sometimes have more influence with the electors than moral or mental qualifications. Possessing also no *universally recognised* formularies of belief or practice, their ministers may, of course, teach what they please, according to the ignorance or prejudices of their auditory.‡ And personal experience

* Maurice's "Kingdom of Christ," vol. i., 160, 1.

† The National Church would probably be much strengthened if laymen were allowed more voice in the direction of her affairs. They would then feel more of interest in, and affection for her. See Hare's "Means of Unity," note J., 144—154; R. W. Evans's "Ministry of the Body," chap. xii. and xiii., on "the Visibility of the Church;" also, Guizot, "Histoire de la Civilisation en Europe," p. 164, &c. (Paris: Didier.)

‡ Some, however, recognise a much mutilated version of the 39 articles. The Baptists have, at

* As that in the last century, of the parties called Burghers and Anti-burghers. In 1843, there was a large secession of persons who style themselves, "The Free Church of Scotland."

leads me to a conviction of the truth of the objection so often made against them, that their teaching is frequently of a merely negative character. "They feel more and more," says Mr. Maurice, "that they exist to oppose and destroy certain institutions, which they find established about them. If we look at the sects separately, we find that they are confessedly not spiritual bodies; only bodies professing to include within them a certain number of spiritual individuals. We find new congregations arising out of the old, protesting that these have become earthly and corrupt, that the only hope of a pure Church is in fresh division and secession. We find the members of the old societies denouncing these endeavours after an ideal perfection, and maintaining that experience has always confuted them. We find accounts given by their own members of proceedings resorted to in the election and deposition of ministers, and the formation of congregations, which are, to say the least, what are commonly called *secular*. We find these sects engaged in angry controversies with each other."* Could unity of faith or practice, under such circumstances, ever exist? "Let the endless divisions," says a Presbyterian divine, "and sub-divisions of small parties among the Independents and Baptists, created by separation, decide. The divisions among the English Independents in the time of the Commonwealth, and the numerous sects, particularly among the Baptists, at the present day, testify to the same unhappy tendency." One of the principal points in which both the Kirk and Nonconformists differ from the English Church is their rejection of Episcopacy; the advocate of which, in a discussion on the merit of the three rival systems, is at liberty, besides examining the constitution of the other, to refer Episcopal regimen to, and consider it as a feature of, the Communion to which he belongs. This being granted, I shall, as far as the nature and requisitions of the discussion will admit, act for the present on the defensive, and proceed to examine the claims of Episcopacy, as a member of that church which, more truly than any other, I believe to be "built upon the foundation of the

Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

The following are the propositions which, after careful and anxious deliberation on the subject, I believe may be honestly predicated of Episcopacy, and which I shall endeavour, to the best of my ability, to establish: That it is of Apostolical and Scriptural origin; That it is the most efficient and useful form of Church government.

In the New Testament and early Christian writers we find three distinct orders of ministers constantly referred to—*episcopi*, *presbyteri*, *diaconi*—corresponding to the High Priests, Priests, and Levites, under the Jewish dispensation.* The exact meaning of these three terms, which are not always uniformly rendered in the English version, will be of little consequence, if we can prove that there was, from the foundation of the Christian Church, a class of men corresponding to our Bishops, properly inducted into their office, superior to, and exercising a general superintendence over, the other two; since among the Congregationalists and Presbyterians there is no such order. Now, there can be but little doubt that the Bishops, or *episcopi*, were considered by the early Christians as the immediate successors and representatives of the Apostles.† And although St. Paul has been alleged to have used the terms "*episcopos*" and "*presbiteros*" indifferently, thus proving their identity,‡ yet from a comparison of various passages in his Epistles, it clearly appears that although Bishops were addressed sometimes as Presbyters or Elders, on account of their age or standing in the Church, yet that the term "*elder*" was applied to many who were not, and were never called "*episcopi*," or Bishops.§ Or, if we reject this hypothesis, and allow the perfect identity of the terms *episcopos* and *presbiteros*, we must then have recourse to the supposition that an

* Acts i. 20, vi. 1—5. 1 Tim. iii. 2. 2 Tim. i. 6, 14, and ii. 2. Titus i. 5, 7. 1 Tim. iii. 8—13. James v. 14. S. Ignat. ad Trall. iii. ad Magnes. 7. S. Iren. iii. 3, &c. Tertull. de Prescr. Hæret. 32, &c., &c.

† Wordsworth, "Theophilus Anglicanus," 88, &c. Bishop Pearson's Minor Works, by Churton, vol. i. 283—6. Hooker ii. 336. Grotius, iv. 372. Maurice's "Kingdom," &c., ii. 187, 8, 9.

‡ Acts xx. 17 and 28. Cf. Hooker ii. 340.
§ "Omnis episcopus presbyter, non tamen omnis presbyter episcopus."—S. Hil. in Ep. i., ad Tim. 3.

various times, put forth professions of faith. See Crosby's "History of the Baptists," vol. i., app. 4, vol. iv., app. 1.

* "Kingdom of Christ," vol. i., 161.

order of men superior to both these is recognised in scripture, an order corresponding to the Apostles, and receiving from them, and transmitting to others, Apostolic functions. For Timothy was evidently one of a class superior to presbyters in general, and in that, his higher capacity, was admonished by St. Paul to honour the "Elders" who laboured well in the word and doctrine; to admit no man hastily to the ministry; not to rebuke an elder, nor receive an accusation against one but before two or three witnesses; clearly indicating his pre-eminence as institutor, censor, and judge.* Titus, likewise, who is addressed as "Episcopus," had power to appoint elders and determine on questions left unsettled (*λείποντα*) by the Apostle.† "Accordingly," says Dr. Bloomfield, in a note on this passage, "the Presbyterians are obliged to understand this *appointing* of Paul's *interposing his influence* with the congregations to procure the election of these persons as presbyters; than which, a harsher or more factitious gloss was surely never promulged even by the Socinians." Timothy and Titus, then, on this last hypothesis, should be called Apostles, as should their successors in all ages down to the present. But this name, we know, came to be distinctly applied to the Twelve who had been commissioned by our Lord himself, with only three exceptions, which prove, *per se*, that the apostolate was transmissible; while the other, *episcopi*, was in like manner restricted, *honoris gratia*, to their successors in the Apostolic office; and so, although it might have originally designated those who were set over single churches, yet very shortly, even in Apostolic times, applied exclusively to those who had the care of many churches. "Thus, then, while the scriptural *names* have for good reasons been changed from 1, apostles, 2, elders and bishops, 3, deacons to 1, bishops, 2, priests, and 3, deacons—the scriptural fact of the three orders, with their scriptural functions, has remained unchanged."‡

If we reject both these hypotheses as untenable, I do not see how we are to explain the fact that we nowhere find the powers above referred to attributed to presbyters,

especially of ordaining bishops, priests, or deacons. "*Nulli unquam presbytero*," says Bishop Pearson, in his masterly argument on this subject, "*qua presbytero, concessa est potestas ordinandi diaconum, aut presbyterum, aut episcopum. Nulli regendi presbyteros, aut per se excommunicandi Christianos. Sed episcopis, qualenus episcopi sunt ordinati, hæc potestas omnino est concessa.*"* Wherefore, collecting into one focus the scattered rays of light afforded by the scriptures on this point, we may at least safely affirm, with Dr. Short, even of the Apostolic age, that "if we suppose by way of hypothesis that there were bishops, priests, and deacons, we shall find no statements which cannot easily be reconciled with this supposition." That the office thus early instituted was universally adopted and continued to exist, we have the evidence of an antagonist:—"The advantages of this Episcopal form of government," says the historian Gibbon, "which appears to have been introduced before the end of the first century, were so obvious and so important for the future greatness, as well as the present peace of Christianity, that it was adopted without delay by all the societies which were already scattered over the empire, had acquired in a very early period the sanction of antiquity, and is still revered by the most powerful churches, both of the East and of the West, as a primitive and even as a divine establishment."† It is further worthy of remark, in answer to an objection sometimes made, that it is in the highest degree improbable this pre-eminence was the offspring of selfish and ambitious motives, or that the light of scripture could have been so early clouded by "interested and disingenuous interpretations."‡ Had such been the case, had the objects of a man's heart been influence and power, it might have been more safely and certainly attained by continuing a heathen. Of such motives, surely, those must be acquitted who, in those early times, chose to

* Minor Works, by Churton, vol. i., p. 274, &c. The whole of Determinationes I. II., deserve careful study in connexion with this subject.

† "Decline and Fall," &c., vol. ii., p. 52 (Bohn's edition). See also Capefigue, "Histoire de France au Moyen Age," vol. i., p. 10, &c. Hooker, vol. ii., p. 329. Maurice, "Kingdom of Christ," vol. ii., 140-1-2.

‡ Alford, "Greek Testament," vol. ii., note on Acts xx. 17.

* 1 Tim. iii. 1, and v. 22, also 1, 17, and 19.

† Titus i. 5, 6, 7. Note by Peile, iii. 198.

‡ Neander's "Church History," vol. i. p. 256. Note by English Editor.

ally themselves with the despised and down-trodden Christians;* especially when we consider that to be in any way eminent among them, was to court danger, often to challenge, as it were, an excruciating death. The persecutions fell chiefly upon the bishops, and the punishment of death was frequently reserved for them alone.† It has already been observed that Episcopal regimen obtained very soon in the entire Christian world. So much was this the case that that was not reckoned a church at all which had no bishop. "*Ecclesia est in Episcopo*," the bishop constitutes the church, was an ancient Christian maxim, of almost universal acceptance. Hence, although at the very first, ere the Church had assumed, as a distinct spiritual constitution, a clearly defined form and outline, there may have been equality among presbyters, yet all alike were subject to the Apostles, who possessed episcopal authority over them, and afterwards transferred it to others; the alleged cause being those strifes and contentions "for remedy whereof," continues the judicious Hooker, "whether the Apostles alone did conclude of such a regi-

men, or else they, together with the whole Church, judging it a fit and needful policy, did agree to receive it for a custom; no doubt but being established by them on whom the Holy Ghost was poured in so abundant measure for the ordering of Christ's Church, it had been either Divine appointment beforehand, or Divine approbation afterwards, and is in that respect to be acknowledged the ordinance of God."

But space forbids my entering now upon the second part of my proposition, viz., the superior utility and efficiency of Episcopacy, the consideration of which must be deferred to another number; meanwhile, I request my readers' attention, in conclusion, to the following summary of the argument by the learned Dr. Isaac Barrow: "How can we conceive that all the best monuments of antiquity down from the beginning (the Acts, the Epistles, the Histories, the Commentaries, the writings of all sorts coming from the blessed martyrs and most holy confessors of our faith) should conspire to abuse us: the which do speak nothing but Bishops; long catalogues and rows of Bishops succeeding in this and that city; Bishops contesting for the faith against Pagan idolaters and heretical corrupters of Christian doctrine; Bishops here teaching and planting our religion by their labours, their sufferings, and watering it with their blood."

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* See the opinions of the heathen, as expressed by their mouthpiece, Cæcilius, in the Octavius of Minucius Felix (ed. Holden, p. 65 to 79).

† R. W. Evans's "Biography of the Early Church," 1st series, pp. 20, 59, 86, 153, 267, &c. 2nd series, pp. 80, 81, 221, &c. Jeremie's "History of the Church," pp. 18, 24, 25, 31, 69, 70. Neander, vol. i., p. 185, or any early Church historian. Paley's "Evidences," part i., chap. 1—5.

PRESBYTERIANISM.—ARTICLE I.

WHATEVER may be our station or profession, we are each interested in the settlement of this question—in ascertaining the purest and most efficient form of church government—the one of all others the most likely to foster in the hearts of our people the principles of vital religion, and, at the same time, the least susceptible of being made to subserve political purposes.

For the sake of method we will consider the conflicting claims of Congregationalism and the endowed churches, and afterwards discuss the respective merits of the Anglican and the Scottish establishments; in this way we shall be enabled to disembarass the question in a measure of the perplexity which the stating of it given above may be calculated to introduce.

However much the respective writers may now be able to control the feelings of intense partisanship which the discussion of this question is calculated to excite, time was when the differences were sufficient to embroil the nation in civil war. We have at length, by dint of experience, arrived at the conclusion that such was rather an untoward mode of argumentation, and have abandoned it for the war of controversy—a more polite and rational mode of correcting errors of opinion, a mode of warfare which we hope to see rage with peculiar energy in the pages of this serial.

The question of Church and State Alliance is one upon which, at the time of the Reformation, there was almost no dissent; nearly all the great names in the ecclesiastical

literature of the times can be cited in favour of their union. This singular concurrence of opinion in those from whose opinions on matters of doctrine so little deviation has been made should recommend the necessity of candid inquiry.

The matter in dispute in the first place is, whether Congregationalism or a State-supported Church is the most effectual mode of promulgating the gospel, supposing both for the present equally scriptural. This is a subject on which, at a hasty glance, an unsound conclusion is likely to be adopted. It will at once occur to the mind of the reader that the doctrines and government of any Church under State patronage stand in great danger of being tampered with to suit political purposes,—that the Church must be dependent on and subordinate to the State, and doubtless sundry historical illustrations will suggest themselves to the memory in proof. While such is the case as regards Church establishments the reverse conclusions in favour of Separatism will find acceptance. It is natural enough to suppose that a church depending solely for its support on the spontaneous liberality and zeal of its adherents—altogether independent of State aid, and owning only our Lord and Saviour as its Supreme Head, is more likely to be pure in doctrine and zealous in advocacy than the other. We say these are the conclusions which, on a first glance of the subject, are likely to be entertained. We beg our readers to suspend judgment a little, and give heed to the arguments in favour of the position we have assumed, as we feel assured that it only requires a careful examination of the evidence on this side of the question to reverse the decisions of a hasty judgment.

Jeremy Taylor pithily says, "If religion be governed by any hands with which the civil power hath nothing to do, it may come to pass that the civil power shall have no hands at all, or they shall be in bands." There is a deal of foresight in this remark, and we think it well that Congregationalists should be made aware of the results to which their favourite principles when carried out would lead, for they are over fond of indulging the charitable assumption that the clergy left to themselves will always remain humble, earnest, devout men, whose foremost thoughts are for the cure of souls and for the welfare of Messiah's kingdom, forgetful of the instruc-

tive lessons in history ancient the infirmity of human virtue, and the instability of human purposes,—forgetting, too, that through the lapse of time, institutions are sometimes thwarted from their original design, and that the more liberal their contributions are they may be fostering a worldly and ambitious policy in the very class they formerly looked up to with reverence. The history of our own country has furnished an example of this in the corruptions of the Romish Church (in selecting this illustration, we would not have it supposed that we wish to place any sect of dissenting Protestants in an invidious light, we respect them too highly to do so); this church never received any endowment by law; gradually defections crept in, and gradually her clergy practised on the ignorance, the credulity, and the superstition of the laity, till, by means of private bounties, legacies, "oblations from the faithful," and peace-offerings from the timid, an almost boundless amount of wealth had been amassed—wealth accumulated only to be misapplied by luxurious and corrupt churchmen. Our sovereigns, although attached to the Church, saw with uneasiness the formidable proportions and power it was acquiring, and not unwillingly would have put forth an effort to restrain the system of priestly fraud, but were afraid. Herein we have an example of the voluntary system when possessing unlimited play—the domination, the avarice, the abuse of influence, was more willingly borne by the subjects of all this extortion than by those placed over them in authority. Many efforts were made, both in our own country and on the continent (where the same experience urged the same remedy), to repress the practice by enactments, and sometimes by force, but, as we all know, for ages without effect. It may be said in reply, that society in Britain is happily so far advanced now, and the civil power so well consolidated, that the case adduced can never occur again, and that, moreover, it is inapplicable to the voluntary principle as seen operating in congregations at the present day. We may merely point to Ireland. If the priests there were to have their own way, we should in a very few years, in that country, have a complete verification of Jeremy Taylor's statement. Although we do not in the meantime fear results of the like kind from any or all of the dissenting Protestant bodies;

—their antecedents, their tendencies, their doctrines forbid the idea;—yet we think we are justified in rejecting what is with them a necessary principle, when we find it to be one so liable to be abused. We can have no guarantee against fanaticism taking possession of the human mind, and therefore no guarantee against the recurrence of the evil, unless we recognise the right of superintendence in the civil magistrate. We know the evil deprecated as a result of the voluntary principle is not one prevalent in Protestant dissenting churches—very far from it. False systems and creeds that fall in with the passions and weaknesses of man, may thrive by it, may be richly supported, but the true religion which goes against these, which aims to correct these, to humble, to refine, to christianize man, receives of his substance more grudgingly. How much is Congregationalism hampered in its movements, and the pastors straitened in their circumstances, for the lack of means? How much does the pastor feel his dependent position, feel constrained to adapt his admonitions to the leanings of his hearers, to “cook” his reproofs and qualify his rebukes lest he should give offence to some of the magnates in the congregation? How very submissive does he feel it necessary to be in the regulation of church business, suiting his wishes to their parsimony, and practising the most exemplary self-denial, nay, even sacrificing the interests of the church rather than have his calls upon their pockets too heavy or too frequent? This of itself materially damages the cause of Congregationalism—the clergyman dare not twit their consciences else they draw the purse-strings, for it is not every one that can bear to have unpalatable truths told them, or their secret sins exposed; hence, the discipline of the church becomes relaxed, or if enforced dissension is the result. There is evidently in the constitution of congregations a temptation to the members to become arrogant, and a like temptation to the minister to become unfaithful. Again, Congregationalism makes no provision for introducing religion to the whole body of the people, and this from the very nature of its organization, or rather from its want of organization;—this is a grave objection, for what provision is to be made for the vast numbers in every large town who are utterly regardless of the

Church, and who require to be induced to come out from their habitations by a house-to-house mission? People of this stamp there are unhappily in too great abundance, and as congregations are not chargeable for the spiritual well-being of any, save those in their own communion, to whom are we to look in expectation of the wants of such being attended to, unless to an Establishment, entrusted with a territorial charge? Is it possible then to over-estimate the responsibility of those Congregationalists who, to their own inability to benefit those, super-add a hostility to establishments, and thereby deprive thousands upon thousands of gospel ministrations, augmenting the moral depravation of the country, or at least not permitting the means and agencies to be employed that would be calculated to diminish the evil, and that for no other reason than that the churches willing to do so acknowledge the right and the duty of the State to go hand in hand with them in the work? We look on this as a serious stain on Congregationalism. It must be very obvious that Government, in patronising State Churches, makes no unwarrantable appropriation of the public funds. The Church as a moral institute is the foremost instrumentality for good; our reformatory and penal machinery would necessarily be of a greatly more expensive character were it not for its agency: so that whatever is given by way of endowment is saved from the expenditure on account of civil and judicial establishments. Even placing the question upon these low grounds of expediency, it seems to us a most natural thing that the State, deriving so much assistance from the Church, should in turn render it assistance, that the co-operation may be more complete, and the welfare of the nation more certainly secured. Besides, the Church being spiritual in its nature, and having no means of defending itself from external violence, requires the protecting shield of the State; the bond of union is only strengthened, and the means of usefulness increased by a pecuniary recognition of its services. At the same time, the services being mutual, the independence of the Church is not necessarily compromised.

It is worse than useless for the various sectaries who have separated themselves from the State Church to cavil at the endowment. The differences in the Scottish Church, at

least, are non-essential, and we hold that it is better, for the sake of simplicity, that the State should give its support to the predominant body. Baptists cannot be grouped together to one parish, Cameronians into another, and so on with the multifarious sects into which Protestantism has divided itself; and even though this were practicable, which obviously is not, each would be prosecuting their various charges in ignorance of what their neighbours were about, and the result would inevitably be unspeakable confusion and heart-burnings; the scheme would have ultimately to be abandoned as unworkable, and the native irreligion of the community permitted to develop itself.

Having said this much, we think it unnecessary, in an introductory paper, to enlarge further on the impolicy of Congregationalism, or on the advantages of a State Church; we would merely, were it not for occupying too much space, desire to adduce confirmatory Scriptural authority. Our readers will gather an unequivocal sanction of union between Church and State, by referring to Ezra vii. 21—27, 2 Sam. xxiii. 3. The fact is instructive too, that Moses, Joshua, and the judges of Israel united in their individual persons the offices of spiritual superintendents and civil rulers; the examples of David, Hezekiah and Josiah give additional weight. Even with heathen kings and rulers the Lord dealt according to their dealings with his "peculiar people," prospering or punishing them as they deserved,—Pharaoh, Cyrus, and Nebuchadnezzar will suffice as examples. Keeping these in view we think the conclusion is irresistible that the scriptures sanction the civil ruler in succouring, maintaining, and countenancing the Church in his official capacity; indeed, we cannot see that an inference could be more plain, strengthened as it is by the injunctions repeatedly given to nations as nations,—injunctions which suppose the presence of some one having sufficient authority to give effect to the commands,—all of which is clearly at variance with the theory of Congregationalism. It is common to endeavour to parry the force of these instances, by asserting that they all occur under a different dispensation, forgetting that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," but it were really nothing

short of special pleading to object in this manner, founded as it is on a most contracted view of scripture principles. The principle of a Church Establishment has had its counterpart in the institutions of nearly all the ancient dynasties, showing that even the "world's grey fathers" knew that to be the best way of securing the dissemination of a belief; and if they found this, how much more ought we, who have the blessed light and glorious truths of the gospel to diffuse, to employ every means to secure for our religion universal acceptance.

It would extend our remarks too much to present the theories after which the respective State Churches are constituted. It may be necessary, however, to say that their establishment proceeded from entirely different sources,—the one sprung from the people, and it accordingly partakes largely of the democratic or republican element in its constitution; the other was shaped to the will of the king, and as unmistakably bears the impress of its monarchical origin.

The almost entire subordination of the Church of England to the State is fatal to its independence; the right of appointment to all bishoprics resides with the Crown; the deaneries also are in the gift of the Government, as well as the nomination to a large proportion of the parochial benefices, and more than one-half of the canonries. Now, that the State in which all this power is reposed may be at variance with the Church in point of opinion, since the removal of religious disabilities, this immense power over the episcopate must exercise a very dangerous influence upon the Church, seeing, especially, that it possesses no control over the selection of its dignitaries. There is no safety for it in the appointments of a latitudinarian Government;—its livings may be made the reward of political services to a party, and conferred upon the secret enemies of its doctrines, as has already been done. The bishops, being indebted to Government for their appointments, are, as it were, committed to forward its views—indeed, there is a danger that men likely to do so will have a preference; then these lords spiritual take part in the political movements of the day, cultivate the acquaintance of the leaders and cabinet ministers, appear at court, &c., all of which must secularize their minds, and prepare them for concurring with the

views of the Legislature. A hierarchy could not have been devised more fortunate for the ends of Government than that of the Church of England. The deans, being nominees of Government, naturally reflect its views, and as a reward for an advocacy of them it holds preferment in store. The archdeacons too—the nominees of the bishops—in great measure hold the sentiments of their patrons. The university senates are, likewise, very prone to study prospective advantages, and as bishoprics and deaneries occasionally reward a pliant course, they are loath to mar expectations by opposition. The fact is, the system presents the strongest temptations to the higher ecclesiastics to curry favour with the Legislature, or at least to do and say nothing to detract from their eligibility for advancement. It is a system eminently calculated to encourage an aggressive spirit in Parliament, and a correspondingly servile spirit in the clergy. Were the State a Church of England State, the evil would not be so bad, for then the individual members of the State would feel a personal interest in the maintenance of the parity and efficiency of the Church. It may be said that this is an accidental evil—the unforeseen operation of a law—an evil that may be easily remedied, and that, no doubt, ere long, sufficient securities against innovation will be exacted from the State. All we have to say is, that such need not be hoped for from Parliament spontaneously, and that there does not exist in the organization of the Episcopal Church any principle which can be proceeded on for the resumption of privileges. If such a movement be made it must proceed from the inferior clergy and laity,—men who are wholly independent of Government, and have intelligence and spirit to assist them. There is a radical evil in the constitution of the Church at present; we mean the scheme of preferments. This opens up the way for worldliness and ambition—passions which should have small place in the bosoms of ministers of the gospel. From the poor curate to the primate of all England, there is not a Churchman who does not covet preferment. Another feature in the Anglican Church, which must disgust and alienate the laity, is that they have not a voice in the choice of their own pastors, but are compelled to tolerate the one appointed, however dronish he may be

This intrusion of unwelcome pastors is calculated to rob the services of half their influence, and create a feeling of uncongeniality between pastor and people. How else can it be, when there is such a complete indifference as to who the patrons are, and when the bishops are compelled to induct the presentee, irrespective of his suitability, if his qualifications happen to be sustained in civil court? We observe in the papers of the day, that the Duke of Beaufort advertises for sale by auction the right of patronage to benefices in his gift! How can the interests of the Church be secured when the rights of patronage are so grossly abused. By those who retain in the family the rights of patronage, the Church is too often made use of as a provision for the younger members, without regard to their capabilities and dispositions. It is perhaps fortunate for the people—although it is certainly an anomalous arrangement—that these rarely officiate, that they principally enjoy the dignities; for what a mockery is it that those who by profession are ecclesiastics should be found booted and spurred, the jolliest in the chase.

We must now turn to the Scottish Church, by way of contrast. We there find an ecclesiastical constitution which in its operations interblends in the happiest manner the interests of the laity and clergy in the spiritual welfare of the Church. The framers of it studied that the ministry should be efficient to the great end of edifying the people in the things of God, and made all minor considerations of assumed personal privileges and rights of patronage subordinate to this paramount object; they did not reject patronage or repudiate privileges—this would have been unwisely arbitrary, but they did what neutralized the possibility of abuse. It was provided, as a security for the appointment of proper persons to the ministerial charge, that nominees should produce a certificate of the parishioners' approval, and that previous to this, even the person so nominated to a charge must be a licentiate,—that is, must have obtained a licence to preach from the presbytery. It further provided that the courts of the Church of Scotland should have final jurisdiction of ecclesiastical affairs. These provisions and securities have been repeatedly ratified by Acts of Parliament, both Scottish and British, so that although in England no reclamation

of the parishioners can set aside, nor any bishop refuse to induct, a presentee whose manner of life, whose literature, whose doctrine may in a court of civil law be judged fitting, the same does not obtain in Scotland—there the civil court possesses no power to overrule the decisions of a presbytery; it is even competent for the presbytery to reject a presentee upon any consideration which they may judge to interfere with his efficiency or his suitableness for a particular charge. Unlike Episcopacy, it is an unaristocratic establishment,—an establishment which is scarcely ever made use of by the gentry as a provision for members of the family; there is too much work and too little pay for this to be the case,—there are not any livings where the dignities and temporalities can be enjoyed while the work is made over to some ill-paid curate, and the holder is playing the prince of indolence, learned in all the dances of the season and all the mysteries of the turf. Every minister is placed in such a station as to command respect; but there are no overgrown livings for idlers and sportsmen. All the clergymen of the Church of Scotland require to be working members, no inequalities of rank exist to abstract their minds from their avocation, or create a morbid desire for advancement; the influence of this on the clergy themselves is most wholesome. All the ministers are working members, and hence the need of a proper check upon the possible ignorance or corruption of patrons,—a check rendered the more imperative from the fact, that there being no

liturgy used in the Scottish Church, greater weight of responsibility rests upon its ministers for the effective and acceptable discharge of their duties, than if less had been left to their individual judgments—the one is required to extemporize the prayers and thanksgivings of public worship, while the other has simply to enunciate these with becoming gravity and suitable modulations of voice. So that to our Scottish clergy it is most essential that they be devout men,—men earnest in their calling, and abounding in good words and works. In making these statements, we do so with a view of showing that the church polity of Presbyterianism securing so distinctly its freedom of action in spiritual matters, it is certain to be more thoroughly evangelical than Episcopacy, which is so liable to be diverted from the fulfilment of its proper functions for party purposes and the attainment of political ends.

We have not space left to enter upon the comparative scripturalness of the systems, but our readers, even from the very cursory view we have been able to present of the mere outworks of the different systems of church polity, can have no hesitation in pronouncing which of them possesses that unity and independence, combined with purity and vigour, calculated to carry out effectively the great purposes of a church—calculated to bring the influence of the gospel to bear upon every soul with “demonstration and with power.”

ARISTIDES.

CONGREGATIONALISM.—ARTICLE I.

“Master, we saw one casting out devils in thy name, and he followeth not us; and *see forbade him because he followeth not us*. But Jesus said, *FORBID HIM NOT*: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.”—MARK IX. 38—40.

“Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding which God hath stirred up. What some lament of, we should rather rejoice at, should praise this pious forwardness among men to reassume the ill-deputed care of religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligencies to join and unite in one general and brotherly search after truth; could we but forego this *prelatical* (and Presbyterian?) tradition of crowding free conscience and Christian liberties into canons and precepts of men.”

MILTON.

CONGREGATIONALISM is both a policy and a principle. As a principle “in accordance with the scriptures,” and therefore with truth, reason, and justice, we hold it unspeakably dear to ourselves, and rejoice in the present opportunity of explaining and urging it upon others. As a policy, to be pursued in the external regulation of the relations of Christian communities, we believe it to be the most suited to the age in which we live, and “productive of the best results”;—the only one, indeed, which renders the growing activity and freedom of the human mind in religious speculation compatible with peace and order—which (by subordinating the intellect to the heart and Thought to Love) enables us to preserve our Indi-

viduality of opinion, without destroying, or even weakening, our catholicity of aim and purpose, and our unity of spirit.

Before proceeding further, it will be well to state that we do not commit ourselves to the approval, much less to the defence, of any denominational forms. We have no Shibboleth. We do not understand by Congregationalism the practical procedure and doctrinal or other characteristics of the Congregational or Independent denomination of this country. We hold the very phrase, "Independent denomination" to be a self-contradictory misnomer. The essential nature of a denomination is internal dependence and external distinctiveness, while that of Independency is internal freedom and external brotherhood. The one is sectarian; the other is Catholic. We can perceive the working of the great principle of Congregationalism—spiritual freedom—in portions of the Episcopal Church of this country, though crushed and fettered by the outward forms of Prelacy; and on the other hand, we have to mourn over its frequent absence and practical denial in the conduct of those who profess its name, and adopt its outward signs. Congregationalism in our view is not the isolation and jealous neutrality of churches; it may and ought to consist with the warmest and closest ties of fellowship and brotherhood. It is not the branding of liturgies as "vain repetitions;" it can approach the footstool of divine grace, and "out of the fulness of the heart" pour forth its praise and adoration—

"In fit strains pronounced or sung
Unmediated;"

or can utter those forms of mingled simplicity, pathos, and grandeur which abound in the Book of Common Prayer,—can exult in the joyful hymn which Mary sang,—can utter its confiding faith in those very words which the aged Simeon used as he ministered in the Temple of Jerusalem, and express its daily wants in that simple, pregnant prayer which fell from our Saviour's lips, as he taught his disciples in the wilds of Galilee, two thousand years ago. It can adopt a creed for itself, but will not impose it upon others,—can assent to articles as propositions it can believe, but knows no "subscription" to them as tests of orthodoxy. It has no etymological quibbles about "church" and "chapels," no crotchets upon architecture

and music. It can worship with the apostles in "an upper room," with the ancient saints in deserts and caves where their strains of praise echo in the stillness of the night, and yet with Milton, one of its greatest sons, it loves "the storied windows richly dight," and "the service high and anthems clear,"

"Where through the long drawn aisle and fretted vault,

The pealing anthem swells the notes of praise."

The simple principle of Congregationalism, as understood and advocated by ourselves, is Spiritual Independence—the right and duty of free thought and inquiry,—the subjection of religious belief to God in Christ, and his revelation alone. Truth-born, it is truth-like. Its characteristics are oneness and simplicity; it knows no variations; to modify is to destroy it. In striking opposition to this, is the Protean nature of the opposing principle—that of Spiritual Bondage, the subjection of religious belief to human authority. Now it takes its most fearful shape, and seated on the seven hills of imperial Rome, proclaims the divine right of Popes to decree, and the absolute duty of Christians to believe implicitly and to obey rigidly; now it establishes a clerical oligarchy in the Centenary Hall of Wesleyanism; now it holds its legislative councils and doctrinal synods in the Presbyterian North; and anon, it shakes its palsied hand, and impotently strives to assert its power, in the Western see of the English Church. Meanwhile, bishop is arrayed against bishop, clique against clique, while Infidelity is spreading her baneful poison through the popular mind. Popery trembles on her throne; Presbyterianism has lately been rent as by an earthquake; Methodism is vainly trying to stifle the fires of dissension which rage within; Protestant Episcopalianism is heaving with convulsive throes, and her sons are waging a civil war, where every man's hand is raised against his brother. Mournful spectacle! "If we love one another, God dwelleth in us"—has he then left us to ourselves? When will men learn not to call anything unclean, to throw off the narrow-mindedness of that spirit which has been the bane of the Church in every age, which even attempted in the days of the apostles to "bind a yoke upon the necks of the disciples," and compelled the catholic-hearted Apostle of the Gentiles to withstand the Judaizing Peter "even to

his face, because he was to be blamed." Was the "hand-writing of ordinances" (mere bodily observances) framed by God himself, blotted out only that the rescripts of Popes and Bishops, and the sentences of Courts and Councils should bind a far more unsufferable burthen on the mind of the Christian convert? Was the body freed from Judaism that the mind might be enslaved to traditions, articles, and canons of belief? If an angel who should *preach* any other gospel than that which the Corinthian converts already had received was accursed, surely those who attempt to *impose* their opinions upon their fellow-Christians will not be guiltless. Had Christ intended his church to be a great temporal community governed and held together by law, he would have framed those laws, and have established the needful organization, and not have left his followers to perplexity and ceaseless quarrels for pre-eminence and power. His mission was to establish a kingdom "not of this world,"—to call back an erring and sinful world to the loving embrace of the Father of Spirits,—to form, not a community, but a *family*, of which he should be the Elder Brother, and where all others should be equal and free. He came to abolish law, to take away the penalties which marked the infantile character and undeveloped nature of Judaism, and to substitute the great animating principle of Love. This is the sum and substance of his revelation. This was the great attractive power which was to subdue all things to itself, to overcome every repulsive force, and bind the Greek and Jew, the bond and free, the ignorant and wise, into harmony and unison. He came not to form the minds of men into one common mould, and thus to destroy all individuality, but to supply the secret link, the hidden power which should merge isolation into brotherhood, which should

"Bind man to man, and all men to their God."

He was to be the head, and they the members;—He the vine, and they the branches, each spreading its tendrils forth in God's great sunshine in its own way, and occupying in God's great world its own peculiar place. Once our blessed Lord gave us a text by which we might prove our relationship to him, and it was,—*"By this men shall know that ye are my disciples, if ye love one*

another;" this can never happen till we lay aside all claims to superiority over our fellows, and rest content to urge our opinions as those of equals, not to impose them as articles of belief.

In the discussion of this great subject, we sink all special notice of Presbyterianism. Like its rival, Episcopacy, it professes to legislate in matters of faith, to "govern" its subject communities. The choice between the two is purely one of policy, or history, or both conjoined, as to whether the supreme power should be in one keeping or another, whether the gradations of ranks should be more or fewer; like Job's comforters, there is but little to choose between them. In the days of the Commonwealth, Milton found Presbyterianism the more intolerant of the two. "New Presbyter" was but "Old Priest writ large;" its spirit was the same, its energy more potent for evil. In the present day it appears to have the greater vital force, and, in that respect, is perhaps the more dangerous; it both holds its synods and enforces its power; while the Episcopal Church of England appears to have handed over the interpretation of its formularies to the lawyers of the Judicial Committee of the Privy Council, and confesses the utter annihilation of its disciplinary power, by allowing every parish priest to preach and teach as his own taste may direct. But these are questions of practice: our present object is to examine the principle which these two bodies hold in common. The question of principle resolves itself into an inquiry into the nature of saving faith and belief. Can man force himself into any belief at the bidding of his fellow; and if he can, has God given the power of decreeing what shall be believed to any given order of officers in his church? Belief is an act of the mind, by which it declares a proposition to be truth; it does not determine the *absolute* truth of the proposition, but simply marks its *own* conviction that it is true. Is man capable of determining his own convictions and forcing them to agree with those of his fellow-men? in other words, are the laws of mind fixed, or are they subject to the varying whims of the human will? Clearly not. Let any man attempt to coerce himself into a conviction or belief that the sun will not rise to-morrow, and he will find his efforts vain and his will powerless. The mind,

then, is essentially free. It may be influenced by causes external to itself, but can never be compelled. Ignorance may blind its vision until it cannot discern truth from error;—passion and prejudice may lead it astray, but still, according to the light it possesses, it will judge. The principles of Episcopacy and Presbyterianism are, therefore, opposed to the very constitution of man; they claim the right to mental sway, and the mind refuses to admit the claim. It is in vain to frame creeds, to establish articles, and to publish canons of belief; no man can, no man ever did assent to them honestly and intelligently because the governors of the religious community to which he belongs commanded him to do so. His mind must and will sit in judgment upon everything which is offered for her belief; and unless she finds what she deems sufficient evidence, she cannot (if she would) believe. You may excommunicate, nay torture, the body; you may terrify the soul with threats of vengeance in another world, but you cannot shake the constancy of the mind. The mind of man, then, is amenable only to the power of its greater Creator; our belief is subject to God alone. What he sees fit that we should believe, he will enable us to believe, if we humbly and earnestly seek the gift of his Holy Spirit. "In his light shall we see light," if we yield our stubborn wills to the influence of his love, and beseech him to teach us that which we know not. A heart full of love will result in a mind full of light, according to each one's capacity, till a martyr's faith and firmness go hand in hand with childlike simplicity and trust. Such is God's great plan;—

"Mind over mind
He made not lord; such title to Himself
Reserving, human left from human free."

The testimony of the scriptures on this point is decisive and ample in the extreme: "Where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii. 20. "I am with you alway, even unto the end of the world," Matt. xxviii. 20. "Christ as a son over his own house," Heb. iii. 6. "Who walketh in the midst of the seven golden candlesticks" (i. e., the seven churches of Asia), Rev. ii. 1. "If ye continue in my word (note, there is no intimation of any other source of authority), then are ye my disci-

ples indeed; and ye shall know the truth, and the truth shall make you free," John viii. 31, 32. "Where the spirit of the Lord is, there is liberty," 2 Cor. iii. 17. "Whosoever is not of faith (i. e., individual mental conviction) is sin," Rom. xiv. 23. "Stand fast in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage," Gal. v. 1. "Ye are bought with a price; be not ye the servants of men," 1 Cor. vii. 23. "So speak ye, and so do, as they that shall be judged by the law of liberty," Jas. ii. 12. "Who art thou that judgest another man's servant? to his own master he standeth or falleth," Rom. xiv. 4. "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." "Let not him which eateth not judge him that eateth; for God hath received him." "One man esteemeth one day above another; another esteemeth every day alike. *Let every man be fully persuaded in his own mind.*" "So then every one of us shall give an account of himself to God. LET US NOT THEREFORE JUDGE ONE ANOTHER ANY MORE." Space compels us to put a period to these testimonies from Holy Writ; to transcribe all, were to copy no small part of the New Testament. We venture then to ask—Is not Congregationalism in "entire accordance with the Scriptures?" Are not Episcopacy and Presbyterianism in direct contrariety to its precepts?

Again, Episcopacy and Presbyterianism in claiming "authority in matters of faith" and yet avowing "that it is not lawful for the Church to ordain anything that is contrary to God's words written" (Article xx., Church of England), take up a position of puerile absurdity. Who is to be the judge of the conformity of their decrees to the standard of divine truth? Not councils; for we are told "they may err, and sometimes have erred, even in things pertaining to God!" Must it not be that in all cases we must *individually* imitate those Bereans "who searched the Scriptures daily, whether these things were so?" Here, again, our scripture evidence is clear and full. "What is written in the law? How readest thou?" Luke x. 26. "They have Moses and the prophets; let them hear them," Luke xvi. 29. "Search the Scriptures," John v. 39. "Prove

all things; hold fast that which is good." "Blessed is he that readeth," Rev. i. 3. "The entrance of thy words giveth light, it giveth understanding to the simple." Psalm cxix. 18. Thus the boasted authority of the Church turns out to be nothing more than the right possessed by all men alike, to state their own conclusions and to offer them for the acceptance of individual members; instead of being a power to enforce belief, it is simply a right to plead. We are aware that some writers have distinguished between two senses of "authority," viz., power to enforce, and a right to respect and deference; and have urged that the latter is the sense in which the word is used by Protestant establishments. But this is a mere evasion of the difficulty. Presbyterianism did not treat its own authority as a right to deferential respect, when it caused those convulsions which resulted in the establishment of the United Secession Church, and the Free Church of Scotland. Episcopacy does not offer its articles as worthy of thoughtful consideration, but enforces their subscription ere the portals of its colleges can open to the would-be student. It was a far different spirit which threatened "Our displeasure and the Church's censure in our Commission Ecclesiastical" to those who should "affix any new sense to any Article," and pompously declared, "We will not endure any varying or departing in the least degree" from what was then determined to be the "Doctrine and Discipline of the Church of England," and which subsequently cast out 2000 conscientious ministers, who dared not conform by oath to every jot and tittle of the Book of Common Prayer. How directly contrary is this attempt to enforce an iron framework of uniformity upon believers to the spirit of Paul,—“Let us, therefore, as many as be perfect, be thus minded; but if in anything ye be otherwise minded, God shall reveal even this unto you,” Phil. iii. 15. Here there is no command to be “minded,” like Paul the writer, though he was an apostle, but an entreaty, and a direction to look not to human formularies, but to that God who alone can make all men to become “One in Christ.”

Episcopacy and its kindred forms of Church government have arisen from that powerful principle of unregenerate heart, the lust of power. Men are not content to teach and

to exhort, they must needs rule; to be an under-shepherd of Christ, feeding his flock, and claiming no authority, will not satisfy their ambition; they would fain become “lords over God’s heritage.” Men must come to Christ through them, instead of coming to God through Christ without any human mediation. But it was soon found that men were unwilling to place their trust and hopes of salvation in their weak and erring fellow-mortals. A new device became necessary:

“Then shall they seek to avail themselves of names,
Places, and titles, and with these to join
Secular power;”

until the primitive band of Galilean fishermen became transformed into a gorgeous hierarchy of dignities and powers. Paul and his fellow-labourers had termed themselves, “your servants for Christ’s sake;” their successors were “Right Reverend Fathers in God, Lords Bishops of particular dioceses.”

Much of the difficulty of the subject before us, and much of the argumentation in favour of Episcopacy and Presbyterianism, is based on a misconception and confusion of the meanings of a few words. The “Church of England,” in her 55th canon, defines the “Holy Catholic Church,” to be the “whole congregation of Christian people dispersed throughout the world;” and in its 19th article, it speaks thus—“The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached. . . .” If, in the latter quotation, we substitute the indefinite article “A” for “The visible,” we believe the two definitions will accord with scripture, and will respectively explain the only two senses in which the word “Church” is there used. In the first case, we have the general term for the whole number of Christ’s true followers, those to whom Christ himself alluded when he spoke of the universality of his worshippers (John iv. 21), and to whom Paul addressed his Epistle to the Corinthians, and described as “all that in every place call upon the name of Jesus Christ our Lord,” 1 Cor. i. 2. It is in this sense that we are to speak of unity, apostolicity, and visibility as the “notes of the Church.” “The Church is undoubtedly one, and so is the human race one; but not as a *society*. It was from the first composed of *distinct*

societies; which were called one, because founded on common principles. It is one society only when considered as to its future existence. The circumstance of its having one common head—Christ, one Spirit, one Father, are points of unity which no more make the Church one society on earth, than the circumstance of all men having the same Creator, and being derived from the same Adam, renders the human race one family" (Encyclop. Metrop. vol. i. p. 774). The second sense of "Church," as equivalent to a society or congregation of individual men, is that in which Paul and other New Testament writers so frequently used the word: "The Church which is at Cenchrea," "all the churches of the Gentiles," "the Church that is in their house," "Paul an apostle . . . unto the churches of Galatia," &c. We have therefore in the scriptures, a Holy Catholic Church, which is one even as "the human race is one," and which is formed of separate independent societies (also called churches) as the human race of distinct families. How strange that men should have interposed a third meaning, distinguishing those separate societies into so many distinct communities, comprising a certain number of the particular societies. This is the true sectarianism; this the real schism of the Christian world; the attempt to divide the Church Universal into Episcopal and Presbyterian, Greek and Roman, to denominate or mark off the particular and individual churches of Christ into national or doctrinal classes. Thus by a confusion of terms, and by bringing in the intermediate and temporal idea of partial organization, the Holy Catholic Church or Universal Body of Believers has suffered the very same fate which the confusion of Babel brought on the human race, viz., the *division* of its families into hostile and contending nations. The Congregationalist, and he alone, is guiltless of schism.

We said at the outset that Congregationalism was a *policy*, we now proceed to notice it in this aspect, though our space forbids enlarging at all, and compels us to be content with a mere synoptical glance at this portion of our theme. It is here that our opponents will doubtless show their strength. With them, the less said about *principle* the better; if they can pick out anything like a presbytery or a bishopric in the records of the

Apostles' times it will suffice for them. Now we maintain that the Apostles never intended to found a system of Church government; their object was to preach the glad tidings of salvation for a perishing world, of reconciliation to God through Christ. "Accordingly" (we quote one of the highest and best ornaments of the English Church in our own day) "the Holy Ghost, through his agents, the Apostles, has not left any detailed account of the formation of any Christian society; but He has very distinctly marked the great *principles* on which all were to be founded, whatever distinctions may exist among them. In short, the foundation of the Church by the Apostles was not analogous to the work of Romulus or Solon; it was not, properly, the foundation of Christian societies which occupied them, but the establishment of the principles on which Christians in all ages might form societies for themselves. The above account is sufficiently established by the mere negative circumstance of the absence of all mention in the Sacred Writings of any *one* society, on earth, having a government and officers of its own. . . 'The care of all the churches' which Paul had founded would have rendered unavoidable the notice of the one Church (had there been any such), which bore rule over all the rest, either as its subjects, or as provincial departments of it" (*Essays on some Dangers Incident to the Christian Faith*, Note A., pp. 169, 170). If the temporary officers of the Churches in the days of the Apostles were copied now, we should have a form of Church government, differing from all existent schemes, but probably nearest resembling Episcopacy; the visitations of diocesan bishops have considerable analogy to those of the Apostles. Indeed, the immediate successors of the Apostles seem to have arrived at the Episcopal system, simply by perpetuating the first forms of church offices, and adding to their number as the increase of Christianity and the decrease of outward persecution enabled them to form temporal communities. The arguments of that keen logician, Chillingworth, appear to us unanswerable, as against the Presbyterian, and all those who imagine that Church government is to be drawn from the practice of the Apostles. "Episcopal government," says he, "is acknowledged to have been universally received

in the Church, presently after the Apostles' times. Between the Apostles' times and this presently, there was not time nor possibility of so great an alteration (as that from Presbyterian to Episcopal government), and therefore there was no such alteration as is pretended; and therefore Episcopacy being confessed to be so ancient and catholic, must be granted to be Apostolic—*quod erat demonstrandum* (Works, ii. 531, *et seq.*). It is this very act of the Primitive Fathers, in perpetuating that which was merely temporary and adopted to suit the exigencies of the time when Christianity was first promulgated, which we condemn as erroneous. We admit, with John Angell James—one of the best men who have graced the Independent ministry—that “no case occurs in inspired history where it is mentioned that a church elected its own pastors” (Church Members' Guide, 2nd ed., p. 12), but this does not disprove our right of choice in the present age. If Paul could minister to us in things spiritual now, and could appear in our midst to choose for us our pastors, we should willingly resign the right into his hands; but we cannot and dare not intrust it to any uninspired man, though he could trace his succession step by step to the Apostles' age. Nay, the New Testament has expressly directed us to exercise this choice, to “try the spirits whether they be of God,” to “beware of false prophets.” The church of Ephesus was praised, because it had “tried them which say they are apostles,” and our Saviour himself declared “if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself,” John vii. 17. We have been supplied with a full description of the character to be sought for in our teachers, see 1 Tim. iii., Tit. i. 5, &c. “The spiritual man judgeth all things; but he himself is judged of no man,” 1 Cor. ii. 15.

Christianity has great influence upon the world: the effects of its purity or corruption tell immensely upon society, for good or for evil. “By their fruits shall ye know them,” and the text condemns Episcopacy and Presbyterianism. We need only point to one era of our country's history,—that of Charles I. and the Commonwealth, to learn the intolerance and power for evil which these two principles possess. In contrast, we may quote the testimony of Sir James

Mackintosh in favour of Independency or Congregationalism, in its political influence upon and relations to society at large. “They disclaimed the qualifications of *national* as repugnant to the nature of a Church. The religion of the Independents could not, without destroying its nature, be established by law. They never could aspire to more than religious liberty, and they have accordingly the honour to be the first, and long the only, Christian community who collectively adopted that sacred principle. . . . The government of Cromwell, more influenced by them than by any other persuasion, made as near approaches to general toleration as public prejudice would endure; and Sir Harry Vane, an Independent, was probably the first who laid down, with perfect precision, the inviolable rights of conscience, and the exemption of religion from all civil authority.” (*View of the Reign of James II.*, p. 166).

In the present day, the incitements to and aids in religious speculation abound. The laity (except in respect of time for study) stand in as favourable a position for examining the “bases of their belief” as the clergy themselves; and men everywhere claim the privilege which Paul conceded, “Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another; for every man shall bear his own burden,” Gal. vi. 4, 5. The attempt to attain uniformity of belief, and to avoid “diversities of opinion,” by means of “articles” and “canons,” has now become utterly futile and useless. Congregationalism alone provides for the crisis, and alone can coexist with it. Imperfectly as the principle is worked out, it yet has power to render the Baptist and Independent bodies comparatively stable and peaceful, while all the other communities of our land are tottering in the storm. Congregationalism, by allowing absolute freedom of inquiry, and by taking away Church government to substitute Church association in its place, destroys the possibility of schism.” The Universal Church thus becomes a great firmament of thought, where star differs from star in glory, and in distance from the central light of God's absolute truth, but where each reflects some rays of Divine Wisdom as it moves in its own appointed path. To those whose minds yearn after a closer unity of opinion, we may suggest that our differences of belief may be

only apparent—that truth in this stage of our existence may be only relative. Language is the instrument of human thought, and we all know how imperfect it is. If, then, our tools are inefficient, can the workmanship be exact? When we recollect how natural science lay bound hand and foot for ages by the Aristotelean form of reasoning, and the inexplicable jargon of the schools; and how social sciences and theoretical jurisprudence have suffered from imperfect classi-

fication, and the fatal result of erroneous or ambiguous terms, we may hope that the variations of opinion on theological subjects may yet converge to a narrower compass. Perhaps, when we have reached a higher stage of being, we shall find that our differences here were but various distortions of the same truths, arising simply from the imperfect and varying nature of the media through which they passed—the minds of fallen men.

B. S.

Philosophy.

HAVE WE SUFFICIENT EVIDENCE TO PROVE THAT COMMUNICATIONS ARE NOW MADE TO MAN FROM A SPIRITUAL WORLD?

AFFIRMATIVE REPLY.

THE duty which devolves upon us, in virtue of our position as the opener of this debate, would be light indeed, had we simply to reply to the arguments which have been brought forward on behalf of the negative side of the question. Our opponents have expended their chief strength in attacking our affirmative theory; but we may remind our readers that the affirmation of the *actuality* of "spiritual communications" at the present epoch may be held to, and argued for, quite independently of any theory of ours. Our opponents, in neglecting the general question for a somewhat acrimonious notice of our special advocacy, have betrayed the interests of their party. Had our opening demonstration been designed as a sort of literary stratagem, in order to draw off our opponents' forces from the most advantageous points of attack, it could scarcely have been more effective for that object.

We proceed summarily to dispose of the two first articles which have appeared in the negative interest.

If we mistake not the symptomatic ideas and phrases which occur in the productions of W. G. D. and "Halket," both of these writers belong to the Unitarian denomination, and respectively to the Channing and Priestley schools into which it is divided. The tendency of Unitarianism to gravitate to Deism, and thence, through Materialism to utter Infidelity, is well marked; and, we imagine, the *prestige* of this sect, with its

characteristic scepticism—resulting from "a state of insubordination to a dominant idea," such as "God manifested in Christ" is to such as grasp this fundamental tenet of the Christian faith—will scarcely add weight to the advocacy, by these gentlemen, of the negative side of the present question. "Halket" appears to admit that our ideas have, at least, some shade of support from scripture. This he will probably regard as a very small concession to our views; but we are sure it will not be without its due weight with the great majority of our readers. His philosophic arguments open up the question at issue between spiritualism and materialism—a question we cannot enter into in this connexion;—suffice it to say, that his reasonings are selected from the *stock* arguments of his school, which, in their essence, have been answered over and over again, only to be reiterated in new forms and in fresh connexions, as occasion offers.

W. G. D. commences by observing, "nothing could have been said on our (the negative) side *with effect* till an article in the affirmative had appeared." What is this but to admit there was "no case?" Wherefore W. G. D., in conformity with a well-known legal maxim, proceeds to "abuse opponent's advocate." We are relieved from any extended notice of his article, since our friend of the hieroglyphic arrow has answered him in detail; and we need only reply in the proper

place to the strictures of B. S. on the "Hieroglyphic's" "peculiar" reasoning.

In B. S. we recognise our chief opponent on the present question. He has earned a reputation as an astute, well-informed, and generally consistent writer in this periodical; as such, we give him that attention which his tone and subject-matter on the present occasion would scarcely entitle him to. He has dealt largely in ridicule—(we repeat)—"that weapon so easily wielded,—so potent with the weak, so weak with the wise." Our general stricture on this, the pervading tone of his productions, is, that ridicule may be used against anything and everything, and is most effective with that order of minds it weighs with, when employed against the highest and holiest subjects. We are satisfied that we have transcribed and given currency to ideas—seeds of truth—which will take root and spring up in the soil of congenial minds, despite the adhering spawn deposited by this toad of the intellect. B. S. is candid enough to admit the possibility of his having misunderstood our terminology. Now, this doubt, if sincerely entertained, should, at least, have deterred him from any laboured attempt to appropriate our "peculiarity of language" for the purposes of ridicule. Nothing, we opine, but an overweening desire to find occasion for the exercise of a depraved taste, would lead him to make such an egregious mistake as that which lies at the bottom of his proposal to "combine the third and fifth postulates." He here confounds "creation"—a noun of multitude, signifying the totality of things created—with "creation"—the act of creating or conferring existence, to which it is asserted, in the third postulate, that "preservation" is equivalent. As for the other postulates, happily, they may be illustrated in the course of combating a dogma put forth by B. S., as embodying the true philosophy of nature. "The course of nature," he says, "is fixed. The material world obeys prescribed laws imposed upon it by the Divine Creator." In this low and superficial view of creation, it is represented as being the subject of an *outwardly* imposed memento—*a sort of huge clock-work, wound up at the epoch of creation, and contrived to go on till the day of judgment.* But we beg to submit that if "the course of nature" *appears* to be "fixed," it is because

its Divine Creator and Sustainer is immutable;—if "the material world" *appears* "to obey prescribed laws imposed upon it," it is because the *inward* causes are nearer or more remotely connected with the omnipotent, omniscient, and omnipresent First Cause. We maintain that the material world is sustained, both in regard to motion and matter, by a constant going forth of creative energy from Deity. This is what is meant by "sustentation (or preservation)" being equivalent to "perpetual creation;" and this great truth, too, is implied in the postulate which asserts all created existences to be in a constant state of connexion with, and dependence on, the First and only Independent Life—the "I AM" of revelation. In other words, "existence in perpetual subsistence." That "motion is derived primarily from life," is something more than "a mere assertion of a Living Creator." It is the assertion of a providential "co-ordination of phenomena," which we contend has effect even in "the motion of the rolling avalanche, &c." We opine our philosophy goes further to realize the christian tenet, "Providence in all things," than does that of B. S. The zeal which B. S. has manifested in attacking our postulates (which were not meant for such as him, but rather as tentative to infidelity in its many phases) too plainly shows the animus which called forth his remarks. Our opponent displays a taste and method in the art of ridicule, which says a great deal more for his ingenuity than his scrupulosity. It is convenient for his purpose to assume for the nonce an independent position for "Hieroglyph's" article, and forget that its "peculiar" reasoning was called forth by the article of W. G. D. It was this preceding writer who dragged the "parable of Dives," and the "Judgment scene," into the discussion, in order to prove, after a fashion, his negative proposition—the intermediate state is not mentioned in these parts of scripture, therefore it does not exist—such is his reasoning! Our friend showed (and we beg to indorse his argument) that the intermediate state, so far from being precluded by its not being specified in the passages alluded to, is actually implied therein. To insinuate that these passages of scripture were brought forward formally to prove the existence of the intermediate state, is simply to misrepresent our friend's position. To

apply terms which are appropriate enough in their application to the spiritual sphere to the objects and relations of the natural sphere (as B. S. has done in his note-parody) is very funny! Perhaps it may take rank as wit! Let it pass for such; "wit is not wisdom." "The confusion between *states* which have no *locality*, and the *spheres*, which may be either a locality or a state," does not exist in the original, since both terms are predicated of the spiritual sphere; where, it is expressly asserted, space does not exist. How many things which are perfectly true of the infirm human subject, would be "*painfully absurd*" if predicated of "Deity with all the holy angels;" but then the absurdity is perpetrated by him who makes the application. In the present case B. S. is amenable to the charge. All this is rather discreditable in one who so formally and patronizingly parades his "sole allegiance to truth when endeavouring to aid in forming the opinions of the readers of this magazine." We are sure "the readers of this magazine" will not fail in assigning the true value to these cheap professions of B. S. Well might B. S. suspect that his "ordinary weapons" would "surely be vain" in this debate. Obviously a word-dealing logic is inefficient either to probe or explain the ideas which normally belong to such a subject. Our "theme" is superlogical, and as such it is "dangerous to sober thought," with those who cannot rise above the trammels of a mere word-philosophy; and if, from our superlogical position, we are ineffective for forcing the convictions of logic-ensconced intellects, we, at all events, enjoy an immunity from the attacks of this word-wielding class. We can afford to smile at the difficulties raised by our opponent and fondly-deemed insurmountable—his "trilemma," "on one horn of which we must be impaled"—they occur to us as the puerile objections of a mind incognizant of the elementary premises and principles of the system it attacks. Had space permitted, we should have liked to have pursued many subjects which our opponent's tentativeness has opened up. It would have afforded us an occasion for showing forth the fullness and profundity of a system capable of responding to the probings of a deeper intellect than B. S. has manifested. All we can do in the present connexion, is to acquaint our

readers with the school to which we belong, and leave them "to judge of the respective results" of our efforts.

We acknowledge, then, the divine commission of Emanuel Swedenborg, and accept his teachings in theology, religion, and philosophy, as the truth. It is our reading of his philosophy that we have endeavoured to exhibit in connexion with the present subject; and if we have introduced that portion of our subject-matter which embodies this philosophy, in an hypothetical garb, it was purely to accommodate it to our design, which was to "steal a march" upon the prejudices of some of our readers. Perhaps we owe them an apology for this; but if we had not had the fullest confidence in the truth of the ideas we have assisted in giving currency to, and a personal experience of the satisfaction they yield, we had never put pen to paper for such an object. The "rappings," and other phenomena of the present day, purported to be "spiritual," have served as a "stalking-horse" on the present occasion. The credence we yield to their spiritual character is founded purely on testimony. We have not even had the small amount of personal evidence which B. S. rejoices in. The amount and respectability of the testimony to certain *facts* is such, that we deem it more reasonable, as well as more charitable, to assent rather than to opine wholesale deception and delusion (admitting for a moment the possibility of such extensive and uniform collusion as is implied); but then, we are *not* "in a state of subjection to a dominant *negative* idea," such as supposes "the impossibility or extreme improbability" of such things. Our readers will at once understand the importance of the present question in our regard. But if every other evidence of spiritual communication in these times failed, still Swedenborg's case stands forth and challenges belief, as it proves its actuality in his own person. The indubitable proofs—external and internal—are before the world, and more than this, the *fruits* of his intercourse with the spiritual sphere during a period extending over twenty years are there,—a mass of information on all those subjects which are important and interesting to man,—his nature, his relations to Deity, his future destination, &c. In his case, at least, we can furnish good reasons "why" he appeared in the 18th century, at

a time when the world was sunken in scepticism and infidelity, to act on our convictions mainly through the "internal fitness and probability" of his mission. "When will men learn wisdom?" asks B. S. Never, we reply, if they follow B. S.'s example, who ratiocinates upon a few "convenient generalities," such as "the general credulity of the human race," "the lessons of history," and then proceeds to apply the conclusion thus arrived at to specific cases. There is one potent objection to all such efforts of ingenuity in behalf of negative principles:—*They prove too much.* In the present case, the ratiocination which would account for the "mental genesis and origin of superstition" in general, and for an extensive credence yielded at the present day to cogent evidence of spiritual communications (stigmatized as superstition, of course,) in particular, would account just as well for the "mental origin and genesis" of religion, and its prevalence among men in all times. If such reasoning is to be admitted in the one case, we cannot consistently deny its force in the other. But we repudiate alike the premises proceeded upon, and the mode of procedure. Superstition did not come into the subjective universe of men's minds as such. It has no independent existence. It is a *state*—an adulterated and degenerated state of spiritualism—the fruits of the tree of spiritual knowledge in a state of rottenness. Any given superstition will illustrate this. It is the abnormal and absurd admixture of carnal with spiritual ideas which renders superstition at once hurtful and degrading to the mind that entertains it. The existence of a superstition is as much a proof of the prior existence of a purer and more elevating faith, as rotten fruit is in itself evidence of a former state of use and beauty. It is to the "active power of the human will," endowed with perfect freedom, and unhappily tainted with tendencies towards selfishness and sensuality—the essences of all evil—that we must refer the "origin and genesis of superstition." Evil has normally an affinity for falsity; indeed, the latter may be represented

as the proper form of the former. Evil once dominant in the will, naturally attracts the intellect endowed with truth, first to connive at, and then to favour its propensities. The world-long struggle between evil and truth has developed every phase of superstition, which, we repeat, is spiritual rottenness progressing towards dissolution; and thus (paradoxical as it may appear to some of our readers) superstition has greater affinities for infidelity than for pure religion. This accounts for the oft-remarked juxtaposition of gross superstition and rampant infidelity; the one being a state of decay, the other the consummation of that state—a mere negation in regard to religion. What are we to think of the charge of "credulity" so freely made against us? In its proper sense this term is merely relative, and may be as appropriately used to stigmatize a creed which attaches undue powers and causes to nature and natural agencies, as to one which recognises the direct agencies of the spiritual sphere, where those agencies are not. Thus we think B. S., in attributing (without a tittle of that specific evidence which, on his own showing, ought to guide our verdict in such a matter) the worst of motives and (if judged by their effects, certainly) miraculous powers of deception to "30,000 *media* in the United States," together with an implied belief in the defective mental constitution of those who are convinced by these "30,000," has shown a very unamiable credulity.

In conclusion, and in view of the warning B. S. has dealt out to us against our "speculative philosophy in connexion with religion," we would ask him if he is not aware that the fertile cause of scepticism and infidelity is the antagonism which at present exists between the orthodox creeds and positive philosophy; and that, consequently, a union between religion and philosophy becomes a desideratum? We think we have found such a union in the system which has our adherence. We therefore invite our readers in general, and B. S. in particular, to "come and see."

BENJAMIN.

NEGATIVE REPLY.

As we are honoured with the title of Commander-in-chief of the invading army, we shall, like a good general, take our stand

upon the highest peak we can gain, and thence, through our telescope, survey the operations of the field. We see that the

hottest of the combat is o'er, but we are not yet altogether masters of the field. We see a number of our opponents sleeping in fancied security, and our own men scattered over the plain. Our numbers are far the larger, and if we can manage to concentrate them, like Napoleon, and make a sudden and overwhelming descent upon the remnant of our foes, they are entirely destroyed, and laurels of victory will encircle our brow.

As our present article is, then, to be the last on this subject, it will be advisable to endeavour to give an epitome of the operations on both sides. In the first place, we may remark that our opponents have been, like Wellington, solemnly cool; while we have been, like Napoleon, ardently enthusiastic—they appealing to the rigidly dead letter of some *reputedly* wise men and women; and we to the heart and intellect of every thinking person. Our opponents deserve all praise for candour, and something more, in the way of ingeniousness and literary ability.

A few words now on each of them in their order. Of course it will not be expected that we should now bestow any more encomiums upon "Benjamin," he having received a pretty liberal share from us in our last paper. The "Hieroglyphic arrow" is next in order.

"Hieroglyph" says, then, that he will first dispose of our attempt to produce an argument from scripture against the probability of spirits coming from the other world to visit us. And in order to accomplish this, he brings forward the case of Christ raising Lazarus from the dead, which he says, "meets point blank the argument of W. G. D. founded on the parable." His argument, expressed in our words, is this:—"Because the 'Sun of Righteousness'—the God-man—Lazarus's Creator, for the purpose of convincing his disciples that he was no pretender, raised Lazarus from the dead, therefore the passage that says 'if they believe not Moses and the prophets neither would they believe though one arose from the dead,' is no proof at all!" Surely, great is the blindness of B. S. and ourselves that we cannot perceive the striking resemblance between the works of Jesus and those of these American reformers (the spirit-rappers)!

"W. G. D.," continues our worthy friend, "in his *reductio ad absurdum* has conve-

niently left out of consideration the essential word 'all,' which would defeat his purpose." In reply, we would merely say that we suspect it will exceed his *powers* to prove that "believing pious souls" have more need of "some such striking evidence" than "confirmed infidels." If it were of any value at all, it would be for the convincing of doubters or disbelievers.

The "Hieroglyph" happens to have a power of concealing his meaning, almost as clever as that of the gipsy fortune-teller. What he means by the word *state*, we are totally unable to discover. He tells us it does not mean place. *Condition* is, we presume, the only other meaning which that word can represent. Let us try if that meaning will favour our friend's theory. He says, "presence in a state implies union of character with that state"—presence in a condition implies union of character with that condition. In this form, it has no signification whatever. It must be a place, then, despite his dogmatic assertion to the contrary. The proposition will now stand thus,—"Presence in a place implies union of character with that place." According to this logic, then, as Judas was among the disciples (that is, present in the place or state where they were), therefore, he was a veritable follower of Jesus; as Daniel was in the lions' den, therefore, he was the equal of the growling kings of the forest; as Christ was hanged betwixt two thieves, therefore, he was a being of the same calibre as they! Such are the legitimate conclusions of our friend's indisputable, philosophic premises. We cannot indorse the statement of "Hieroglyph," that heaven and hell are not places. There is a proverb which says,— "There is always some water where the quay drowns herself." If the sentiment here expressed be true, from what fountain hath flown this great and wide-spread tide of opinion, which is almost universal, in favour of distinct places? Why is it that the scriptures almost invariably speak of *ascending* to heaven, and *descending* to hell? The angels, after Christ's resurrection, said, "Ye men of Galilee, why stand ye there gazing up into heaven?" In support of the view that they are separate places, we can claim the opinion of the learned and lofty-minded John Milton—of him who could revel in the gorgeous beams of Paradise above, or fly,

philosophizing, through the gloomy chambers of ruined ambition below. He painted heaven as far removed from hell; as far, that there lay between them a vast and howling chaos—"a palpable obscure," which none but the Prince of these almost invincible "potentates" would dare to tread. The assumption of the contrary was needed, however, by "Hieroglyph" in order to prove that Christ never went to the place of final retribution. All mankind are under his (God's) wrath and curse, and so made liable to suffer the pains of hell for ever. If that was man's sentence, and if Christ did not go thither, then did he not suffer man's punishment, and "ye are still in your sins."

Regarding the question put by the "Hieroglyph," as to where might be the scene of the judgment spoken of in Matt. xxv., we shall only make one remark—B. S., by his striking illustration of the logic of that gentleman, having made any more unnecessary. "Hieroglyph" says, the place referred to could not be earth, because disembodied spirits are immaterial. He should know that beings which are immaterial occupy no space whatever, and could, consequently, be in the heart of the hardest diamond as easily as in empty space. The necessity for a receptacle of departed spirits, called "hades," or anything else, when we consider the circumstances, vanishes like the radiant bow of heaven when the rain-cloud disappears.

Our next remark touches the identity of *hades* with purgatory. It is altogether in vain to tell us, as "Hieroglyph" has done, that "it was a recognised part of Christian belief long before the Church of Rome assumed its present distinctive features." Christians, as well as other people, have held many an erroneous opinion in their time. What we should do is to consider whether or not the two places agree to the same standard. It may be, that over this purgatory, *alias* the *hades*, of our friend, there is no avaricious priest domineering; and thus far it is better than its rival. But both are, according to the declarations of their defenders, for the purgation of sinners. But we "must work the work of him that sent us while it is called to-day;"—"there is no work, nor device, nor knowledge in the grave." This gentleman, a true follower of his worthy leader—"Benjamin," indorses every one of his master's sentiments, even

that most outrageous one which says that the wicked must be put into *hades*, in order to be "deprived of a potentiality whereby they might assault heaven and the blessed." Regarding this particular, B. S. has thrown such a halo of light around it, that every one, not covered by the veil of prejudice, must see in what awful deformity are shaped the progeny of the "Hieroglyphic arrow." Is it possible that he who made them cannot reduce them to any degree of weakness which he may deem safe, not by a tedious process of ages of confinement, but by the word of his mouth—in the twinkling of an eye? "Sir J. Herschel has said," remarks "Hieroglyph," "that the progress of the sciences is little else than a reversal of the decisions of the senses." This is perfectly true when said of things too far off for the naked eye to scan—as the heavenly bodies; or too minute—as animalcule; as instruments capable of opening up a way to their perception have been invented. But who is the honoured inventor of a telescope capable of piercing the mystic veil that shrouds the place called *hades*, and of showing that human souls resort thither daily for the purpose of recruiting their exhausted energies?—tell us, that we, also, may go and worship him!

"W. G. D.," says our friend, "is merely tentative in regard to the *main* point at issue—as to the fact of communications being now made to man from a spiritual world. He questions the manner and matter of the communications, but leaves the facts altogether unaccounted for." What are the *facts*? We have heard of mediums giving gentlemen cards filled with figures, on a group of which, representing the age they desired to be named, they were to fix their eyes, while the mediums made the spirits rap out the proper number. What was the use of these cards? The spirit did not need them, as it knew the age before—the medium did not need them, as her duty was merely to call the spirit to its work—the visitor did not need them, as he had the age in his brain. He could just as easily fix his mental eye as his bodily eye upon the proper age; and if he wanted to deceive the medium by giving in a different age from what the spirit rapped, he could as easily accomplish his object with the card as without it. The use of the card, then, was to show to the acute eye of the medium on what figure her

visitor's eye rested, in order that she might know how many raps to make. This was proved by the fact, that whenever any person fixed his eyes upon a wrong number, the poor spirit stupidly gave the number of knocks there indicated. A clever trick is the "head and front" of the mystery. Professor Anderson, *alias* the Wizard of the North, discovered, when in America, that some of the mediums, in order to assist the spirits when they should become lazy, had been at the trouble of getting a galvanic battery prepared (like those who advertise for contracts, they were not obliged to take the cheapest offer!). Some folks tell us ventriloquism often assists the mediums, and others that collusion is the more certain and trustworthy assistant. So that single and combined trickery, ventriloquism, and galvanism, passing through the magnifying microscope of credulity and superstition, acquire a strength and power capable of producing very wonderful results. If any one should refer to the wide-spread belief in it as a proof of its truth, I would just point to the witch-mania which so lately convulsed both old and new worlds. Much wider was the circle of believers in witches than is now that of the spirit-rapping, yet the former has passed, and the latter will very soon pass away, like a frightful dream of the night. We have next to notice a very extraordinary acknowledgment made by our friend. He gives it as his opinion that spirits are as "incognizant in ordinary of the natural world as we are of the spiritual world." If his opinion be correct, one medium cannot have the services of the same spirit more than once or twice, as, roving about like a blind man through the illimitable fields of space, it will very soon be out of the reach of the conjurer's voice, and not having the power of vision it will be impossible (or extremely improbable) that it ever will return. Is the air, then, so full of the spirits of our fathers, that, like gnats on a summer eve, there are always some of them dancing about our ears ready to serve and obey us? "Shades of the mighty dead!" manes of the covenanters! ghosts of the martyrs! is it come to this?

We must now make one or two observations on the article of A. R., although it is hardly necessary—B. S. having here again preceded us, and with his glittering bayonet

frightened the spectre from our path. A. R. read the articles of his two predecessors, and, like ourselves, lost himself in the labyrinth of confusion; but unlike us, he admired and shunned the depths he could not fathom. He saw that the fortress in which his leaders had taken refuge was not altogether impregnable, and he, for one, would not trust himself to its protection. He supposed his strength lay, not in the unreal Sampson-locks of reason, but in the tales of a few deluded mortals. Our readers having put on the spectacles supplied by B. S. will be fully able to read and digest these ennobling histories.

In reference to the last opposing article, signed B. T., we will only offer a few words. While we bestow laudations upon its writer, we are inclined to tell our other opponents that a traitor is in the camp. This paper has given us great pleasure—being, in our estimation, faultless in composition, chaste in imagery, and as immaculate in sentiment as the snow-flake ere

"It leaves the cloud that gives it birth."

But though so pure and transcendental, it is, but as a meteor floating along the sky, astonishing and enrapturing to the gaze, and giving no intimation whence it comes or whither it goes. One thing the writer of it does, however, for which we suspect his predecessors will not thank him:—he repudiates entirely all bodily manifestations produced by spirits. And in so doing he yields the point for which the writers on the present debate have been contending. The question was not whether the "setting suns, the round ocean, the living air, the blue sky, and the glorious fruit-nursing summer," were manifestations of Deity; it was "Have we sufficient evidence to prove that *communications* (evidently alluding to the recorded scripture communications, as well as to the spirit-rappings of America) are now made to man from a spiritual world?" As then B. T. repudiates the idea of spirits holding converse with us, we claim him as one of our supporters.

Our opponents, then, have given us a few *on dit*s, supported by untenable theories and pseudo-philosophical speculations. We have informed them that, if deemed advisable, we could supply them with tales seventy times seven as marvellous as those they have

quoted, which have been believed in by all classes of society; and we have endeavoured to unfold the logic of our friends, and to hold up its beauties to the eyes of admiring beholders. The articles of B. S. have been useful in showing where we should be led to, were we to follow the interminable windings of the spirit-rappers. We should have to believe every tale, however ridiculous, which is affirmed by two or three pretended witnesses. We should have to believe in the "winking statues, the bleeding pictures, and the miraculous cures," as well as every other absurdity that united priest-craft and superstition attempts to palm upon a credulous and unthinking people.

We will now make a remark or two upon the logical article of our friend "Halket." He takes a different course from that pursued by B. S. and ourselves, but we are not sure that it is a worse one. If God when he made man's body of clay had put an immaterial soul into him, the passage which describes that process, to be intelligible, would have been expressed thus:—The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and thus man was put into the *possession* of a soul. It, however, is said, "man became a living soul." What became a living soul? If a soul had been breathed into him, that soul was always the same hitherto since it was formed, and could not *then* become a living soul. And since it did *then* become such, it is clear it was not such before. The evident inference, then, is that the *clay man* whom God had formed, by

having the breath of life breathed into his nostrils, "became a living soul." Phrenology, as our friend has said, tends to substantiate this view. Of course, those who are so inclined may doubt the anecdote related by Sir Astley Cooper, as well as we can doubt the stories of our opponents. But no one who exercises his eyes can doubt that there is truth in phrenology. When we find a man with a very small head, we are certain he cannot be a great man; and on the other hand, when we find a man with a very large head, provided it be in a healthy condition, we are as certain that in some respect or other he is a great man. He may be very ignorant or he may be very wicked, but to whatever he has devoted his time and his energies, in that he has excelled. I could adduce many proofs of this—I could point to the head of a Bacon, or a Nero, a Mirabeau, or a Dr. Chalmers—but the proofs that every one sees around him are as conclusive and more convincing, for they are open to the inspection of our senses.

If, then, the soul of man is *material*, spirit-rapping cannot be. If the soul of man is *immaterial*—that is, if it is entirely without any body of matter, however minute—and if every sound with which we are acquainted is produced by the action of matter against matter (as that which is immaterial can have no organs by which it can touch matter, and can find as much room to gallop through the granite rock as o'er an American prairie) then, we say, spirit-rapping is a *sheer impossibility!*

W. G. D.

The Essayist.

AN ESSAY ON THE PHONETICS AND ALPHABETIC SYMBOLS OF THE ENGLISH LANGUAGE.

THE term language comes immediately from the French "*langage*"—remotely from the Latin "*lingua*," the tongue—and its signification was, at first, the use of the tongue in speech. It is now analogically used as a term expressive of every mode of communicating the thoughts and feelings of the mind. Four different methods of ex-

pressing the mind's actions and emotions have been practised by different tribes and nations of the human race; namely, Gesticulation, Pictorial representation, Oral utterance, and Articulate symbolization. Thus, we have the language of gesture, pictorial language, articulate language, and alphabetic or written language. The two latter only,

namely, articulate sounds, and articulate symbols, form the subject of the present essay. But these shall not be treated as elements of language generally, or as included in universal grammar, but as elements of the English language in particular.

The mind acts and feels, and its desires prompt it to express its thoughts and feelings. These are spiritual in their nature, and cannot be spiritually expressed or communicated: they must assume the material media of sounds, signs, or characters of various degrees of expressiveness and duration. Reason selects these, combines, classifies, and assort them into syllables, words, and sentences, and builds them up into the structure of language—spacious in dimension, beautiful in proportion, and, notwithstanding many defects and blemishes, which a critical eye may detect, well adapted as a regal residence for the royal mind.

Articulate language thus constitutes the medium of thought, forming both the natural and artificial garniture of the mind's intellectual wealth and moral consciousness. It forms even a kind of reflective instrument, irradiating upon the soul itself the form and expression of many of its subtle and evanescent flashes of thought, and many of those gushes of feeling, often deep as the dye of the darkest purple, yet at other times softly revealing the delicate shades of the most transparent tints. There is no art more wonderful, more delightful, or so perfect, among all those which confer dignity, grace, or pleasure upon man's transient and echequered existence. As God himself is represented to us as dwelling in a *house* or *habitation*; as hearing with *ears*; as seeing with *eyes*; as having strength in his *arm*; and tenderness and love in his *bosom*; so man embodies the subtle emotions of his mind, the acts and relations of his spiritual consciousness, with his desires and determinations, in the tones and articulations of his voice, and communicates these to his fellow-men. Thus, by means of a few fleeting sounds and perishable types, he establishes an imperishable record of the existence, nature, extent, and development of the human mind. No other monument exhibits such gigantic power, such delicate skill, such indomitable perseverance. So applied, it prolongs the life of nations through ages; gives to oratory and poetry an universal

tongue, besides an extent and durability denied even to the orator and the poet. It circulates the wisdom of the historian, the philosopher, and the divine through every clime; so that while the mind, which thought and felt, has long since "shuffled off its mortal cell," and now thinks and feels in a world of spirits; and the voice that vibrated the living temple of sounds as a habitation for thought, has become silent as the grave; and the hand that sketched the symbols as signs of articulate sounds, has long since ceased to move, and returned to its original elements; the thought and the sentiment still live in the signs which prolong the imaginary sound, if possible, more expressive, more beautiful, and more imperishable, than when first called into being, as a type of spiritual existence.

It is a medium suited to every degree of mental development, and to every state or mood in which the mind can exist. Its flexibility is wonderful. It forms the infant dress of the child's first feelings; the more enlarged and varied covering of the youth, with his expanding mind awakening into consciousness of an innate moral and intellectual grandeur; and it also forms the material of those nicely-adjusted habiliments of the full-grown man, which sit so gracefully upon him—leaving freedom of motion to every limb, yet revealing the form and proportion of his mental and moral stature. Although the mind often feels enfeebled and clogged in its attempts to convey to others the magnitude and beauty of its conceptions, and the intensity of its feelings, with the rapidity and ease it often so ardently desires; yet the poet can fan the latent fires of our languid souls into a flame by the use of "words that burn;" and the historian can conjure up the spirits of the mighty dead, from the dim shades of a thousand ages, to present them before us in the vivid forms of monitors to warn, and sages to guide and conduct us in the paths of honour, peace, and prosperity. Nor is the philosopher denied the privilege of revealing to us the hidden mystery of nature's laws, the majesty of her movements, the harmony of her affinities, the multiplicity of her relations, and the beauty and sublimity of her external appearance. Language is thus an *instrument* of knowledge—the very atmosphere of thought. Hence the necessity of being

thoroughly acquainted with its nature and capability of communicating thought — its power of conveying, expanding, or reflecting the subtle ray as it wings its luminous flight in its glorious course of enlightenment. An extensive and discriminating knowledge of the nature and structure of language, if it does not, partly at least, produce, is always an accompaniment of that energy of mind which imparts life and vigour to the tones and types of language; and of that refined taste which discerns the various shades of sentiment that are wrapped up in their shroudy mantle, and receives a delicious pleasure from the new, varied, and graceful combinations, which they so frequently assume.

But it presents itself to us even in a more dignified aspect. Not as an instrument of knowledge only, but as a *science*. Its foundations are laid deep as the principles of the human mind. The laws of thought determine the construction of words and their arrangement into sentences. And the formation and action of the organs of speech have determined the number and variety of the articulate sounds, and their possible and impossible combinations. To trace the influence of the one upon the other, constitutes a branch of deep philological research, which sheds a clear and certain light upon the darker periods of the history of the human race, when every other light seems lost in the obscurity which impenetrably envelops it. Phonetic affinities and etymological coincidences have revealed to us the origin, progress, and peregrinations of tribes or races of the human family. What a flood of light is thrown upon the early period of the world's history in general, and of the western migrations of the nations of Europe in particular, by the affinity which is observed to exist there among the different stocks, branches, divisions, languages, and dialects; all, with few exceptions, traceable to one parent stem — the Sanskrit, which had its roots fixed in the soil of Asia, and absorbed life and nourishment from a period so far back as to be reckoned by thousands of years.

As articulate language is based on the principles of the human mind, so symbolized writing is based on articulate sounds. Oral language, then, was anterior to written. The sounds, as well as the symbolized characters, therefore, demand attention, in analyzing or teaching the elements of any language.

They form the basis of its grammar, and should take precedence of etymology and syntax. Prosody, therefore, instead of forming the last, and an unimportant division of grammar, would, with the exception of the rules of its metrical measures, in poetry, form the first and a most important division, not to be passed over with a passing remark or two at the end of a book, but should receive due attention, have its logical relations clearly exhibited, its defects pointed out, its redundancies shown, with the extent of its application in the other departments of grammar.

Instead of this, it has been usual for English grammarians to divide grammar into Orthography, Etymology, Syntax, and Prosody. And the authors of one published lately, which has even received the sanction of the Committee of Council on Education, have discarded two of these altogether, and treated it under the divisions of Etymology and Syntax. These branches are certainly well treated by them, but that is no apology for the omission of the others. These branches generally have been treated pretty well and fully by grammarians, but orthography has received only a small share of attention, limited in many instances to a few rules for the spelling of some simple and of some derivative words, while prosody has called forth only a few observations on the different kinds of poetic measures, the number and quantity of the syllables, the accents which distinguish them, and the number of verses which make up a stanza of a certain definite denomination. The order of this division is unnatural and illogical. That is last, which, according to the nature of speech, and the order of its logical arrangement, should be first. This inversion has arisen from the limited view which has been taken of prosody, and of the misconception of its nature and objects. Prosody (from the Greek "*prosōdia*," accent) in its enlarged sense, embraces the sounds and the quantities of the articulations, and, by necessary consequence, the orthography, as well as the metres of the language. It should thus form the first part of any division or analysis of grammar. The *sounds*, their nature and classification, the mechanism of their formation, their affinities, their capability or incapacity of entering into combination, are all antecedent to orthography. The grammarian should therefore recognise them

in his grammatical arrangement, and treat them with that fulness and completeness which their nature and importance require.

Orthography would follow as a matter of course. It should embrace a complete set of symbols corresponding to the number of simple elementary sounds exhibited in the preceding division. There should be no duplicates, no combinations to express simple sounds, and no simple characters to express compound articulations; while allied sounds should have characters similarly formed, yet sufficiently distinct to express their phonetic difference. Our alphabet is both very deficient and erroneous in these respects; and any system of English grammar should, therefore, in its orthographical division, show what phonetic articulations have no symbols, what have duplicates or triplicates, which are erroneously represented, and also the expedients which have been employed as substitutes for a perfect alphabet. Thus treated, it constitutes a portion, and that, too, an important one, of the science of language; and not, as it has been expressed, the mere art of spelling words correctly, or, as it should be expressed, capriciously and historically.

The imperfections of our alphabet may easily be explained by considering the sources whence we have derived our phonetic sounds, and our alphabetic symbols. The former have been transmitted to us from the Gothic stock of the Indo-European tribe of languages; whilst the alphabet has been derived from the Phœnician language, belonging to the Semitic tribe. The Phœnician alphabet consisted of twenty-two letters; and only twenty-one of these were imported by the Greeks. The Roman alphabet was derived from the Etruscans, in whose language there was a preponderance of sharp sounds. This alphabet was used by the Romans during the first two centuries after the foundation of the city, after which it was modified by that of the Italian Greeks. Both the Latin and Greek were deficient in many of the sounds found in the mother-tongue of the present English. There were seven sounds in the Anglo-Saxon which had no equivalent in Latin, and six, which had no equivalent in Greek. Hence the resort to orthographical expedients to supply the deficiency.

(To be continued.)

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

221. A woollen merchant would be glad if any friend would kindly suggest some plan of improving (by means of coloured blinds or otherwise) the *South* lights of his warehouse, so as to make them resemble in effect a *North* light, which, it is well known, is the best for displaying woollens to advantage.—B. T.

222. Would any of your correspondents kindly give me, through the medium of your journal, information regarding "Carlisle," his personal history and peculiar points of belief.—J. G. S.

223. A friend would be glad if any of your numerous correspondents could give him an answer to the following question, "What is the best work (within the compass of limited means) on Practical Astronomy; showing the use, and containing engravings of the Micrometer, &c.?"—S. U.

224. Having very much neglected my studies during my school-days, and having now arrived at a more advanced period of life, I feel my ignorance to be very great indeed, and as I have now sternly resolved to become a thoughtful and diligent student, I shall be exceedingly obliged to any one of the readers of the *Controversialist* who will kindly inform me how to proceed with my studies so as to aid in the expanding and strengthening a weak mind.—SATURN.

225. I am desirous of obtaining a knowledge

of the principles of the English language, so that I shall be able to pronounce with confidence, and be able to understand the composition of words. Is there any book published upon the subject, which simplifies it, and gives exercises, &c., in the same or similar manner to the plan adopted in many of our grammars, or first books of instruction in any language, &c.?"—E. S.

226. Having read in the magazine for the present month the remarks of B. S. on "Scanning Poetry," and also the "Critique" of E. B. to which he refers, I conceive either of those gentlemen would be both able and willing to give me the information I need on the following subject. I have for a long time been striving to master the Latin language without a teacher, but have found the greatest difficulty in acquiring the true pronunciation, which I am sure I have not yet arrived at. I am anxious, then, to know if the long or short mark over a vowel alters its sound, and, if not, is it in all cases appreciable by the ear? Again, what is the nature of Latin poetry? Virgil for instance? How might I learn to scan the *Æneid*? If I take the first five or six lines of this poem, how shall I read them as to know they are poetry and not prose? for at present I can make no difference. I have been trying, but in vain, to understand Alway's "Latin Prosody." Could, then, B. S. or E. B. remove my difficulties on these subjects or refer me to works which

would remove them, so that I might understand the character and be able to appreciate the beauties of Latin poetry. A speedy reply would much oblige one who has derived much information from your valuable magazine since its commencement.—EDITOR.

ANSWERS TO QUESTIONS.

209. *The Divisions of the Vegetable and Animal Kingdoms.*—The first portion of this question I understand to be this—illustrate, by examples from the vegetable kingdom, the meaning of the terms *genus* and *species*, and the difference, property, and accident between and belonging to those terms; the second, to describe a tree, as an example, to prove the difference between the terms *genus* and *species*. Now, although this question is somewhat of an etymological and grammatical nature, still there is much botanical interest in it, which induces me to take up the pen and attempt an answer.

And as J. C. infers that the examples are to be drawn from the vegetable kingdom, I consider that a few words relative to the meaning and property of the term vegetable will not be out of place. The word vegetable is from *vegetare*, *v. e.*, to grow as plants, to shoot out, to grow without sensation, in distinction from animals, both being organic creations, endowed with the power of expansion and development of their construction, which is called life. Plants and animals are of similar elements and structure, both being fitted for expansion, are the recipients of nutrition, and possess divers qualities, and also are capable of reproduction, and at last dissolve into their first principles. All vegetable matter is destined to decay when left to nature, after being deserted by the vital power which swelled it into form. And as proof of this, we need only to compare the similitude and difference, or, in other words, the generic characters and specific differences between the animal and vegetable kingdoms: but as the space allotted to this section of the *Controversialist* will not allow of long details, the reader must here pause, and he will see at a glance that there is a great similitude in the organization, and as much diversity of form and difference of character, in the vegetable as in the animal kingdom; that both are alike designed for one general purpose and one great end, performing similar functions, and affording food for each other, and food and raiment for man; but with this difference, that the one is fixed in the earth and is without sensation, while the other moves upon the surface and is endowed with senses. Without the vegetable kingdom the animal would have been created in vain, and the immense masses of minerals which compose the earth would have appeared a cheerless waste. Now as to the meaning, difference, and applicability of the terms *genus* and *species*.

Genus, in science, is a class or division, a sub-class or sub-division, comprehending an assemblage of *species* similar in their development and parts of fructification, under the same class and order. *Genera*, in the Linnæan system of botany (*genus*, singular; *genera*, plural), is the second subdivision, containing many *species*. The term *species*, used in science, is, according to its relative value, inferior to *genera*, and is the third subdivision in the Linnæan system, a single order

of beings bearing some distinguishing character, as for example, whether leafless or having leaves, whether these are deciduous in the first, or second, or persisting for several years; in manner of growth, whether prostrate, spreading, drooping, or erect; and whether the fruit be enclosed in a capsule, silique, legume, berry, pome, drape, nut, or cone. Then as regards the property and accident of the words *genus* and *species*, I will only refer to the following familiar examples, taken from both the animal and vegetable kingdoms. First, the animal kingdom, like the vegetable, is divided into classes, orders, *genera*, and *species*: there are six classes. The first is *Mammalia* (those that suckle their young), and to which belong both bipeds and quadrupeds; this class contains seven orders, viz., *Primates*, *Bruta*, *Fera*, *Glires*, *Pecora*, *Bellua*, and *Cete* (no legs). Now, from the order *Fera*, which term is derived from *Fera*, a wild beast, in allusion to their ferocity, we will take as example the feline race, the cat kind. But what should we understand by an animal of the cat kind belonging to the class *Mammalia* and the order *Fera*, were it not for its generic and specific names? *Felis* is the name of the *genus* comprehending the feline *genera*; but we want to distinguish one *felis* from another, and that want is supplied by the *specific* name derived from its distinguishing character; thus we have *Felis Leo*, the lion, *Felis Tigris*, the tiger, *Felis Catus*, the cat, &c.: these may again be subdivided into sub-species or varieties, as the domestic cat, wild cat, tiger cat, &c. Now let us turn to the vegetable kingdom, which is more immediately connected with the question, and take for example the *genus Ribes*, which includes the gooseberry and currant, and belongs to the natural order *Grossularæ*, and the Linnæan class *Pentandria*, Linnæan order *Monogynia*. Now, in speaking of the difference of these plants, all belonging to the same class, and the same natural order, we should say, to what *genera* does the gooseberry and currant belong? because the class *Pentandria* contains many *genera*; but in giving a characteristic description of the plants, we first speak of the *genus*, *Ribes*, and afterwards of the *species* and varieties; hence we have *Ribes grossularia*, the gooseberry; *Ribes rubrum*, the red currant, variety *alba*, the white currant; *Ribes nigrum*, the black currant; *Ribes sanguineum*, the red-flowered currant; *Ribes aureum precox*, the early golden-flowered currant, and many other species that I could name. This I consider, although necessarily brief, a sufficient explanation of the full value and accident of the terms *genus* and *species*.

I have now to consider the second portion of the question, which I will endeavour to exemplify and elucidate by giving the generic and specific distinctions of one tree, as an illustration of the systematic classification of the whole vegetable kingdom. In selecting one tree as an example from the vast assemblage of vegetable productions which perform such an important office in the scheme of creation, I must first take into consideration the tribe or natural group of trees to which it belongs, as by such means it is that we are able to observe and describe the manner of development of the various plants which differ most from each other in constitutional character and appearance. And for this reason it is that botanists, for the facility of studying and identi-

fyng the numerous plants in the vegetable kingdom, have arranged it in divisions, classes, orders, tribes, genera, species, and varieties; hence the use and importance of these scientific terms to enable us to draw out or describe a tree from the *sumum genus* or whole tribe to which it belongs. The tree which I select is one that has shared alike the honours of both ancient and modern times, and is justly esteemed for its utility and ornament; the beauty of its foliage being universally admired by artists, and the strength and durability of its wood ably tested by the many uses to which it has been applied. It is also widely distributed over the face of the earth, and fulfils an important part in the economy of nature,—I mean the oak, *Quercus*. This genus belongs to the natural order *Corylaceæ* syn. *Cupulifera*, which means the nut tribe, *Corylus*, nut-tree, being derived from *Koris*, a hood or helmet, in reference to the calyx covering the nut; *Cupulifera*, from *cupula*, a little cup, and *fero*, to bear. This tribe of nut-bearing trees contains many genera, as for instance, *Fagus*, the beech; *Castanea*, the chestnut; *Carpinus*, the hornbeam; *Corylus*, the hazel; and *Ostrya*, the hop hornbeam. And although each genus differs from the other in its generic character, all bear the same corylaceous or cupuliferous form which constitutes the natural order. Let us now consider what distinguishing form constitutes the generic character of the genus *Quercus*, the oak, which belongs to the Linnæan class 21, *Monæcia*, one house; that is, both male and female flowers are borne upon the same plant; Linnæan order, *Polyandria*, many stamens; the generic characters of the male flowers are, stamens, five to ten in number; calyx, campanulate, subquingued, which means, calyx, bell-shaped and divided into five lobes: female flowers, calyx, campanulate, *lobeserrimus scaber*, style one, stigma three, *nux supera coriacea monosperma*, which may be rendered thus, calyx, bell shaped, very entire and rough, one style divided into three stigmas, nuts very abundant, with a leathery covering, and one-seeded. These being the distinctions which characterize the genus *Quercus*, it must be understood that all corylaceous trees bearing the generic character I have named belong to the genus *Quercus*, in the same way that the nut-bearing tribe belong to the natural order *Corylaceæ*. The use and application of the generic classification being to distinguish one genus from another, among the many genera included in the natural order, the same as the specific classification shows the difference of individual character between one species and another belonging to the same genus. It now only remains to make a few observations in reference to the specific character of the oak, to complete this description of a science, and a systematic classification which enables us to understand and command a knowledge of the vast assemblage of organized beings, the wonderful variety and the harmonious working of the whole, in the grand scheme of nature originated by an all-wise and beneficent Creator. With respect to the specific distinctions and differences of the numerous species belonging to this genus, it is only necessary to speak of a few which are most generally known, and are best calculated to elucidate the foregoing remarks. I will take for example the common British oak, *Quercus pedunculata*. It will be at once seen that *Quercus* has a second name attached to it now that we come to

consider the value of specific distinctions; this specific name, *pedunculata*, implies the pedunculate oak, in allusion to the long footstalks of its acorns, and the short footstalks of its leaves, by which it is readily distinguished from the other species of British oak. By way of illustration, the following are sub-species or varieties of the pedunculate oak:—*Q. pedunculata fastigiata*, the fastigiate or pyramidal oak; *Q. pedunculata heterophylla*, the various-leaved pedunculate oak; *Q. pedunculata foliis variegatis*, the variegated-leaved pedunculate oak; and *Q. pedunculata purpurea*, the purple-branched pedunculate oak; which, it must be understood, are only varieties of the first named species. The next distinct species which is very common in England is *Q. sessiliflora*, the sessile-flowered oak, the flowers being sessile or sitting, that is, a flower without a pedicel, or footstalk, that being the distinguishing character of that species; then we have *Q. rubra*, the red or champion oak; and *Q. coccinea*, the scarlet oak, both very handsome species, named in reference to the colour of the decaying leaves in autumn. But as the different species of this genus are very numerous, and it is only necessary to mention a sufficient number to exemplify the facts relating to this inquiry, and show the utility, difference, and meaning of the specific distinctions, and as the space will not admit of this description being continued farther, I will only add that Hooker, in his "Journal of Botany," mentions about 230 species being known up to the present time, and that the generic name is derived from the Celtic *quer*, fine, and *cwez*, a tree, in allusion to its handsome growth. May our own native oak, the symbol of strength and emblem of civic virtue, in the present crisis be instrumental in achieving those triumphs in the defence of a just cause for which it has ever been renowned; and now, as in the days of yore, add fresh leaves of glory to those which encircle the brow of Old Albion!—GEORGE HASKER, *Bell's Pond, Islington*.

214. *Milton on his Blindness*.—It seems curious for a writer to reply to his own questions; but as the "Inquirer" is intended to be of general utility and not simply to minister to the benefit of an individual, and as many readers (and possibly X. L. amongst them) who are interested in the subject of questions 203 and 214 may not be readers of "Notes and Queries," I think it right to mention that a communication has recently appeared (see the No. for April 29th, page 395) in that serial, attributing the authorship of the poem, quoted by X. L., to an American lady. The article in "Notes and Queries," which is extremely brief, is dated from Philadelphia, and signed "Uneda," and simply states that "a little poem commencing, 'Though I am old and blind,' and included in some late editions of Milton's Poems, was written by a Miss Lloyd, of Philadelphia." It were to be wished that Uneda were a less mythical personage and stood revealed in his own name. It seems marvellous that a single copy of the verses could have crossed the Atlantic, and finding a resting-place among Milton's papers should suddenly have turned up, and have deceived the curious eyes of Oxonian editorship by its elderly appearance. If the statement of Uneda is true, the Oxford editors have been guilty of gross carelessness or something worse. To remain silent will now afford strong pre-

sumption against them, and the question will probably therefore be soon set at rest.—B. S.

215. *Weakness of Memory.*—The best method that we would recommend to J. B. for strengthening the memory, is to learn select passages from any author, and recall them pretty frequently to his mind; by this method he will gradually acquire a readiness of repeating anything he may have previously heard; or J. B. may practise the Franklinian method of giving precision to the mental faculty, by reading a selection from an author one day, and on the next endeavouring to write down what he thinks the author said, and then compare it with the text.—WALTER.

216. *The Origin of the term Reverend.*—The application of honourable epithets, as, "most reverent," "most honourable," and the like to Presbyters as well as bishops, appears to have obtained in early times. The word Reverend was applied to the clergy before the Reformation, but not used by them as a prefix to their names; its employment thus is clearly a modern usage.—C.

217. *Daily Share List explained.*—The words "Number" (1), "Share" (2), "Paid" (3), "Business done" (4), may be simply explained thus: (1) shows how many shares the company is entitled to issue; (2) shows how much a shareholder was originally liable to pay on each share; (3) shows

how much has already been paid on each share; (4) shows the price at which shares were sold the day the list was published; "Price," shows the sum asked for each share by parties wishing to sell. I do not at present recollect any other terms. By multiplying (1) by (2) and (1) by (3) we have respectively the capital authorized to be raised and the capital actually raised; by comparing (3) and (4), we gain an idea of the position and prospects of the company. Example—

No.	Sh.	Pd.	Name.	Price.	Business done.
10,000	100	50	Bubble Co.	6, 5 $\frac{1}{2}$, 5	5

We have a company with a possible capital of £1,000,000, and an actual capital of £500,000. The prices asked by different sellers are £6, £5 10s., and £5 per share; the price actually given by purchasers is £5 per share. The shares being at 90 per cent. discount on the amount paid up, the Bubble Company may be deemed an unfortunate scheme. If a "Subscriber" purchases at £5 he will become liable to the amount of the £50 unpaid on each share. Suppose that to be "called up," he will then be the proprietor of a £100 share at the cost of £55; and if the company by good management comes to pay 5 $\frac{1}{2}$ per cent. on the original shares, he will be in the enviable position of receiving 10 per cent. for his money.—FIGURES.

The Young Student and Writer's Assistant.

MATHEMATICAL CLASS.

QUESTIONS FOR SOLUTION.—XV.

(a) 49. Required the value in cwt., &c., of $\frac{1}{10}$ of $\frac{1}{2}$ of $\frac{1}{4}$ of a ton weight.

(a) 50. A castle is surrounded by a wall 60 feet high, and a moat 15 yards wide. What must be the length of a scaling ladder to reach over the moat to the top of the wall?

(a) 51. Three men, in conversing about their money, found that if A gave B a shilling, B and C together would have six times as much as he had left; that A and C together possessed twice as much as B; and A and B together possessed as much as C, and a shilling over. What sum of money did each possess?

(a) 52. A person bought 360 lbs. of tea, at 3 lbs. for 10s., and 360 lbs. at 4 lbs. for 10s., and sold out at 7 lbs. for 20s. What did he gain or lose by the bargain?

(b) 53. The sum of the squares of two numbers is 34, and the difference of their squares 16. What are the numbers?

(b) 54. Travelling with a stage waggon, which went at the rate of 4 miles per hour, I had occasion to call by the way, when I stopped 15 minutes; I then walked at the rate of $4\frac{1}{2}$ miles per hour to overtake it. In what time was I able to do so?

(b) 55. My garden, which is 15 yards square, has a path, $2\frac{1}{2}$ feet wide, running round at a distance of 3 feet from, and parallel with, the wall. Required the content of this path.

(b) 56. Also the cubic content of a ditch, 10 feet wide at top and 4 at bottom, lying outside the

wall, and parallel to it, and at a distance of 8 feet.

(c) 57. To what depth will a cube of elm, whose side is 2 feet and specific gravity 600, sink in sea water, whose specific gravity is 1026.

(c) 58. Supposing the specific gravity of an iceberg to be 700, and its shape a pyramid, having a height above the surface of the water of 400 feet, and the side of the base at the surface of 900 feet, to what depth will it sink into the water if the specific gravity of the water be 1026?

(c) 59. Required the solid content and weight of the above.

(c) 60. A train of 100 tons has a velocity of 45 miles per hour, when the steam is turned off. How far will it ascend an incline of 1 in 100, taking friction at 8 lbs. per ton?

GRAMMAR CLASS.

MODEL EXERCISE No. XIV.

Vide Vol. IV., p. 198.

VERBS.

REGULAR.

Present.	Past.	Perfect Part.
Fast	fasted	fasted
Halt	halted	halted
Snow	snowed	snowed
Steer	steered	steered
Glide	glided	glided
Melt	melted	melted
Loose	loosed	loosed

<i>Present.</i>	<i>Past.</i>	<i>Perfect Part.</i>	<i>Present.</i>	<i>Past.</i>	<i>Perfect Part.</i>
Confess	confessed	confessed	Cleave (to split)	cleave, <i>cleave</i> , or cleft	cleven or cleft
Hush	hushed	hushed	+Heave	heave	heven
Pluck	plucked	plucked	Weave	wove	woven
Owe	owed	owed	Freeze	froze	frozen
Reach	reached	reached	Steal	stole	stolen
Feel	felt	felt	Speak	spoke or spake	spoken
Sweep	swept	swept	Swear	swore or swore	sworn
Creep	crept	crept	Bear (to bring forth)	bore or bore	born
Loose	lost	lost	Bear (to carry)	bore or bare	borne
Bend	bent	bent	Forbear	forbore or for- bare	borne
Rend	rent	rent	Tear	tore or tare	tern
Send	sent	sent	Shear	shore, sheared	shorn
Spend	spent	spent	Shake	shook	shaken
Lend	lent	lent	Get	got or gat	gotten or got
Wend	went	wended	Eat	ate	eaten
Gird	girt or girded	girt or girded	Seethe	seethed or sod	sodden
Gild	gilt or gilded	gilt or gilded	Tread	trode or trod	trodden
Build	built or builded	built or builded	Bid	bade, baid	bidden
Shed	shed	shed	+Grave	graved	graven
Cut	cut	cut	Arise	arose	arisen
Cost	cost	cost	Abide	abode	abode
Hit	hit	hit	Slide	slid	slidden
Hurt	hurt	hurt	Write	wrote	written
Put	put	put	Win	won	won
Set	set	set	Thrive	throve or thrived	thriven
Burst	burst or bursted	burst	Strive	strove	striven
Knit	knit or knitted	knit	+Bite	bit	bitten
Cast	cast	cast	Spin	span	spun
Dip	dipped or dipt	dipt	Swim	swam	swum
Slit	slit	slit	Begin	began	begun

IRREGULAR.

<i>Present.</i>	<i>Past.</i>	<i>Perfect Part.</i>
Sing	sang	sung
Sting	stang	stung
Ring	rang	rang
Wring	wrang or wrang	wrung
Fling	flang or flung	flung
Cling	clang or clung	clung
Drink	drank	drunk or drunken
Stink	stank or stunk	stunk
Help	helped	holpen
Bind	bound	bound
Grind	ground	ground
Choose	chose	chosen
Leave	left	left
Have	had	had
Make	made	made
Buy	bought	bought
+Work	wrought	wrought
Think	thought	thought
Bring	brought	brought
Beseech	besought	besought
Teach	taught	taught
Seek	sought	sought
Fall	fell	fallen
Hold	held	holden
Show	showed	shown
Blow	blew	blown
*Spread	spread	spread
Mow	mowed	mown
+Crow	crew	crown
+Throw	threw	thrown
+Cleave (to ad- here)	clave	cleaved

Note 1. Verbs which are regularly conjugated are sometimes called "weak verbs," in consequence of their requiring the addition of *ed*, expressed or understood, to form the past tense and perfect participle; while those which require no such addition are designated "strong verbs."

2. The words marked thus + are sometimes conjugated regularly.

3. * SPREAD, though outwardly undergoing no change, and consequently, like *cost*, which is a contracted weak or regular verb, really undergoes an interval change in sound, and is therefore classed with the irregular or strong verbs.

4. The reason for the classification of *cut*, *cost*, *hurt*, &c., may be gathered from *note 3*.

Junior Division.

Exercise XVI., Vol. IV., July No., p. 278.

Senior Division.

Correct the following sentences, and point out generally the nature of the errors:—

I intended to have visited my friend last Thursday if pressing business had not have hindered me. Neither he nor his wife were present when I called last. We have derived both pleasure and profit from the reading of Milton. I have spoke to him about the business. I done the work yesterday. My brother has not wrote to me for some time past. At Lystra the people begun to worship Paul as a god, and then stoned him as unfit to live. The husband of that poor woman drunk himself to death. Sir Charles Napier has been chose to command the Baltic fleet. Be careful in

the writing your exercises. Ahimanz outrun Gashi when he carried the tidings of Absalom's death. The man spoken to me of the matter, and said that he had spoke of it before, and has bore with me far more than he intends to bear again. The master has rose and is now sitting in the parlour, and he has set there for some time. Where have you lain the book? It lays on the table. We laid in bed rather late this morning, as we were up late last night, but James lays in bed yet. A poor man has fell from the top story to the ground. After the master has ate his breakfast he will attend to you. Her health has been greatly shook by the loss of her husband. Having arose from his seat he walked towards the arbour. We have a hen setting on eleven eggs. When I went into the country I expected to have met him.

PHONETIC SHORT-HAND CLASS.

SIXTH LESSON.

1. Commence this lesson by reading, studying, and copying the remarks on the "Terminating tion hook," and the "Consonant signs for W, Y, H," which will be found on page 28 of the "Instructor."

2. Go carefully over the remarks on the various principles of abbreviation, which will be found on pages 41, 42, 43, and 44 of the "Manual."

3. Read and copy Exercises 19 and 20 in the "Instructor."

4. Read and copy the rules for the "Vocalization of double consonants," page 45 of the "Manual," and copy, several times, the lists of prefixes and affixes on pages 46 and 47 of the "Manual."

5. The "General Rules for Writing" must now be carefully studied, and such as bear upon ordinary writing be transferred to the "Copybook."

6. Write out in Phonography the 2nd Psalm, and send it to us for correction by the 18th inst.

GEOGRAPHICAL CLASS.

EXERCISE No. V.

1. Name the great divisions of land, and say how they are situated in reference to each other.

2. Give the boundaries of Europe; its length and breadth, and in what zone the greatest part is situated.

3. The principal seas, bays, and gulfs.

4. The principal straits, and say what seas they connect.

5. The names of the chief capes, and the countries they are in.

6. Chief islands in the Atlantic; in the Mediterranean; the Baltic; Arctic Ocean.

7. How many great mountainous regions? What is between them?

8. The principal ranges in the South, with the name and height of the highest mountains.

9. Explain the name, Mont Blanc.

10. The greatest height in the Scandinavian range.

11. Describe the countries South of the Pyrenees, Alps, and Balkin.

12. The mountains connected with the Pyrenees; the Alps; the Balkin.

13. The range, between Europe and Asia, on the East. Greatest height. On the South. Highest mountain. Its height.

14. Chief volcanoes. Their height. Size of Etna.

15. Name some groups of islands containing volcanoes.

16. Chief plains. The size of the largest.

The Societies' Section.

REPORTS OF MUTUAL IMPROVEMENT SOCIETIES.

Crieff Debating Club.—The annual soirée of the Debating Society, in aid of the funds of their library, was recently given in the Masons' Hall here. The chair was taken by Mr. John Gow, and the company was served with tea, cookies, &c. The chairman stated, in a brief address, that the object of their meeting was the furtherance of their library, which consisted of 606 volumes, and was open to the public at a very cheap rate. Addresses were delivered on the following subjects:—The Miseries of War, Mr. John McCallum; The Peace Movement, Mr. James Taylor; Love and Ambition Contrasted, Mr. Peter Dakers; Magnitude and Grandeur of Creation, Mr. John Fisher; The Advantages and Disadvantages of Theory, Mr. John Graham; Self-Reform, Mr. Robert G. Dakers; Time, Mr. John Crerar. Mr. David Scrimgeour, Agent of the Scottish Temperance League, made a few general remarks, which finished the intellectual department of the entertainment. The large audience listened to the various speakers with marked attention. The speeches were generally able, lucid, and well delivered. The hilarity of the evening was much enhanced by several pieces

of vocal music, and the services of the Instrumental Waltz Club. In the course of the evening a service of fruit was distributed. J. Mc C.

Braco Temperance Soirée.—The first soirée in connexion with the Total Abstinence Society of this place was recently given in the village school-room. The chair was occupied by Mr. D. Rutherford, President of the Society. The company, numbering about 160, was supplied with tea, &c.; after which addresses were delivered by Messrs. Dow, Gow, and Fisher, Crieff, and Mr. McKinlay, Dunblane. The intervals were filled up with vocal and instrumental music.

Stainland Mutual Improvement Society.—On Tuesday, February the 28th, a tea meeting in connexion with this society, was held in the Wesleyan schoolroom. About 300 sat down to an excellent tea. After tea the number of friends present increased to nearly 500. The chair was taken by John Walker, Esq., who opened the meeting with an appropriate address. The report was then read by the secretary, Mr. F. Waddington, from which we gather that the society was established in July, 1851; that since then its progress, though slow, has been steady, and that

it now numbers near 50 members. There are five classes in operation—one for writing and arithmetic, one for grammar, one for geography, and two for reading. The library contains about 150 volumes. Six of the leading periodicals are taken in, including one quarterly review. The report having been adopted, Mr. J. Watson, in a telling and practical manner, spoke from the sentiment, "The Difficulties which attend the Attainment of Knowledge." The Rev. W. S. Ball followed on the "Characteristics and Prospects of the Present Age," especially selecting freedom as one of the most prominent, and enlarged upon it. Addresses were also delivered by Messrs. Bateman, W. Brook, N. Sagbottom, J. Oastler, J. S. Foster, and the Rev. J. Eglinton.—W. L.

Dundee "British Controversialist" and Mutual Instruction Society.—For two or three weeks past, a number of young men bent on mutual improvement have been endeavouring to form a society; and at a meeting held on the 4th of April, a short essay on the history of Mechanics' Institutions and Improvement Societies having been read, a code of regulations was adopted, and forthwith the "Dundee 'British Controversialist' and Mutual Instruction Society" took its place, however humble, among the educational institutes of the day. It is proposed to form ourselves into classes for mutual instruction in arithmetic, algebra, geometry, grammar, and Latin; each class to be presided over and conducted by the member who has proved, or shall prove himself equal to the task; one night of each week, from 8 to 10 o'clock, to be devoted to each subject. It was further proposed that a monthly essay be read by each member in rotation, having a practical bearing upon the object of our meeting, and the leading articles in the "*British Controversialist*, or Magazine of Self-Culture," were recommended as suitable text-books.

J. C., jun., Sec.

Glasgow Zeletic Society.—The third annual soirée of this society was held on Thursday evening, March 2, in St. Mary's Hall, Renfield-street, Mr. R. M'D. Scott, president; Mr. A. Ingram, vice-president. After a substantial service of tea and its accompaniments, the president, in a masterly address, reviewed the three all-absorbing questions of the day—War, Education, and Scottish Rights. Mr. William Love, the secretary, then read the annual report, which gave a gratifying account of the proceedings of the past session and the state of the funds, following it up with a few apposite remarks on the beneficial tendencies of such associations. Mr. John Macdonald moved the adoption of the report, which was seconded by Mr. Duncan Malcolm. Addresses were delivered by Mr. T. Campbell, "On the Pleasures of Literature;" "Woman as a Social Teacher," by Mr. Maccall; "Change," by Mr. Ingram; followed by an address from Mr. George Lindsay, honorary member of the association.

Leamington.—*Opening of the New Hall.*—During the past quarter a new hall, erected for meetings of a Literary Society, was opened by a soirée. There was great disappointment felt at the absence of several speakers and singers whose name had been announced. Some interruption was made by some disorderly persons during the opening speech of the Rev. J. H. Smith, the chairman. A local newspaper thus describes the scene which followed:—"The next speaker was

Samuel Warren, Esq., Q.C., D.C.L., F.R.S., whose fictions, entitled, 'The Diary of a Late Physician,' and 'Ten Thousand a Year,' have acquired so much celebrity. Mr. Warren commenced by stating that he was unaccustomed to public speaking 'out of the pale of the law;' that he felt the difficulty of his position; and that he extremely regretted the circumstance of being then present. The learned gentleman next endeavoured to speak upon subjects connected with the progress of literature and science; but, from some cause or other, neither ideas nor language were at his command, and so, after making reiterated apologies, he sat down.—The Chairman then rose, and expressed his regret that temporary embarrassment, occasioned by novelty of position, should have disabled Mr. Warren from displaying the powers which he so undoubtedly possessed. Genius, he said, was fitful in its manifestations, and its possessors were subject to visitations of weakness greater than that of ordinary men. After the chairman resumed his seat, Mr. Warren made a second attempt to speak in a style becoming his reputation. He touched upon the revolution in China, the threatened war with Russia, and the gold discoveries in Australia, and then proceeded to exhort the company to give good heed to geography, history, and chronology, because this is a practical age, and because even children in the National Schools might otherwise put their ignorance to shame. When, after another series of laboured apologies, he again sat down, the audience good-naturedly bestowed their applause. Dr. Burbidge then spoke; and no sooner had he done so, than the chairman again offered excuses for Mr. Warren's defective oratory, citing illustrations of erratic genius, and, of all things in the world, lugging in Burns's fallings as an excuse for Mr. Warren. Psychology, pathos, and preaching, were all resorted to on Mr. Warren's behalf; and when that gentleman rose for the third time, expectation of "better things to come" was powerfully excited. But the case proved hopeless. After uttering more clumsy apologies and more rambling platitudes, Mr. Warren disappeared from the platform, and thus this painful and distressing scene terminated."

Inverness Young Men's Mutual Improvement Association.—This body held a special meeting in the Guildry Hall, on the evening of Thursday, March 16th, when the subject of "Scottish Grievances" was discussed. Mr. George Ross occupied the chair, and explained the object of the meeting. It was desired, while discussing this important subject, to give an impetus to the association, and induce young men, who were freely invited to attend, by what they saw and heard that night, to become members. A series of resolutions on the appointment of a Secretary of State for Scotland; on the necessity for an addition to Scottish representatives, &c., &c., were moved, and in an able manner supported by the different speakers. We would recommend this association to the favourable notice of the employers in Inverness, and impress upon young men the moral and intellectual advantages they would receive by attending its meetings. Already a number favourably impressed with this demonstration have joined the association, while it has made great progress since its formation in 1852, then it consisted of eighteen members, now it numbers fifty members. We understand that the sub-

ject of "Early Closing" will be discussed on an early day, when it is proposed to form an association, similar to those now in existence in the South, for shortening the present hours of business.—**ROIN.**

Hezham Mutual Improvement and Debating Society.—The society was organized in August, 1853, and terminated its session in February, 1854. The following is a syllabus of the week's course:—Monday, French class; Tuesday, English Grammar class; Wednesday, Elementary class; Thursday, Geography class; Friday, Debating

class. The society has been highly successful, and at the termination of its session found itself blest with a balance of £1 5s. 2d. in the hands of the treasurer, this was handed over (together with 4s. 10d. subscribed by the members) to Mr. W. W. Gibson, the treasurer of the subscription schools, as the society's donation to the building fund of the new schools. The thanks of the society were voted to Mr. W. Rolt and Dr. Pearson, for their kindness in teaching the French and English Grammar classes, and to Mr. W. B. Ridley for teaching the Geography class.—**T. S. G.**

Literature.

LIST OF NEW BOOKS,

ON EDUCATIONAL, LITERARY, AND SCIENTIFIC SUBJECTS.

Alison's Hist. of Europe, People's ed., vol. 4, 4s.
Andrews's Critical Latin-Eng. Lexicon, n. ed., 21s.
Annual of Scientific Discovery, 1854, 7s. 6d.
Archbold's Justice of the Peace, v. 1 and 2, £1 18s.
Armengaud's Practical Draughtsman's Book of Design, 28s. 6d.
Arnold's Henry's Second Latin Book, 6th ed., 4s.
Balfour's (J. A.) Class-Book of Botany, 31s. 6d.
Barham's (G.) Pastoral and other Poems, 2s. 6d.
Barnes's (W.) Philological Grammar, 9s.
Bell's English Poets, "Dryden, vol. 2," 2s. 6d.
Bernays's Familiar German Exercises, 11th ed., 4s. 6d.
Bohn's Antiq. Lib., "Ingulph's History of the Abbey of Croyland," 5s.
— Brit. Classics, "Addison's Works, vol. 2," 3s. 6d.
— Classical Library, "Athenæus's Deipnosophists, trans., vols. 2 and 3," 5s. each.
— Illust. Library, "Mudie's Brit. Feathered Tribes," 5s. each.
— Standard Library, "Cowper's Complete Works, vol. 3," 3s. 6d.
Boot and Shoemaker's Assistant, 21s.
Bowring's Decimal System in Numbers, Coins, &c., 4s.
British Military Biography, 4s.
Bryant's (W. C.) Complete Poetical Works, 2s. 6d.
Cassell's Lessons in English, by Beard, 3s.
Channing's Literary Works, 5s.; Theological Works, 5s.
Chiosso's (Captain) Gymnastics, 1s. 6d.
Cicero's Life and Letters, from the German, 9s. 6d.
Claudius Ptolemy and the Nile, by W. D. Cooley, 4s.
Colenso's Text Book of Elementary Arithmetic, 1s. 9d.; with Answers, 2s. 3d.
Collins's New British Atlas, £1 11s. 6d.
Colston's Basis of Moral Science, 5s.
Cromwell and English Commonwealth, by Guizot, 28s.
Cunningham's Ladak, Physical, Statistical, &c., illustrations, 36s.
Davis and Davidson's Arabic Reading Lessons, 5s.
Dante's Divine Comedy, "Paradise," trans. by Cayley, 6s.
Dartou's (M. E.) Earth and its inhabitants, 5s.
De Sauley's Journey round the Dead Sea, n. ed., 2 vols., 30s.
Dodd's (G.) Curiosities of Industry, 3s.
Dove's (P. E.) Elements of Political Science, 12s.
Encyclopædia Metropolitana, "Senior's Political Economy," 3rd ed., 4s.

Eton Greek Grammar, trans. by Rev. W. Routledge, 4s.
— Latin Grammar, by Mavor and Carey, n. ed., 2s.
Falmouth's (Lady) Conversations on Geography, 7s. 6d.
Fleming's (Rev. F.) Kaffraria and Inhabitants, 2nd ed., 5s.
Foden's (J.) Mechanical Tables, 2nd ed.
Gleig's Family History of England, 3 vols., 10s. 6d.
Goldsmith's Life and Times, by J. Forster, 2nd ed., 25s.
Green's Lives of the English Princesses, vol. 5, 10s. 6d.
Haas's Easy Introduction to French, 3rd ed., 1s. 6d.
Half-hours with Best Authors, illust., vol. 2, 3s. 6d.
Hallam's Intro. to Literature of Europe, 4th ed., 3 vols., 36s.
Hamilton's Greek Grammar, 1s.
Harding's (J. D.) Drawing Models, 1s.
Harland's General Chart of Royal Houses of Europe, £15 15s.
Heart's Ease; or, Grammar in Verse, 2s.
Historical Pictures of Middle Ages, 2 vols., 21s.
Hookin's How to obtain Positive and Negative Pictures, 1s.
Hughes's Intro. to the Practice of Auscultation, 2nd ed., 5s.
Jacob's (Rev. F. A.) Greek Grammar for Christ's Hospital, 2s.
Keightley's Mythology of Ancient Greece and Italy, 12s. 6d.
Knight's Pocket Vocabulary in English and Turkish, 1s.
Kugler's Handbook of Painting, German, &c., 24s.
Lance's Life and Marine Assurance, 3s.
Lardner's (Dr.) Museum of Science and Art, vol. 1, 1s. 6d.
Lebahn's (F.) Selections from German Poets, 6s.
Lindley's (Dr.) School Botany, n. ed., 5s. 6d.
MacFarlane's (C.) Catacombs of Rome, reduced, 2s.
— History of British India, 2nd ed., 5s.
Manier's French Word and Phrase Books, 1s.
Mant's (Rev. F. W.) Midshipman, 1s.
Marryat's Universal Code of Signals, by G. B. Richardson, 12s.
M'Culloch (J. B.) on Wages, &c., 2nd ed., 1s.
M'Dermott's (W. C.) History of Rome, 2s. 6d.
Mear's (R.) Decimal Calculator, 6d.
Merrifield's (Mrs.) Dress as a Fine Art, illust., 2s. 6d.

- Müller's (H.) *My Schools and Schoolmasters*, 7s. 6d.
 Milnehouse's *English-Italian and Italian-English Dictionary*, 2s. 6d.
 Mitchell's (C.) *Newspaper Press Directory*, 1854, 2s.
 Morrell's (J. R.) *Russia as it is*, 1s.
 Murray's *Brit. Classics*—Gibbon's *Roman Empire*, vol. 1, 7s. 6d.
 National Illustrated Library—"Johnson's Lives of the Poets, by Hazlitt, vol. 2," 2s. 6d.
 ——"Pfeiffer's Journey round the World," n. ed., 2s. 6d.
 Nelson's (Lord) *Life*, by Southey, illust., 6s.
 Nicholson's (J.) *Operative Mechanic*, 4th ed., 15s.
 Octavius, by M. Minucius Felix, trans. by Dalmryple, 3s. 6d.
 Orr's *Household Handbook*—"Household Medicine, part 2," 6d.
 Petit's *Architectural Studies in France*, illust., 42s.
 Petermann's *Account of the Expedition to Central Africa*, 30s.
 Raikes's *Origin, &c., of the English Constitution*, vol. 2, 8s.
 Reading for Travellers—"Burns, by Carlyle," 1s.
 Schoeder and Medlock's *Elements of Zoology*, 2nd ed., 2s.
 Seven Wonders of the World, illust., n. ed., 3s. 6d.
 Shakspeare, Stratford ed., by Knight, vol. 3., 1s.
 Sigourney's (Miss) *Poetical Works*, 2s. 6d.
 Skaife's *Exposé of the Royal Academy of Arts*, 3s. 6d.
 Solger's *States System of Europe*, edited by Williams, 2s. 6d.
 Songs from the Home Lyra, by Lavinia, 5s.
 Sowerby's *English Botany*, 3rd ed., vol. 7, £3 6s. 6d.
 Southey's (R.) *Poetical Works*, vol. 8., 3s. 6d.
 Sowerby's (Dr.) *Familiar History of Birds*, 6th ed., 3s. 6d.
 Stephens's *Incidents of Travel in Central America*, 12s.
 Strickland's *Lives of the Queens of England*, n. ed., vol. 3, 7s. 6d.
 Tate and Tilleard's *Educational Expositor*, vol. 1, 7s. 6d.
 Tegetmeir's (W. B.) *Arithmetical Tables*, 6d.
 Thomson's (R. D.) *Cyclopædia of Chemistry*, 12s. 6d.
 Thuoydides, *Second Book*, ed. by Arnold, 4s. 6d.
 Townshend's (Rev. C. H.) *Mesmerism proved True*, 5s.
 Virgil's *Æneid*, Books 1 to 3, ed. by W. D. Kenny, 1s. 6d.
 Walford's (Rev. E.) *Hints on Latin Writing*, 1s. 6d.
 World of Science and Art, 25s.

LITERARY INTELLIGENCE.

Active preparations are being made on a large scale, for a grand "Educational Exhibition," to be held in July, August, and September, in St. Martin's Hall. The Council consists of most of the principal men of rank and eminence in science and art, and the office of President has been accepted by the Earl Granville.

An appeal is being made on behalf of the Rev. Dr. Kitto, in consequence of his being laid aside from literary labour by paralysis.

Lord Cockburn, one of the Scottish judges, the friend and biographer of Jeffrey, died at Edinburgh on Wednesday, April 26th. His name will be honourably remembered as one of the associates of Jeffrey, Horner, Brougham, Sidney Smith, and the rest of the little band of youthful writers who, at the first starting of the time of the *Edinburgh Review*, gave so great an impulse to the politics and literature of this country.

Many of our readers have heard through other channels of the death of that venerable poet, James Montgomery. This event happened at Sheffield, somewhat suddenly, on Sunday, April 30, and by it another of the great poets of the last generation has passed away. Rogers alone now remains of the brilliant constellation of genius which rendered the poetical literature of England conspicuous in the early years of the present century. Crabbe, Wordsworth, Coleridge, Southey, Scott, Byron, Campbell, and last, Moore, successively disappeared, some of them after attaining a good old age, and long surviving the fame gained in early life. James Montgomery was born Nov. 4, 1771, at Irvine, in Ayrshire, and consequently was in his 83rd year. His works are too well known and too numerous to be recorded here.

NOTICES OF BOOKS.

Swedenborg; a Biography and an Exposition. By Edwin Paxton Hood. London: Arthur Hall and Co.

We have here the biography of a most remarkable man, from the pen of a warm admirer, and, we presume we may add, a zealous follower. The present work, like all the productions of Mr. Paxton Hood, is written in an easy, energetic, and popular style, and doubtless will obtain many interested readers amongst men of all sects and parties.

The Band of Hope Review for 1853. London: Jartridge and Oakley. Price 1s.

The Band of Hope Review is a children's pictorial paper, devoted to the advocacy of temperance, peace, brotherly kindness, and religion.

Without committing ourselves to an approval of all its distinctive principles, we cannot but look with pleasure on its large circulation among the young, nor refuse to give a commendatory word on its behalf. We believe that it is likely to effect much good among the children of the present generation, who will be the men and women of the next.

The Homilist, and Bi-monthly Review. London: Ward and Co. Price 1s.

We cheerfully notice, and would recommend, this work to such of our readers as are interested in the subjects to which it is devoted, both on account of the ability with which it is conducted, and the independent and catholic spirit by which it is pervaded.

European Philosophy.

BY THE AUTHOR OF "THE ART OF REASONING," " RHETORIC," &c.

THE indispensable preliminary of science is the collection of facts. This holds true of metaphysics as well as physics. Systematization is only truly possible when numerous clearly-understood and correctly-ascertained facts have been observed and chronicled. Untiring perseverance and inexorably rigid scrutiny must be expended upon the acquirement of these. When this has been done the mind watches for some indication of a unitive and comprehensive principle, towards which facts exhibit a converging tendency, and then strives to colligate them around a central thought—the language of facts is thus translated into the language of philosophy. Every discoverer is a man of keen, clear thought,—capable of tracing resemblances amid the labyrinths of diversity which Nature presents to the untutored mind, and diligent in following the course of the clue-threads of analogy. The early fathers of science could not frame systems, though they might suggest them. Hence it is, that maximists precede theorizers; indeed a maxim in this sense might almost be called an initiative theory—the statement in one proposition of all that is then known, or supposed to be known, concerning any given number of simple facts, or particular instances, in so far as relates to their common property or properties. In our preceding article we briefly recounted the chief events on record in the lives of the Seven Sages, and introduced to notice the most remarkable of their sayings; in our present contribution we intend to give such information as we think may be of importance to the right appreciation of the progress of philosophic thought, regarding some of the other maximists, &c., who flourished near the birth-time of philosophy. We shall then endeavour to appreciate their exertions, and to indicate the influence and value of their labours.

ÆSOP (about B.C. 540)—whose reputed fables have been translated into every modern language—is generally supposed to have been a Phrygian by birth. He was of obscure origin, and his early destiny was lowly. Meanness of birth, lowliness of station, deformity of person, and defectness of articulation, however, could neither repress the vigour of his mind nor the liveliness of his fancy. Belonging, as he did, to the—*Θῆτες*—lower orders of the people, he was a slave. The earliest notice we have of him is in this character. The factor of his second master having been commissioned to dispose of some of the superfluous slaves on his farm, led *Æsop* and some other parties of similar status into Ephesus for sale. There he found a ready market for all his human property except the future fabulist and two of his companions—professors of the art of music and oratory. *Xanthus*, a philosopher of Samos, purchased *Æsop's* two comrades, and got a present of the hunchbacked wit. Our Samian philosopher, like many others, was the victim of an ill-tempered wife, who vented her spleen and ignorance on the deformed serf: he retaliated by offering up a whimsical prayer, and escaped punishment only by a strategic exercise of his ready humour. Many stories are told of him, in the truth of which little reliance can be placed. An important crisis in the fate of Samos arose. At such times a wise man is welcome be he who he may. All semi-barbarous people are superstitious, and, of course,

believers in omens. On "a day of high solemnity" the ring on which the arms of the city were engraven was stolen by an eagle, who, at length dropping it, let it fall into the bosom of a slave. All the wise men were gathered together to interpret this ominous occurrence. All failed. Xanthus recommended an application to *Æsop*. He, on being granted his liberty, expounded the omen in this wise, viz., "A mighty king shall shortly compass your subjugation, unless extreme care and watchfulness be exercised by you." Shortly thereafter, *Cræsus*, king of *Lydia*, sent his ambassadors to demand tribute money from the *Samians*, as an acknowledgment of his paramourcy. In the council which was held, *Æsop* was invited to take a part; at his suggestion *Cræsus* was set at defiance, and the embassy contemptuously dismissed. On hearing that a freed slave had, by his undaunted speech, effected so much, *Cræsus* offered peace and independence to the inhabitants of the island, provided they delivered their adviser into his hands. *Æsop* consented to be sacrificed, but on his reciting the fable of "The Wolves and Sheep," the people determined not to yield their humble deliverer to the powerful monarch. This exhibition of nobleness on the part of the *Samians* determined *Æsop* to adopt a still more patriotic measure—to enter the *Lydian* camp and resign himself to *Cræsus*. Here he recited his fable of "The Captive Grasshopper," and received not only a free pardon, but a treaty of permanent peace. On his return, the grateful *Samians* raised a statue in honour of his patriotism. At the request of *Cræsus*, he returned to *Lydia*, where he became the favourite instructor of the king. Many of *Æsop's* choicest fables—now the delightful lessons of childhood—were composed for the improvement of the sovereign and court of *Lydia*. He afterwards travelled through *Greece*, where it is fabled, that in the *Villa of Periander*, he met with the Seven Sages, and spent some time "in asking and answering questions." On arriving at *Babylon*, he settled for a time, adopting as his son a boy named *Ennus*, who proved himself unworthy of the honour, by forging *Æsop's* name to a plan of revolt against *Labynetus*, then king of *Babylon*. Enraged and unsuspecting, *Labynetus* commanded the instant execution of the fabulist. Some friends concealed him, and he escaped the ignominious death intended. *Amasis*, king of *Egypt*—a warm ally of the *Babylonian* monarch—having requested a philosopher from *Babylon*, *Labynetus*, when too late as he imagined, bethought him of the untimely death of his wisest subject. *Æsop's* friends confessed their now welcome fraud, and he was commissioned to proceed to *Egypt*. After a time he returned to *Babylon*, and devoted himself to the training of his traitor-son *Ennus*. After remaining a long time at *Babylon*, he set out to revisit *Greece*. Having reached the much famed *Delphian Oracles*, his piercing intellect seems to have penetrated into the secrets of their mummeries and impostures; his honest tongue could not keep silence, and he expressed at once his disappointment and indignation. He was apprehended on a false charge of sacrilege, condemned, and hurried to execution. He was precipitated from a rock by the mad misguided populace.*

* See, as authorities among the ancients, *Herodotus*, Book II., 134; *Plutarch*, "Conviv. Sept. Elian," Book X., 5, XI., 5; *Bentley's* "Phædrus," Book I., 2; *Plato's* "Phædrus" and "Euphædicus." Among the moderns, "Encyclopædia Britannica;" "Encyclopædia Metropolitana," vol. xxvii.; "Greek and Roman Philosophy and Science;" *Gillis's* "Greece;" *Grote's* "Greece;" "Penny Cyclopædia." A monk, named *Planudes*, who lived in the fourteenth century, wrote a life of *Æsop*, which is most probably a romance; he is also supposed to have written many of the fables which are now attributed to *Æsop*.

Thus perished a great teacher of moral science, and the inventor of a new species of literature.

Fables are an entertaining and efficacious means of communicating moral truths. When the machinery is simple, the moral plain, the application obvious, and the topic well selected, they have great power over the mind. The faculty of analogy exerting itself sees in the whole universe the means of instruction; and the imagination, by an ingenious device, presents in innocent, because undisguised fiction, lessons for all ages and all capacities, written by the Deity though interpreted by man. *Æsop* first systematically employed this mode of addressing the minds of the masses,—how effectively, every one who has read, with eagerness and joy, in the days of childhood, the captivating lessons so easily understood, of which he was the earliest inventor, must know. During the childhood of nations his instructions were received with joy, and that heritage of joy is not yet diminished. Ought not he then to be registered amongst *the wise*, whose voice yet gives “instruction, warning, and reproof” in an easy, artless, yet effective manner from the remoteness of pre-Christian times?

The “morals” of his fables are too well known to require quotation.

ANACHARSIS (about 614 B.C.), the Scythian, was the brother of Cadmides, the king of Scythia. His mother was a Greek, from her he acquired an acquaintance with that language and a love of wisdom. He left his native country and came to Athens; on arriving there, he visited Solon, and being admitted to his friendship, studied under him. He was the first barbarian who received the honour of citizenship from the Athenians. His moral character was held in the highest repute, and he was regarded as a man of extraordinary mental endowments. After the death of Solon he travelled through the greater part of the inhabited portions of the world in quest of wisdom. On returning to Scythia he endeavoured to introduce the wisdom and civilization of Greece, but his countrymen being jealous of innovation, he was slain by his brother while hunting.

Some of his reputed sayings merit attention. “The vine produces three fruits—pleasure, intoxication, and remorse.” “One will never become drunken if he always remembers the follies committed by drunkards.” “Three things require restraint,—the tongue, the appetites, and the passions.” “It is better to have one worthy friend than many worthless ones.”*

PHERECYDES (about 600 B.C.) was born at Syros, one of the Cyclades. The tradition of the schools preserved by Josephus, Suidas, Eusebius, &c., assert that he derived the elements of his philosophy from the sacred books of the Phœnicians. Marvellous circumstances have been reported regarding him. He was the first of the Grecians who wrote, in prose, “upon the nature of the gods.” Moses was the real master of Pherecydes; Pythagoras was his true disciple. He asserted the immortality of the soul, of which the Pythagorean doctrine of metempsychosis seems to be a corruption. He was an uncompromising opponent of the superstitions of his country. He is reported to have died of that intensely frightful disease, the *morbus pedicularis*. His works are lost; a few fragments only remain, they have been an enigma to all after-ages. Clement of Alexandria, Tiedeman,

* The fame of his thirst for wisdom is the origin of the “*Voyage du jeune Anacharsis*,” by the Abbé Barthelemy.

Sturtz, and Henius are the best authorities on this subject. The chief glory of Pherecydes consists in the impress which he left upon that great master-mind—whose renown has triumphed throughout twenty-four centuries, and still retains a station in the memories of men—Pythagoras.

EPIMENIDES (about 604 B.C.) was born in the city of Gnosus, in the island of Crete. The Cretans were remarkable for their addiction to *invention*; and hence we find the most marvellous occurrences related of their prophet, and the most miraculous powers ascribed to him. He lived in that extraordinary transition-era in Greece, when all great men were esteemed semi-divine. He is said to have slept, at one time, fifty years; and his age is variously computed from 154 to 299 years. He is fabled to have had power by mere force of will to absent his soul from his body. He wrote a treatise "On Sacrifice," a poem "On the Argonautic Expedition," a work "On the Constitution of Crete." He was a politician and legislator, and exercised an immense influence on the progress of his own age. He seems to have had some correct notions on sanitation, if the tale of the Lustration of Athens be true. Gottschalck and Heinrich are the ablest expounders of his works.

Myso in Plato's "Protagoras" occupies the place of Periander in the enumeration of "The Sages." The priestess of Delphi—when the tripod which was to be given to the *wisest* was brought to Cheilon—is said to have answered to his inquiry—who was wiser than he?—

"I say that Myso, the Ætman sage,
The citizen of Chen, is wiser far
In his deep mind, than you."

This shows that tradition at least favoured his claim to be regarded as a member of the Heptad. Very little is known of him, however, and his birthplace and parentage have been the subject of considerable disputation.

One saying of his is worthy of remembrance, viz., "Men ought not to expect true knowledge in words, for words are but symbols of wisdom—things are not made to give rise to words, but words are conjoined to explain things."

PHALEAS of Chalcedon is a name known only on the authority of Aristotle,* generally regarded as belonging to this period. He is, by him, accounted the inventor of a constitution somewhat analogous in certain portions to that contained in the "*Republic*" and "*Laws*" of Plato. "The greatest dissensions," he is represented as saying, "arise from inequality of fortune. This is easily avoidable in the framing of laws for new states, but difficult of prevention in established communities; however, this may be accomplished by passing a decree that the rich should give dowries and receive none, and that the poor should take but not give." Aristotle's reasoning against this author is very conclusive, and shall receive attention in our analysis of his principal philosophical writings.

SIMONIDES (about 556 B.C.), one of the great lyric poets of Greece, born at Julis, in the island of Ceos, was much attached to philosophy, and has been called by Cicero, "Not only a charming poet, but also a learned and wise man."† The few fragments of his poems‡

* "Politics," Book II.

† "Non tantum suavis poeta, sed doctus sapiensque."—"De Natura Deorum," Book I., 22.

‡ "Simonidis Reliquiæ."

which envious Time has spared, have been carefully edited by Schneidewin. These consist of quotations employed by the ancient writers; and their number is convincing proof of the high estimation in which his writings were held. Some of these are finely translated into English in "The Greek Anthology." But "*Ἡ τε Σιμωνιδα γλυκερη σελις*"—"the sweet page of Simonides"—is one of the losses which learning must still deplore.

He is said to have been the inventor of mnemonics, to have added several requisite letters (η , ω , ξ , ψ) to the Greek alphabet, and to have been the earliest writer of elegiacs. His family were poor, yet his talents secured him the friendship and respectful attention of Hipparchus, tyrant of Athens, an honourable welcome from Pausanias, the Lacedæmonian general, and the esteem and patronage of Hiero, king of Sicily. When eighty years of age, his muse had not deserted him, as he then bore away the prize for poetry from all competitors. Phædrus fables that the Gods preserved him when a banqueting room, in which he was a guest, fell down. The philosophic, melancholy tenderness of his poetry commends him to notice, and though his preserved sayings are not numerous, we have considered ourselves justified, by the general traditions of antiquity, in cataloguing him among the maximists. The following are the more important of those which we find related, viz., Hiero having asked him, "What is God?" he answered, "The more I reflect on that topic the more mysterious I have found it."—Hiero's wife having asked him, "Whether it were better to have been born wealthy or wise?" he replied, "Wealthy,—for the wealthy may acquire wisdom; the wise may not acquire wealth." "Order is the light of memory." "Painting is silent poetry; poetry is eloquent painting."

He is reputed to have been very fond of money, and to have sold his muse for hire.*

In the foregoing brief and rapid survey of the lives and labours of the world's earliest philosophic thoughtsmen, there is exhibited no regularly co-ordinated and subordinated system of truths—no carefully excogitated and determinate series of opinions, the results of sedulous abstraction and anxious speculation. The wisdom-pregnant sayings we have quoted, seem rather the hurried solutions obtained by stray and random glances into the region of metaphysic contemplation. In the busy haunts of men, amid the turmoil of life's affairs, in the intervals of travel, during the spare moments of a scanty leisure, their unresting genius, as it were instinctively, tended and cultured "the thought-seeds that took life" within their souls. A stray seed budded into beauty, and blossomed into truth, and then the world embalmed it, and laid it up as a choice treasure. "True aspiration riseth from research;" but the times and circumstances in which they lived were unfavourable to intense reflectiveness or self-segregation, and consequently afforded not the opportunity and requisites for successful systematic thought. Nevertheless, a tendency was given, desires were awakened, thoughts were originated, aspirations were educed, which plainly indicated that henceforth the correlation of human *power* with human *duty* was a question of much import,—that the human spirit was becoming cognizant of its attributes and curious regarding its destiny. No longer can the soul revel heedlessly in the delights of earth!

* For further information see Bayle's "Dictionary," *Simonides*; Fabricius' "Bibliotheca Græca," vol. i.; "Penny Cyclopædia," *Simonides*; "Encyclopædia Metropolitana," vol. ix. Among the ancients he is mentioned by Aristotle, Herodotus, Thucydides, Plato, Cicero, Quintilian, Plutarch, Horace, Catullus, &c.

No longer can the "thoughts that wander through infinity" be restrained from the endeavour to approach

"For ever nearer to the life divine!"

Life is now not a mere summer day of pleasure and of glory to the rich and noble; nor is it a brief hour of woe to the oppressed; it is a mystery, on the unriddling of which man's chiefest joys depend. The three greatest philosophic questions—the ever recurring difficulties of speculation, have been propounded. What powers have men? What duties do these imply? What hopes do these justify? That these were truly esteemed important is evidenced by the fact of their transmission; for men do not remember and register that which they account as valueless. Strange community of thought—that men in diverse stations, in separate cities, under different circumstances, should entertain the same notions, and express them similarly! Was not philosophy latent in the age? Had not its birth-hour come? It is true that there is no evidence before us of systematic thought—of carefully-elaborated theory or logically sequent investigation—of philosophy in its present signification. But no one can dispute the fact that these concise, energetic, sparkling sentences indicate the activity of the reflective powers, and announce and foreshadow the origin of a new era—the introduction of a new element into civilization—the impress of a tendency to scientific thought. Morals are now to be restricted by other considerations than those of personal feeling; life is to be viewed as the sign of many capacities and hopes; law is to be regarded as the protector of right and justice; man is to be considered as essentially ennobled, dignified; and if

"Thoughts are things and written thoughts are seeds,"

may we not yet expect to find that in the after ages men shall consent to pursue the pilgrimage of life in obedience to the decisive teaching of a pure philosophy,

"Led by that hope sublime whose cloudless eye,
Through the fair toils and ornaments of earth,
Discerns the nobler life reserved for heaven?"

We shall see, when the ages revolve and the vintage of thought is before us!

Thales and his philosophy shall occupy our attention next.

Religion.

WHICH SYSTEM IS MOST IN ACCORDANCE WITH THE SCRIPTURES, AND
PRODUCTIVE OF THE BEST RESULTS—EPISCOPACY, PRESBYTERIANISM,
OR CONGREGATIONALISM?

EPISCOPACY.—ARTICLE II.

"All order first from unity ariseth,
And th' essence of it is subordination;
Whoever this centumns and that despiseth
May talk of, but intends not, reformation.
'Tis not of God, of Nature, or of Art,
To ascribe to all what's proper to each part."

"To some minds, probably, it would appear unnecessary and presumptuous to inquire whether an institution, which has been proved to be authorized by the voice of scripture and the early church, be good and

useful in itself, especially when, as in the present discussion, it is one which, emanating directly from our Lord himself, continued to exist for fifteen centuries, not merely unassailed, but supported by the hearty goodwill of the entire Christian world, and has for three more survived the successive onslaughts of an insatiable Puritanism, of wide-spread infidelity, and of a cold, selfish Utilitarianism. But as there are others—

perhaps many—who will not rest satisfied with this kind of recommendation; men who attach no value to a traditional institution if it lack evidence of its intrinsic worth,—evidence from facts and principles of which they are cognizant, and appealing thereby to their own understandings,—I now proceed to consider the second part of my proposition respecting Episcopacy, by endeavouring to show that it is the most useful and efficient form of church government.

Previously, however, and with a view to those who may have been nurtured in erroneous or sectarian opinions, it will be well briefly to glance at the two rival systems, that we may note what there is lacking in them which is supplied in our own. Confining myself, of necessity, within the narrowest limits, I shall just sketch an outline, which my readers will, I apprehend, have no difficulty in filling up from their own observation and reasonings.

Presbyterianism appears faulty in the following particulars:—(1) It lacks similarity to the primitive Apostolic Church.

“For who can show of old that ever any Presbyteries without their bishops were, Though bishops without presbyteries many
At first must needs be, almost anywhere.
That presbyters from bishops first arose
To assist them 's probable, not these from these.”

This has been shown in our former article, and it takes away from the system that *prestige*, without which it can have no permanent vitality. (2) Its particular mode of synodical action allows too much room for discussion and dissension among ministers, and between ministers and their flocks, and for the interference of private interests in ministerial appointments. Thus, in the Church of Scotland, while one party is desirous of extending the rights of patronage, another looks chiefly to securing and augmenting the influence of the people in the settlement of ministers. (3) It gives too much secular influence to, and thereby interferes with the ministerial functions of, the clergy;* and yet (4) affords little or no encouragement to persons of the highest rank and range of intellect to become

candidates for the holy office, as reducing all its ministers, high-born or ignoble, learned or unlearned, to nearly the same level; and therefore (5) it must ever be incompetent in aristocratic forms of government to command the respect of, and exert influence upon, all orders of men. In this respect also, it wants similarity to the apostolic ideal of a church, which, nearly all exponents of scripture are agreed, was intended to meet the wants of all ranks of society, to be catholic in its spirit, and universal in its influence and effects.

Again, in addition to what has been already remarked of Congregationalism, the advocates of that system must allow the force of the objections urged against it:—that it fails as—tending to disunion among ministers; to antagonism of sects and parties, and of congregations; to splitting and quarrelling, even among the individual members of the latter, many of whom often hardly know what religious opinions they hold, and when they have any crotchets of their own, are for ever striving to force them upon others.* Hence, Congregationalism wants strength as a religious teacher among thoughtful men; having in itself no principle of self-preservation as to polity, for truth and error may be successively inculcated from the same pulpit; and among the middle and lower classes, on the half-educated or ill-educated, it can have no permanent hold, depending as it does on their aims, which are given cheerfully and liberally by few, and tend to lower the respect of those few for their teachers. It can, therefore, make no effective stand against—it has, in fact,

* As a case in point, I may mention, that in a chapel not a hundred miles from where I am writing, besides that the present minister is supposed to hold views in many respects different from his predecessor, the denominational aspect of the congregation has much altered within a very few years. In my own memory there have been several changes and angry discussions among the members, leading occasionally to numerous withdrawals. The chapel was built by Churchmen and Dissenters jointly, on the understanding that the Church prayers should always be read, and clergymen of the Church have, if I am not mistaken, in times past officiated there. The present minister, however, has introduced—not without violent opposition, and without, I believe, any legal right—extempore prayers; and henceforth his doctrinal views, which may change once a month, or with the weather, become of course the rule of faith to his hearers.

* Readers of the life of Dr. Chalmers will remember how that excellent man was pestered, as a minister of the Kirk, by applicants for offices at his disposal.

no preservative principle from—the inroads of infidelity and superstition. Further, by making ministers dependent on their congregations, it both lowers their self-respect—that upright, independent feeling which every public teacher should possess—and renders them too self-seeking—too apt to *draw* congregations, to please and gratify rather than unflinchingly to reprove the vices and failings of their audience.

Thus we see that Congregationalism and Presbyterianism both want the grand essentials of a true and living church,—catholicity and spirituality.

Now, how are these deficiencies remedied in the Church of England? By the conservation of Episcopacy, among other things, she presents a visible and undying representation of apostolic functions, which were never intended to be temporary, and that more especially in (1) her ordination of ministers, giving solemnity and strength to the discharge of their functions; (2) presenting, together with the remaining (temporal) peers, a court of dernier appeal, and thus conducing to unity in ecclesiastical and civil questions; this she further does by her alliance with the throne, and by her established formularies and ceremonies; and (3) in taking care that presbyters and others of her ministers do their duty,* and preach at least all the *chief* doctrines of the gospel; for bishops, and those inestimable safeguards against error, creeds, have always been found in company. It has, in fact, been a very prevalent, and by no means unreasonable opinion, that the perpetuation of the apostolic office has been the means of preserving the Church: that thus, different ages and different countries have been linked together in chains of harmony and love: that thus the wholeness and unity of the Church have been set forth.

Further, Episcopacy is politically useful in presenting inducements for men of the highest abilities and station to enter the ministry, whereby an opportunity is given to religion of reaching and influencing the highest as well as the lowest classes. "The people of England," says Burke, "know how little influence the teachers of religion are likely to have with the wealthy and power-

ful of long standing, and how much less with the newly-fortunate, if they appear no way assorted to those with whom they must associate, and over whom they must exercise, in some cases, something like an authority. Our provident Constitution has therefore taken care that those who are to instruct presumptuous ignorance—those who are to be censors over insolent vice, should neither *incur their contempt*, nor *live on their alms*; nor will it tempt the rich to neglect the true medicine of their minds. We will have religion to *exalt her mired front in courts and parliaments*; we will have her mix throughout the whole mass of life, and blend with all the classes of society. We will show the haughty potentates of the world, that a free, generous and enlightened nation honours the high magistrates of its church; that it will not suffer the insolence of wealth and titles, nor any other species of proud pretension, to look down with scorn upon what they look up to with reverence, or presume to trample upon that acquired personal authority, which they ever intend to be, and which often is, the fruit of learning, piety, and virtue."* One of the chief obstacles, my readers will remember, to the progress of christian truth in the early history of the Church, was the contempt entertained by the noble and educated heathen for its professors, whom they saw to be, in most cases, sprung from the humblest and most abject classes of society. And surely that which is the boast of Christianity—that poverty, weakness, and ignorance of fashionable literature, under its banners, triumphed at length, by divine aid, over the wealth, strength, and learning of the heathen world—is no valid argument against the employment of wealth, strength, and learning in His service, from whom, mediately or immediately, they are derived. Now, Episcopacy, by affording an opportunity for the exertion of the loftiest gifts, secures to the service of the Church men whose energies would never allow them to slumber in idleness and obscurity, and which, if not directed against her wholly or partially, might yet be turned into a neutral channel. For if, as Macaulay has somewhere remarked, one

* Thus, I have known a clergyman severely censured by his bishop for supposed delinquency.

* I quote from memory, but no mistakes, or none of consequence, will, I trust, be found by readers of the "Thoughts on the French Revolution."

great secret of the success and strength of Romanism is its converting to its own service the passions and fanaticism of the lower orders, is it not of the highest moment to secure those whose abilities might render them dangerous leaders of popular opinion? I think so; and I deem it, further, one of the greatest blessings of our Constitution, that while by the intimate union between the ecclesiastical and civil powers—the combination of Church and State—all orders of the people have their spiritual welfare duly cared for, the contempt or indifference of the throne and aristocracy to the accredited ambassadors of heaven is thereby also rendered impossible.

Once more; this feature in our ecclesiastical constitution affords encouragement, consolation, and protection to the lower clergy in the discharge of their duties—stimulating their exertions by the prospect of approval and promotion,—binding them together as members of one great brotherhood,—securing them against the influence of fanaticism in their own districts, and putting them, as it were, even though they make light of it, into fellowship with those who live in other districts. The Church, thus constituted and thus governed, appears like one vast theocratic communion—acknowledging one Lord as their Divine head and ruler; professing one rule of faith as the watchword against error; and inviting by her different orders of ministers, and admitting by one holy baptism, all who will—without distinction—to “come and take the water of life freely.”

But, I think I hear some one object, bishops are sometimes—nay, often—found abusing the high trust reposed in them; they forget their high privileges and consequent obligations. Not so often, I answer, for their civil position and accountability removes temptation to a great extent out of their way, and what remains is common to all persons placed in high trust and exercising responsible functions. Are not presbyters, are not Congregationalist ministers—ministers of every creed—exposed to temptation, and occasionally found yielding to it? But does that prove there should be no ministers of religion at all? Were the college of Apostles an useless branch of the early Church because Thomas for a while would not believe, because Judas proved a traitor, and Peter denied his Lord? It would,

indeed, be well for religion and the Church, if those holding high ecclesiastical appointments would pay proper attention to the spirit of the age, and have a due regard for their own character. But calumny will ever dog the heels of virtue, and to be beyond its reach, it may at least be said, leaves small room for excellence. Few, however, I think, will venture to deny that the English Episcopate has been graced by a long succession of illustrious men—men of the most humble piety, yet gifted with wonderful powers, which they exerted to the utmost in the service of religion;* and who have with a daring freedom reprov'd moral corruptions and abuses both in Church and State, and among all classes of society.

But lastly, I would ask, have reason and religion been utterly dormant in the Catholic Church for nearly two thousand years? Did a few poor men awake, three centuries back, to find that all, or nearly all professed Christians before *their* time had been asleep; that *they* had at last found out the true and vital form of real Christianity? And if any will dare to answer these questions affirmatively, will they be able to account for the stupendous anomaly such answer involves in God's dealings with his Church and people; that though he has proclaimed that he would be with them *always* even to the end of the world, and that *all* things should work together for their good, yet this institution should have stood unbroken for fifteen centuries?† For besides that there is strong evidence in scripture that Episcopacy is of Divine origin; that it is in all likelihood coeval with the birth of the Christian Church; that the Apostles transferred some portion of their own judicial and regulative powers to others for the prevention of disorder and heresy, we at least know with certainty that some persons were universally recognised among Christians as possessing these powers in the very earliest ages, and that the order lived on, though the flames of persecution raged most fiercely against it,

* Witness, as one instance out of dozens, the great work of Bishop Butler, on “The Analogy of Religion, Natural and Revealed,” &c., which has done, and, I believe, is still destined to do wonders.

† My opening remarks on the Crusades (vol. iii., p. 408) will apply with tenfold force to an institution, the spirit of which has been wholly beneficent.

and though in proportion as any one of its members was eminent in the Church was he liable to be called to offer up his life on the altar of God's truth. There is incontrovertible evidence that bishops existed as early at least as the second century; there are catalogues of very many, ascending in regular series up to apostles or disciples of apostles, even now extant. And be it remembered, that the institution survived the disgraceful contentions which at sundry times broke out in the Christian Church; that it was recognised by all the various sects which were the offspring of those contentions, not only by Catholics, but by heretics and schismatics, exposed though they were to every possible influence of good and evil fortune; that it was likewise preserved in all the various nations of the West, when they had embraced Christianity, amid all the diversities of race, of habits, and of climate, and notwithstanding their wars with Eastern Christendom, and their conflicts with each other. Be it remembered that, even during the throes of the Reformation, when the religious system of Europe tottered to its foundation, the leaders in that great movement, Luther and Melancthon, Beza and even Calvin recognised the sanctity, the utility, the necessity of this order, and "that

it was retained by all the Latin nations, by the Teutonic nations in England, in Denmark, and in Sweden; that though rejected, with great reluctance, in some parts of Germany, in Holland, Switzerland, and Scotland, yet that in each of those countries some witness of its existence has been preserved; that it has passed over to America, has established itself in colonies founded by Puritans and Quakers, and grew up after the influence of England had ceased in those colonies, and without the least state patronage is diffusing the gospel from those colonies to many parts of the world."* Let my readers call to mind all the circumstances here mentioned; let them reflect especially on the strong evidence for the Divine origin of Episcopacy, and compare its claims and its principles with those of the two modern systems by the light of scripture, of history, and of reason, and they will, I am persuaded, feel grateful to Providence for having preserved to the Church of England this noble and venerable institution, free from those corruptions which in other countries have tarnished its lustre and diminished its usefulness.

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* Abbreviated from Mr. Maurice.

PRESBYTERIANISM.—ARTICLE II.

FROM the mild and generally moderate temper displayed in the respective papers on this important question much good will undoubtedly result. The universal Church of Christ has been greatly benefited by controversy or debate—a mode of eliciting truth that well accords with the inquiring spirit of an age distinguished by unexampled freedom of thought, expression, and action. Controversy has been deemed by many persons as inconsistent with the pacific character of religion; but we do not think it inimical to the interests of pure and undefiled religion, when entered upon in an earnest, honest, and candid spirit—when truth not victory is sought—when righteous feelings prompt the disputants to the attainment of noble ends; then it is that controversy clears up doubt, banishes error, throws an atmosphere of light around the truth by which men may the more readily attain that knowledge and mental illumination that dissipate prejudice, shame bigotry, and win the heart to charity and love. Let

me remind those who are opposed to controversy of the war of words—the strife of disputation—maintained by Luther, "the solitary monk who shook the world," and his compatriots, who won for us the mental freedom and spiritual independence which we cherish as among our dearest rights and privileges. The world has been permanently enriched by controversy: politics, morals, science, religion, all have been placed upon a broader and surer basis; and religion, vital and God-sent as it is, has never ultimately been injured in its sublime interests by free and open debate.

Believing civil government, when rightly constituted, to be in the great scheme of God's providence divinely appointed, we conceive that a union or alliance between the religious institutions and the civil establishments of a country may exist with signal advantage to the population of that country. The nature and objects of Government are certainly not those of the Church, yet the

legislation of the State and the judicial administration of the country may be so conducted as to do honour to religion, and through it give homage to God. The indifference of the civil ruler towards religion, if it were not impossible, would be sinful, because, if a thorough and consistent believer, he is morally bound to do everything in his power to advance the interests of religion in all the diverse situations of life to which he may be called. The instrumentalities or channels through which christian knowledge is diffused are of this world, though the impulse comes from a higher; and the State, from the extent of its power and influence, suggests itself as a favourable means for the extension of the gospel through all the ramifications of society. To provide a gospel ministrations for the millions who live in a state of alienation from God, and who, if left to themselves, would never support a church, is, in our opinion, a work worthy of the highest efforts of philanthropy and patriotism. It is not a question of discipline or doctrine, and where can these be had in their least exceptionable forms; but it is whether whole peoples should be left to the bent of their own inclinations to accept or reject the truth of God, or whether, by the establishment of churches and missions, they should, through the agency of pastors and teachers set apart and appointed to the work, be brought to the saving knowledge of the faith; for we contend that, in beginning with any new country, the choice is only between a paid or established, and an unsuccessful mission—that Congregationalism is of a later development, and succeeds only in proportion to the success of the paid ministry which preceded it; and even when its existence has become a fact, it is inadequate to the charge of an entire population. It is good as an auxiliary, as supplementing the efforts of the Establishment, but can never be more without proving itself a failure. We view it then as the act of an enlightened legislature to make a sure legal provision for the clergy. Surely the destitute and the indifferent should be reclaimed from their spiritual ignorance and irreligion; and if so, should the scheme be ventured upon the casual charities of private individuals in preference to the certainty of a State provision. The State sees it to be both its duty and its interest to make this provision, for the purpose of securing the

wide-spread reception of principles so powerful to mould the characters of the people to virtue. Though this is the case, it need not interfere with the supplementary efforts of Congregationalism, which may gather to itself everlasting honour by the erection of places of worship, the appointment of pastors, and employment of the various other agencies to bring men under the influence of gospel truth.

The Christian Church is a spiritual society, the qualifications for admission to which are purely moral. It is capable of developing itself under every form of civil government, and can we suppose that for such a sacred society, in which the truths to be believed, the worship to be observed, and the laws to be obeyed, are all most clearly indicated and prescribed by its Divine Founder, there should have been no provisions made by him respecting its polity or church government, on the nature and administration of which so materially depends the order and interests of society? These considerations forbid the supposition that the government of the Church should have been left to the conflicting devices of the human mind. Accordingly, when we turn to God's own word, we find, if not express and authoritative instructions on the subject, what we think ample indications of the Divine mind and will to warrant us in preferring and defending the Presbyterian form of church government.

The hierarchy of the Anglican Church is, we believe, unable to sustain its claim to Divine sanction by an appeal to the language or spirit of the sacred writings. According to its defenders, there are differences of rank among those who minister in the Church: they assert the superiority of the bishop to the presbyter; while the Presbyterian, in direct antagonism to this, holds the essential equality and authority of those who minister in things holy. On this point the language of the Scottish Church has always been clear and emphatic; the pastors of the flock, who are to give themselves to the ministry of the word, and to conduct the ordinances of religion, are of one order, acknowledge no spiritual supremacy in the Sovereign, and are as brethren, equal amongst themselves in rank and power. In addition to the pastors, or teaching elders of the Church, there are ruling elders and deacons:

the former share in all the duties of the pastor, except in that of preaching; the latter see that the temporal necessities of the poor are alleviated. The Church of England, on the other hand, maintains that there are distinct orders of clergy—bishops, priests, and deacons; these differ in eminence, and are subordinate the one to the other: this error has been aggravated by the addition of a long gradation of ecclesiastical ranks, extending from the archbishop, or rather primate, down to the humblest curate. Now, to say nothing of these other degrees of dignity, the defenders of Prelacy are unable to substantiate by reference to scripture the three orders already named; in short, this gradation of rank, for aught that we can see to the contrary, seems to be a merely human invention, fitted only to gratify the weak ambition of erring mortals. Our Lord, while on earth, as if in anticipation of the Anglican institution, the offspring of a bad ambition, has left us an instance on record in the rebuke administered to two of his apostles, James and John, who, like some of the "reverend fathers in God" of our own day, thinking he was about to establish a glorious temporal empire, were quick to bespeak for themselves situations of ease and dignity, where they might bask in the favour of our Lord, and enjoy official pre-eminence over their brethren: their request was, "that they might sit, the one on the right hand, and the other on the left, in his kingdom." In this request may be seen the very dawnings of prelacy: had they attained their wish then had the other ten been their subordinates indeed. It is instructive, however, to mark the peremptory check given to these aspirations after preferment; aspirations which moved our Lord to say,—“Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you.” Nothing could be more graphic, forcible, and to the point, than this condemnation by our Lord of the endeavour to introduce a gradation of rank amongst his servants. We submit this to our opponents as the testimony of Christ himself, against the system of dignities which obtains in the Anglican Church.

Higher authority than this there is none; we may, however, strengthen the position by adducing another passage:—“But be not

called Rabbi, for one is your Master, even Christ, and all ye are brethren,” Matt. xxiii. 8—12. We further refer to Jas. iii. 1; 2 Cor. i. 24; 1 Pet. v. 3.

Numerous passages of scripture might be cited, proving that *Episcopos* and *Presbyteros* are used synonymously; but even were it granted that the *Episcopi* were of a higher rank, it by no means follows that they are either the representatives or the successors of the apostles; nor is there any reason for “the supposition that an order of men superior to both of these is recognised in scripture,” for, as Towgood well observes (page 424), “From the very nature of the apostolic office, they could obviously have no successors.” We may, therefore, without the slightest hesitation, reject both of the hypotheses proposed by F. J. L., and did space permit, we might multiply instances in proof. We must, however, content ourselves with that of Acts xiii. 1—3, where we find presbyters ordaining Paul and Barnabas, at Antioch. Timothy, so far from being—as is asserted by F. J. L.—“evidently one of a class superior to presbyters in general” was ordained “by the laying on of the hands of the presbytery.”

“The simple principle of Congregationalism” does not appear to us to differ so widely from the tenets of that body “which holds its legislative councils and doctrinal synods in the Presbyterian North” as B. S. supposes.

Suppose some free inquirer should express his belief in Congregationalism as understood and advocated by B. S., be admitted to membership, pursue his investigations, arrive at views rather “protean” in the judgment of B. S., would he still be continued in his membership? assuredly not, because he could no longer continue conscientiously to promote the objects of Congregationalism, and (if need be) his expulsion would neither be ecclesiastical tyranny nor spiritual bondage; it would merely be the result of nonconformity—the ultimate expression of that spiritual independence which B. S. admires as a feature of Congregationalism. It is therefore the merest trifling with words to say that the Congregationalist alone is guiltless of schism. It is not to be supposed that by the taking away of church government, the possibility of schisms will be removed. J. N.

CONGREGATIONALISM.—ARTICLE II.

"When God commands to take the trumpet, and blow a dolorous or a jarring blast, it lies not in man's will what he shall say, or what he shall conceal."

MILTON.

"In society, there are tyrannies more deeply rooted than oaks, denser than rocks, stronger than granite citadels; cruel abuses more fierce and savage than the beasts of the wilderness, and against them we must use 'thoughts that breathe, and words that burn;' we must 'cry aloud, and spare not;' we must, in short, imitate Christ, the lover of men, the blessing of babes, the weeper over the wayward and the wicked, but the most terrible denouncer of oppressors, assailing them with the most awful and annihilating terms."

HOWITT ON PRIESTCRAFT.

COMING forth again, in another momentous debate, to cast the broad gauge of human reason across existing institutions, we deem it necessary to state, that divine philosophy is our basis, the New Testament our text-book, Christ our guide, and the attainment and accurate enunciation of religious truth our highest ambition. We take our stand as an impartial judge with these three vast systems of religion, their origin, their history, and everyday workings; their good and evil tendencies; their beauties, enormities, or defects before us in marked prominence and bold relief! We would measure and estimate them on the one and only safe, because true, principle, made so palpably manifest in the sublime philosophy of Christianity by its great Founder and present Sustainer—"By their fruits shall ye know them," associated at the same time with the grand distinction of his own dominion—"My kingdom is not of this world." We feel fully confident that so long as we avail ourselves of the philosophy of the New Testament, and abide by the profound axioms and precepts of the great Teacher, we shall not fail to see the truth aright, and to cast light into the regions of the most deadly darkness—religious error. We would judge of these three systems of religion as we do of Christianity, "by their fruits," and if they cannot abide the test of Christ we must pronounce them false, and seek their reformation or absolute extinction, on the principle expressed in the words of one of England's mightiest geniuses, speaking of one of these institutions,—“If it were shown that though there is a considerable measure of good in it, yet there is, and in all reasonable probability is likely to be, for

an indefinite time to come, *more harm than good*, we should not hesitate to say it had better be abolished, even at the cost of losing that good." Before descending to the particulars of the present debate, we would, that we may the better judge of the actual merits of the institutions in hand, briefly as possible set before the reader the religious system revealed to us in the New Testament, as we hold that system is false, and worthy only of rejection and scorn, which is contrary to the truth there made known,—that if it, either in its foundation, organization, tendency, or general results, stands opposed to Christianity, it is, in so far as that opposition really exists, a system of destructive error, and in so far the pure fabrication of the wicked one, raised through the instrumentality of wicked men! What then is the sum total of Christianity? How readest thou? We pretend not to the luminous grandeur and literary power of expression and condensation displayed in the response of a modern author to this momentous question, and therefore give it as preferable to anything we can offer the anxious reader. It runs thus:—"Unlike all other founders of a religious faith, Christ had no selfishness, no desire of *dominance*; and his system, unlike all other systems of worship, was bloodless, boundlessly beneficent, inexpressibly *pure*, and, most marvellous of all, went to break *all bonds* of body and soul, and to cast down every temporal and every spiritual tyranny. It was a system calculated for the whole wide universe; adapted to embrace men of all climes, all ages, all ranks of life, or intellect; for the rich and for the poor; for the savage and the civilized; for the fool and the philosopher; for man, woman, and child;—which, recognising the grand doctrine that 'God made of one blood all the nations of the earth,' represented the Almighty as the Father, and all men as brethren born to one universal love, to the same inalienable rights, to the same eternal hope. He himself was the living personification of his principles. Demolishing the most inveterate prejudices of men, by appearing a poor man amongst the poor; by tearing from aristocratic pride and priestly insolence their masks of most orthodox assurance; by proclaiming that the truth which he taught

should make all men free; by declaring that the Gentiles lorded it over, and oppressed one another, but that it should not be so with his followers; by pulling down with indignation spiritual pride in high places, and calling the poor and afflicted his brethren, and the objects of his tenderest regard, he laid the foundations of civil and religious freedom, of mental power growing out of unstrained mental energies, and of love and knowledge co-equal in extension with the world. This perfect freedom of universal man be guarded by leaving no *monks*, but merely *great and everlasting principles*, intelligible to the mind and conscience of the whole human race, and on which men in all countries might found *institutions* most consonant to their wants. By declaring that 'wherever two or three met together in his name, he would be in the midst of them,' he cut off, for ever, every claim—the most specious—of priestly dominance; and by expressing his unqualified and indignant abhorrence of every desire of his disciples 'to call down fire from heaven upon his enemies,' or to forbid those to preach and work miracles in his name, who did not immediately *follow* and *conform* to their notions, he left to his church a light more resplendent than that of the sun, on the subject of *non-interference* with the sacred liberty and prerogatives of *conscience*." We need offer no comment here, gentle reader; it would be literary profanity so to do! Keep these words in all their truthful and evangelical radiance before thy mental vision; yea, enshrine them in the spiritual depths of thy immortal self-hood—in purest emotion—in fondest love—in deepest thoughtfulness—in omnipotent prayer, and thou shalt be blest in divine life, and light, and love!

But we haste to the examination of these institutions on the principles stated, by the sacred model before us, and with a burning and sorrow-stricken soul within us for the moral, religious, and spiritual welfare of our countrymen, the great mass of whom do either nominally or virtually belong to a religious system altogether *alien* to the holy principles of Christianity. Having thus anticipated our first task, it remains for us to take these institutions separately, according to the propositional order of the debate, and first to substantiate our position already

taken concerning the first of them—Episcopacy, or our State Church Establishment—viz., that it is an institution contrary to the simple though divine principles of the New Testament;—that it stands opposed to Christianity in its most essential and vital aspects;—that it is a *system of this world*, wearing the mask of holiness and truth, while it is *morally* corrupt and founded in *error*;—that its fruits are like itself corrupt, and its tendency invariably pernicious. That this is the case is evident from the origin, history, workings, and present condition of Episcopacy. What are they? Episcopacy, whence came it? We are sometimes told that Episcopacy is the glorious result of the Lutheran Reformation. But we take such information to be an insult of our common sense! The Reformation in England, in the reign of that regal monster Henry VIII., was not a contest for religious liberty, nor in reality a question of national good. True, Luther and others did pour the shut-out light of Christianity into the bosom of our countrymen in that and previous reigns. True it is, the nation was aroused to shake off the fetters of the most awful spiritual feudalism and tyranny ever known among men, and to rise, as if at the omnipotent inspiration of the Almighty, to roll back the overwhelming and encroaching power of the Papal hierarchy. But, nevertheless, this so-called Lutheran Reformation was made the scape-goat of a quarrel between two despots—the Pope abroad and Henry VIII. at home; two men who did indeed terrible battle, not for the religious liberty of the people, but to sustain and increase their flagrant despotisms over the people: not for liberty of conscience, but who should hold that conscience enthralled in all things touching law and religion; not whether Christ should be recognised the true spiritual Head of the Church, but whether Henry VIII. or the Pope should usurp the divine and eternal prerogative of Christ! Thus it was an event which might, had a mysterious Providence seen fit to frustrate the ends of one of the vilest men that ever sat on our great throne,—an event which might have so influenced the religious welfare of our nation, as to have delivered us from nearly 400 years of mediæval priestcraft and spiritual despotism; but as it was, this so-called Reformation resulted in a *secession*

from Papal domination to Prelatic tyranny, — a change which all our history since that time clearly shows to be but a passing from one monstrous system of hierarchical and impious religious usurpation of the inalienable rights of man and prerogatives of Divinity to another! It was *then* that Papacy in one form lost its standing in our country only to assume it in another. For Episcopacy is as Popish in spirit and conduct as Papacy itself, and, consequently, “as Antichristian as Antichrist;” for in a few years after, we find the *Act of Uniformity* itself passed, than which Papacy itself never struck a more fatal blow at true religious liberty, and Episcopacy, with all her crying abominations, sitting enthroned upon an English *Inquisition*, and reacting the Great Harlot by making herself “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.”

Well might that far-seeing and truth-revealing genius, John Milton, exclaim in his day:—“Yet thus is the Church, for all this noise of Reformation, left still unreformed!” Episcopacy is in the nineteenth century essentially what she was in the sixteenth. The only difference being one of circumstances, her vigour having declined, her reign having lost its power, her dominion destroyed by Dissent and vital Christianity! But what has been her subsequent history down to the present period? We will give Foster’s brief but accurate summary of her history from the reign of Queen Anne. He asks of Episcopacy:—“*What did it do for the people of England?* There was one wide, settled, Egyptian darkness; the blind leading the blind, all but *universally*; an utter estrangement from genuine Christianity; 10,000 Christian ministers misleading the people in respect to religious notions, and a vast proportion of them setting them a bad practical example. When, at length, something of the true light began to dawn,—when Whitfield and Wesley came forth,—who were their most violent opposers, ever instigating and abetting the miserable people to riot, fury, and violence against them? *The Established Clergy*. At a later time, who were the most constant, systematic opposers of an improved education of the common people? *The Established Clergy*. . . . Who formed the main mass of the opposition to the Bible Society for so many

years? *Did one single Dissenter so act?* No; *the clergy*. . . . Who were the most generally hostile to the Catholic emancipation, undeterred by the prospect of prolonged tumult, and ultimate civil war, ravage, and desolation in Ireland? *The clergy*. What is, at this very hour, the most fatal and withering blight on the interests and hopes of the Protestant religion in that country? *The Established Church*.”

What a tale does history unfold concerning this Episcopal Church! Talk not of Papacy and its abominations; raise not the cry “No Popery,” while its rival is found in Episcopacy rampant among us.

But it may be urged by our opponents that this is only Dissenting declamation; but this is a poor subterfuge, and at best but a futile *argumentum ad ignorantiam*, which we might expose, did space permit, by quoting from hundreds of the best men Episcopacy has produced. We might set that great man Dr. Arnold by the side of Foster, whose words we have just quoted. We might even set Lord Clarendon, that High-churchman, beside W. J. Fox, of Nottingham; or Lord Chatham beside Milton; yea, further, “Blackwood’s Magazine” beside the “Westminster” or “Edinburgh” Reviews; and, to complete the circle in its unbroken harmony of thought and sentiment concerning this Episcopal hierarchy, we might summons B. Noel, who has left the Church, and Bickersteth, who did not; and what would be the result? Each and all of them tell us that the Church of England stands opposed to scripture in her spirit, constitution, and tendency—that she is the church of the State and not of God. But our opponents may say, give us something more tangible, which would mean, appal us not with the whole monster-fact; but divide it into so many minute portions that we may the better deny or misrepresent them, and so surmount them one by one till the difficulty is at length swept away, and the scriptural character of our Holy Episcopal Church vindicated. We object not to put our statement, that Episcopacy is opposed to scripture, into as many propositions capable of logical demonstration as there are *articles*, or logical *contradictions* in the Church Prayer-book. This, however, is not now practical, but we will divide our propositions into two classes: those which

relate to her outward manifestation, and those which relate to her internal government. I. Episcopacy is unscriptural, inasmuch as it is founded on a principle of open injustice. All injustice is unscriptural, for the guiding principle of Christianity is universal justice to universal humanity, as it regards all human conduct. "A government cannot patronize one particular religion without punishing others. A state has no wealth but the people's wealth; if it pay some, it impoverishes others. A state is no fountain of honour. If it declare one class free, it thereby declares others slaves. If it declare some noble, it thereby declares others ignoble. Whenever bestowed with partiality, its generosity is injustice, and its favour is oppression."*

The injustice is not only flagrant but enormous, as these two statements will prove:—1st. It costs more to support the Establishment in *England only* than all other church establishments in the world, including Catholicism. Not many years ago, the expenditure of every church establishment in the world was reckoned at £9,000,500 sum total, annually, *England excepted*. While Episcopacy in England cost the nation not less than £9,778,000!—a sum exceeding the former by £773,000!! The injustice becomes still more manifest, when we consider that the former sum was divided among the clergy who had more than 200,000,000 hearers to instruct, while the latter sum was divided, after a mammonish fashion, among the clergy who ministered to about 5,000,000; or if we remember that the Episcopal hierarchy cost ten times more in England than the Papal hierarchy in Spain, or thirty-seven times more than in priest-ridden Italy!

Reader, which is the priest-ridden nation, England or Italy? Where holds the Syrian god Mammon his shrine, in Papacy or Prelacy? 2nd. This vast amount of wealth is unjustly divided among the Episcopal clergy. While, according to parliamentary returns, the bishops receive yearly from £80,000 down to £3,000 each, which has been shown in some instances to be from £60,000 yearly, there are many far more deserving men who attempt to live respectably on £50, and even less (1), men who in many cases do more *real* work than ten bishops, with all their

papal mimicry! Reader, is this Christianity? Is this common justice? Is it not priestcraft and injustice over unlawful wealth, setting aside altogether the scriptural teaching that these so-called apostolical successors have no *right* to *one* farthing from the *national treasury*?

II. Episcopacy is unscriptural, since she is the subject and the minion of the State, and recognises an earthly monarch as her head. "The Church, (says "Blackwood,") "as an establishment is the creature of the State." This, be it remembered, is *High-church authority*, and cannot be doubted by Churchmen, seeing history demonstrates the fact. Yes, history attests this and far more, that Episcopacy has ever been her abettor in injustice and deeds of darkness; that the Church lives so long as the State will smile upon her and support her, and dies at her frown or rejection. This is not the condition on which the Church of Christ exists! It seeks not earthly riches and temporal power to sustain and perpetuate itself, but stands among men, stable as the everlasting hills, and manifests in the sight of a lost world that her "kingdom is not of this world!" It heeds not the smile of Constantine, who sought to degrade it, nor the frown of Nero, who sought to destroy it! It trembles not at the stake, the block, or the dungeon! Yet is it to triumph over the kingdom of darkness, and embrace a fallen race with its benignant blessings.

III. Episcopacy is unscriptural, because she compels those who execrate her to support her, and if any refuse to do so, she casts them into prison, or steals their property to enrich herself and perpetuate her evils in the land! This point is too manifest to need comment, but may be taken as one evidence of her *intolerance* and *cruelty*, which inherits the curse, not the sanction of heaven.

IV. Episcopacy is inherently unscriptural, because she is a vast system of priestcraft, institutes lordlings and hirelings over the people, and propagates doctrines opposed to Christianity! It has been wittily remarked, that in the leading point of Episcopacy and Papacy there is only this difference, that the former has *many* popes, while the latter has only *one*. Now as the Church of England is ever proclaiming to the world that the doctrine of one pope is *false*, we must tell the Church of England that the doctrine

of *many* popes is false also, and that Episcopacy is not one whit more scripturally orthodox than Papacy itself!

We turn now to our second class of propositions regarding the scriptural heterodoxy of Episcopacy, taken from the state of her actual organization. But we are not about to exercise our own ingenuity here, for we shall bring forward three strong grounds of scriptural opposition, urged by Milton against Prelatic Episcopacy and governance—valid objections, as history proves to our heart's content, as they have never been answered or removed, although the man who propounded them has lain in his tomb for nearly *two hundred years!*

They are as follows, and to the effect that—"Prelaty opposeth the reason and end of the gospel, three ways; and first, in her outward *form*." Under this head he asks: "Tell me, ye priests, wherefore this gold, wherefore these robes and surplices over the gospel? Is our religion guilty of the first trespass, and hath need of clothing to cover her nakedness? What does this else but cast an ignominy upon the perfection of Christ's ministry, by seeking to adorn it with that which was the poor remedy of our shame?" He elsewhere remarks, "that he who disdained not to be laid in a *manger*, disdains not to be preached in a *barn*," but Episcopacy does, *ergo* is Antichristian.

II. "That the ceremonious doctrine of Prelaty opposeth the reason and end of the gospel."

III. "That Prelatical jurisdiction opposeth the reason and end of the *gospel* and *State*."

Our space forbids comment, our opponents will find *this* in Milton's logical article on "The Reason of Church Government urged against Prelaty."

Before we proceed to examine the second institution, we would state that we shall consider our opponents' articles to be *evasions*, unless they meet these Miltonic objections fairly in the open light of scriptural argument.

What is Presbyterianism? "By their fruits ye shall know them." Reader, have you ever considered how vastly superior the masses of the Scotch nation are to the masses of the English in *vital religion and intelligence*? If not, you can but imperfectly apprehend the full force of our remarks. So palpable is the fact, that it is one of the first

grand characteristics of the people that strikes the mind of the traveller as he passes from England into Scotland, or as he meets from time to time with a Scotchman in English society. We are not about to enter into a minute detail of minor concurrent causes which may have had their relative weight and influence in thus moulding the Scottish national character. But we shall, passing them by, take this position,—that this palpable superiority in piety and intelligence is to be primarily and chiefly ascribed to the national religion of that happy country—Presbyterianism; because Presbyterianism is a nearer and fuller expression of Christianity than Episcopacy.

We have referred to the Reformation in England in the case of Episcopacy, let us also in the case of Presbyterianism. Presbyterianism was the result of the Reformation—the natural issue; the reverse was true as we have already shown in the case of Episcopacy in England.

Presbyterianism was introduced into Scotland by John Knox, who came from the Calvin school at Geneva. It gained ascendancy among the people rapidly, and ultimately became the national religion. How? Not by the *imposition* of a regal monster—not by the *tyranny* of a narrow-minded queen—not by an *Act of Uniformity*—not by the *Satanic power* of a Star Chamber! No! By no earthly influence or human patronage. It gained its true ascendancy over the nation by the potency of that divine *truth* which it had gathered from that divine *book*—the *Bible*—and by that only. Presbyterianism was not imposed upon the people; it was the voluntary choice of the nation; hence, under the divine blessing, that nation has become, to a far greater extent, *wiser* and *holier* than the English nation!

Scotland manifested her choice of Presbyterianism by rejecting Episcopacy when thrust upon her by English kings and popish prelates. How glorious is the memory of the Covenanters, who defied the ignoble house of Stuart to impose an ignoble religion upon their country! They counted not their lives dear to save their fatherland from Prelacy; and they perished on mountain top and in mountain pass, but not in vain! Episcopacy has never gained footing there. Our Episcopalian opponents may, however, ask where is the essential difference between

Episcopacy and Presbyterianism, seeing that the former is an ecclesiastical government by *bishops*, and the latter, one by *presbyters*? The question is not so much here involved in the terms *bishop* and *presbyter* as in the *government* by bishops and presbyters. What is the government itself? Now the most palpable thing is, that whereas Episcopacy is the subject and minion of the State, Presbyterianism is no such thing, it being distinct from the State, having the making of its own laws, and the regulation of its own internal affairs. This is the great difference, out of which arises its utility and beneficiality in matters of religious influence. We might, did our space permit, refer to other points of marked superiority in Presbyterianism; but we pass on, having laid down the one grand distinction. Let our Episcopalian opponents pause again, and answer us faithfully here. Admitting, for the sake of argument only, that it is possible to reform our State Church; does Episcopacy possess in herself the moral power to accomplish such an essential reformation? Does not the only power to reform Episcopacy reside in the State? Is she not what the State decrees? Does she not act in conformity to the State to secure her existence, irrespective of the principles of Christianity? We reply, necessarily so! Here, then, we see how vastly inferior, on scriptural grounds, Episcopacy as a religious system is to Presbyterianism; for the power to reform all ecclesiastical abuses, and, to a great extent, moral abuses, in her own jurisdiction, does belong to Presbyterianism. All her history attests it.

In conclusion. We have now to speak of Congregationalism as the system most in accordance with the New Testament. We believe it to be so, to a greater extent than Presbyterianism, which we have shown to be vastly more scriptural than *Episcopacy*, which has, in reality, no footing at all in the New Testament. We will state the grounds of our belief as briefly as possible.

I. Congregationalism is scriptural, inasmuch as it stands opposed to all hierarchical

domination and state government, so palpably manifest in Episcopacy;—or to synodical power, as in Presbyterianism. Christianity stands opposed to all ecclesiastical hierarchies, whether they be composed of bishops or presbyters. We learn this from Christ's teachings. "But be not ye called Rabbis (referring to the Pharisaic hierarchy); for one is your Master, even Christ; and all ye are brethren." Christ is the supreme and only Head of his Church, and he has delegated his divine prerogative to no *man*, or *body of men*.

II. Congregationalism is scriptural, inasmuch as it stands based on this fundamental principle, that every church, or organized body of believers, possesses an inalienable right to regulate its own affairs; and that, in matters of church government, beyond its own decision, *there is no appeal* between them and Christ its great Head. Episcopacy and Presbyterianism stand based on the opposite principle, and are therefore unscriptural.

III. Congregationalism is scriptural, inasmuch as it exercises this lawful power in claiming for every body of associated believers in Christ, the right to elect and reject its own minister, *independent* of any other body of men. This is not the case with Episcopacy or Presbyterianism, which have this power vested in corporate bodies, and which elect or reject the ministers of their respective jurisdictions *regardless* of the *will* or *desire* of the people. Of course, we shall be understood here to refer to the Kirk of Scotland, and not to the Free Church of Scotland, which, in 1843, cast off the unjust synodical power of the Kirk, and vindicated the truth of our present position, by claiming the right of electing their own ministers.

Thus have we urged our objections, on scriptural grounds, against Episcopacy and Presbyterianism; and briefly stated those on which we venture to assert, that Congregationalism is the system most in accordance with the Scriptures, and, therefore, *productive of the best results*.
ROLLA.

"Let not sleep fall upon thy eyes till thou hast thrice reviewed the transactions of the day. Where have I turned aside from rectitude? What have I been doing? What have I left undone that I ought to have done? Begin thus from the first act, and proceed; and in conclusion at the ill which thou hast done be troubled, and rejoice for the good."—*Pythagoras*.

History.

WAS NAPOLEON BONAPARTE WORTHY OF THE ADMIRATION OF THE FRENCH PEOPLE?

NEGATIVE REPLY.

WE really feel that there is scarcely need for a reply on our part. Counter statements and opinions have been advanced, but both T. U. and J. B. O. have carefully avoided trenching upon the real field of debate. We may be allowed briefly to advert to the general tone of our opponents' articles. T. U. is evidently ill at ease in his chosen position. Although he has laboured through thirteen columns of letter-press, he has failed to establish "a case." We opine that he ought to be on our side, and pity the choice or necessity which has placed him where he is. On glancing at the signature prior to perusal, we were glad to recognise one whose general opinions and mode of reasoning have afforded us much pleasure and instruction; but we must confess our grievous disappointment at the result. It may be characterized as an endeavour to entrench himself, as well as circumstances will allow, on the assumption that he felt his position to be assailable. We cannot but admire the caution which he displays; the evident fear of betrayal into some unlucky admission; the thankfulness with which he seizes the miserable bone of our "general admissions;" and his eager flight across the Atlantic, searching amid a pile of opposition for something, however scanty, to aid him in his dilemma. We would not deprive him of one iota of the consolation which he derives from these and similar *recherché* morsels; indeed, had we been aware of his destitute condition, we would gladly have administered in a greater degree to his necessities.

J. B. O., on the contrary, has no such feelings. His chivalry scorns the idea of being contained within his own ramparts, and burns to distinguish itself. Accordingly, he sallies forth to reconnoitre, and spying one or two outposts to all appearance but feebly guarded, ambles towards them in the full tide of enthusiastic bravery, and flatters himself that they are demolished; then, without waiting to secure his conquests—

that, of course, is beneath his dignity—rushes on with increased self-importance to complete his victory by attacking our centre position. But here he meets with unexpected opposition. It is not so easily accomplished as he had anticipated. Thrice does he revert to the charge, and thrice is he repulsed. But he is not to be out-generalled; and seeks to create a diversion by pointing to the provocations which Napoleon had, then treats us to a delectable dissertation on the immediate and remote causes of the French Revolution and its consequent horrors. Meanwhile, he cannot complain if, during his absence, we endeavour to take him in the rear, and to occupy those positions which he left unguarded. But we dismiss him for the present, holding in reserve sundry matters concerning which we shall require a word or two; merely directing attention to the wretched jokes which once and again he has perpetrated, and the would-be sarcasm in the indulgence of which he has so signally failed.

T. U. prefaces his article with a statement of sundry principles on which this subject ought to be discussed; but to which we beg to demur *in toto*. We are well aware of the importance of divesting ourselves of national prejudice, and in penning our negative article endeavoured to realize this desirable consummation; but we do not perceive the necessity of placing "ourselves in the position of the French people;" because if, as we maintain, their opinions were founded in error, we should be liable to make the same mistakes. Rather we should occupy some elevated but neutral stand-point, and thence endeavour to form a correct estimate of the character before us. Neither can we judge "Napoleon's character by the standard which existed around him, and by the national characteristics of the French;" for in that case the vilest criminal ought to be tried, not by the strict standard of justice, but by the opinions of his associates. We think that a satis-

factory solution was afforded in our opening article to the act of the French people in electing him, first Consul, and afterwards Emperor; but T. U., instead of showing, as he ought to have done, that our assigned reason was insufficient, "burks" the real question at issue by attempting an analogy between Napoleon and our own Wellington, —an analogy so palpably defective that we will not insult the understanding of our readers by exposing it. He appears to stand aghast at the possibility of our condemning the French nation; and in another place (p. 98, col. 2) would fain accuse us of something akin to blasphemy. We did not say that "the French mind is so superficial and so weak that it is naturally led astray by gilded hypocrisy and by vain ambition in its rulers," and hence this pious protest of T. U. is wholly gratuitous; but we might have said, what we presume no reflective mind will deny, that two of their principal national characteristics are volatility and a thirst for glory; and this, without implying any censure, would sufficiently account for sundry otherwise inexplicable acts. We know not whether T. U. intends it, but the inference is perfectly warrantable, that *because* the general opinion of the French was in favour of Napoleon, therefore he was deserving of it, and that we have no right to place ourselves in opposition to the *dictum* of public opinion. But it so happens that we attach very little value to public opinion on any subject, knowing as we do the very questionable, and often the grossly unjust means whereby that opinion is formed; and that in many instances it has been not public opinion but that of the contemplative few which has ultimately proved correct; and therefore we must profess ourselves unaffected by the terror which appears to have seized T. U. on this subject.

We have not denied that Napoleon was possessed of great mental capacities; indeed we are as willing as either T. U. or J. B. O. can possibly be to accord to him all that justice demands. Hence we do not perceive the necessity for their proving what no one attempted to deny. T. U. surely knows that it is possible for "energy, will, and strength of character" to be devoted to a bad cause. The most notorious brigand may exhibit these characteristics, but not even T. U. would attempt to defend such an one. Had

Napoleon's powers been directed to nobler objects, and counterbalanced by other and redeeming qualities, we believe that his career would have been far different, and productive of untold blessings to his race.

The question of personal ambition was raised in our introductory article, and T. U. devotes a considerable space to an attempted refutation. But here we notice that his ally deserts him. T. U. first of all denies that Napoleon was influenced by personal ambition, and then dubiously allows that he possibly might have been; ending by a dexterous attempt to enlist even this amiable failing on his own side. J. B. O., on the other hand, undisguisedly admits his "indisputable ambition," and has no wish to gloss it over; but he also signally fails in his repeated attempts to explain it away. T. U. again exhibits a deplorable state of weakness by the unfortunate analogy which he seeks to draw (p. 100, col. 2) between the official patronage of our statesmen, exercised, be it remembered, in their own country, and by means of that country's legitimate property, and the off-hand disposal of foreign territory acquired by force of arms, and without the consent of its inhabitants, among the members of his own family and his favourite generals. This part of the case so completely fails that we need not refer to it at greater length; but only request the favour of a re-perusal of our remarks at page 50, in connexion with the *reply* of T. U. at page 100. He then seeks to parry the charge by reasoning from the particular to the general, and descanting upon that universal and laudable ambition which is displayed in a greater or less degree by all public men. But we maintain that, to the question of personal ambition which we raised and substantiated, he has given no reply. Our friend "Walter" has, however, dealt with this part of the subject in so able and conclusive a manner as to render unnecessary further remarks from us. To the statements which he has made with reference to the commencement of the war, in opposition to those of T. U.—statements derived from the personal testimony of Napoleon himself—we may also safely refer J. B. O. for an answer to his imaginings on the subject.

We were curious to ascertain upon what ground Napoleon's aggressive wars would be defended, and although not in the least

degree surprised, we are nevertheless grieved that a miserable expediency should be put forward as a sufficient justification. Why, all the oppressions, miseries, and woes under which the world has groaned during many a long age; all the massacres and persecutions which have, in various periods of her history, decimated her noblest sons; and a long catalogue of similar atrocities could be justified on this same ground of expediency. The general tenour of the article of T. U. would go to prove that all was clear gain to the nation, but he takes good care not to afford an insight into her internal condition. It is presumed, by the very wording of the question, that the French did admire Napoleon, and T. U. sustains our assertion that this was mainly induced by his dazzling exploits, and the consequent flattering of the national vanity. J. B. O. makes short work of the difficulty, and by a mode of treatment as unfair as it is unique, shifts the onus from Napoleon to the army, and from the latter to the nation, in the hope, as we presume, that it may there become undiscoverable;—a species of sleight-of-hand which does not, however, remove the difficulty. T. U. professes to see in Napoleon's escape from Elba great devotion to France, but does not perceive in the manner of his reception its changed feelings towards him. True, the old Imperial Guard rallied; but how was it that the allied forces so completely crushed this final attempt to re-establish his authority? Simply because he was then unaided by the great body of the people! T. U. brings his tedious performance to a close by stating what he would not have shrunk from doing if he had not occupied so much valuable space with useless verbiage; which we take upon ourselves to give as a sufficient, if not the correct reason. We shall presently have to advert to some of those "incidental transactions;" but should have been much better pleased, and think that it would have betokened more judgment and good sense, if he had favoured us with more of the particular and less of the abstract.

We now address ourselves more particularly to the redoubtable J. B. O. We trust that he has not become impatient while we have been chiefly occupied with his leader; if so we now promise him undivided attention, and hope that he may be satisfied therewith. In the outset we administered

one or two slight touches, and do not intend to revert to those points, having a sufficiency left for our purpose. Neither shall we follow him *seriatim* through his effusion; for not only do time and space forbid it, but we do not attach to it sufficient importance even to justify the trouble. Our only object is to set him right upon sundry points wherein his information and his judgment are at fault.

Passing by his preliminary remarks, which, by the way, are not wholly unobjectionable, we join issue with him in his fourth paragraph. Our "light and sketchy history" will, of course, go for what it is worth, and nothing more. Even J. B. O. does not deny its general truthfulness. But this *en passant*. We then have a remarkable illustration of magnanimity. Our astute friend having lighted his lantern, sets forth on a journey of investigation, and although he patiently examines among the historical rubbish with which our article abounds, cannot discover the vestige of an argument; whereupon he assumes his considering cap, and is speedily absorbed in a profound inquiry as to the cause of such omission. As this cannot be easily discovered, he betakes himself to the "amiable supposition" that a glimpse of our logic will be afforded in our reply, and then, with evident self-complacency, proceeds to other "amiable suppositions." But it is not ourselves alone who have been thus honoured. Our friend "Walter's" article has undergone a similar scrutiny, and with a like result—"his logical belief is in embryo." Poor, painstaking J. B. O.; we fear that in grasping at the shadow thou hast lost the substance. But we beg pardon;—it may be that he has not exercised this painstaking, but has applied to it that rule-of-three-direct principle which we have already ascribed to him. At any rate he wants logic; logic is the principal thing, and he must have logic. His own article being so pre-eminently logical (!) of course he has every right to expect the same in others. Well; supposing our article devoid of logic; that we confined ourselves to bare statement, preferring that our readers should draw their legitimate conclusions;—what will he say to that? Does it constitute an unpardonable sin? and is his knowledge of the human heart so meagre, that he can plead ignorance of the instinctive verdict pronounced on those

subjects which appeal directly to its moral sensibilities, and totally independent of the rules of any artificial logic? This natural logic we deem *supra omnia*.

We are next twitted as "the lovers of constitutional formality;" but J. B. O. has not deigned to express his meaning. No doubt it is very terrible, but unfortunately its significance is lost upon us by reason of our ignorance. If by this undefined expression he means those established rules which obtain in every well-regulated community, in contradistinction to military despotism and unrestrained license, then we have no hesitation in avowing ourselves "the lovers of constitutional formality." We attach a higher value to human life than J. B. O. appears to do, and are blind enough not to perceive as necessary the alternative to which he points us,—that he should wind his way insidiously into the influence of the Assembly, till he had, according to constitutional precedents, gained his majority, and then quietly guillotine the most active and influential of his opponents."

Having previously disposed of the question of the origin of the war, we now notice a part of his literary performance which occasioned in us mingled feelings of surprise and amusement. Seized by a sudden impulse, he gives full rein to his imagination, which, profiting by the liberty, produces in two brief paragraphs a motley assemblage of metaphors and similes, for which we know of no word so expressive as—*rhodomontade*. It would do credit to a "penny-a-liner;" indeed, we somewhat fancy that the cleverest member of that honourable profession would acknowledge himself outdone by it. J. B. O. adds to his logical attainments the accomplishment of rhetoric; although certainly not acquired under "the author of the 'Art of Reasoning.'" Will our readers turn to the passage (page 173) while we offer a few passing comments? The spirit of revolution is represented as ubiquitous; it is "rumbling beneath" the thrones of kings, undermining both them and the principles on which they are founded; and at the same time it occupies a conspicuous place in the moral heavens, having "gathered to a head" (a not over-delicate expression) "in that most favoured and enlightened people, who had ever been as a centre orb to the European gaze." What a pity that J. B. O. does not become a

naturalized Frenchman, seeing that he is so enamoured with the nation. "The secret spirit" is then suddenly metamorphosed into "upheaving masses," which "quickly split to atoms the upper crust of despotism;" upon which we presume the kings to have been "quietly dozing," consequently they were above these "masses." Yet we are told they *came down*, "shattering every institution that was sanctified by age and approved of by the reasoning of kings." And although among these "shattered institutions" we may fairly include "a pure and dignified philosophy," yet is the interesting spectacle presented to us of its endeavouring "to restrain and check the headlong course," but in vain!—the wilful spirit has undergone a second transmutation, and is now a "mighty torrent." But war quickly submerges it (a stream submerged in a stream!), hence we should presume on future invisibility; but no, "the waves of passion and madness" are still seen, "overleaping" the streams of war by which they are submerged! We will, however, hazard the "amiable supposition" that these streams may be respectively represented by oil and water, which will not mingle. The water (the revolutionary spirit), impatient at being submerged in the oil (the war spirit), frets, and fumes, and makes mighty throes towards the surface by way of announcing its continued vitality. After amusing itself in this fashion for some little time, it "raves itself to rest," whereupon we are told "the whole civilized world took up arms, attempting a crusade in favour of fallen monarchy." Now, if all this be a mere figure of speech, and J. B. O. claims it as a literary license, we can at the most only condemn it as a series of rhetorical blunders, and hope that the next flight of his imagination may be more consistent and successful; but if he intends it to represent the actual condition of affairs, as we must also "amably suppose," then we beg to enter a demurrer to his statements, as inconsistent with, and unsubstantiated by history. He says—"The Revolutionists had not attempted to interfere with the territorial arrangements of Europe; the trouble had been a domestic one, confined within the boundary of their own kingdom." Now, the truth of this we flatly deny; and if J. B. O. has read history he ought to know full well that one of the very first acts of the National Convention was to tender its

assistance to all nations who desired to rid themselves of the yoke of tyrants. The infernal Jacobin club sent their propagandists through the length and breadth of Europe to sow broadcast the seeds of dissension, and misery, and revolution; and the generals of the Convention were strictly ordered to aid any and every people who were induced to overturn the established Government, and place themselves under the wing of the Convention. And that these diabolical instructions were obeyed to both the letter and the spirit, history conclusively demonstrates. The so-called "declaration of the rights of man" was a declaration of war against all who did not receive their principles, and an imposing of their supervision and government upon all who were foolish enough to do so. And it was not until matters had arrived at this fearful pitch,—when there was no alternative between war and a general European revolution—a repetition in all civilized countries of those scenes which had disgraced and ruined France,—that England chose the former. And in this paragraph J. B. O. contradicts himself; for in the next sentence but one to that which we have quoted, he disavows himself "the apologist of the French Revolutionists, or justifier of the *fierce propagandism* which characterized their proceedings with foreign powers," and which we have maintained was the direct cause of the war.

While on this subject we will advert to two other historical facts, in which he has equally exposed himself to attack. He sympathizes in the "politic necessity" which compelled Napoleon to divorce Josephine and ally himself by marriage with the house of Austria; and from this derives "powerful testimony of his desire to remain at peace with Europe." But we may inform J. B. O. on the authority of eye-witnesses of this sad and humiliating—and, we may add, disgraceful—episode in Napoleon's history, that no such motive influenced him. *He had no child!*—and the desire to transmit his name, and titles, and power to a successor led him to commit an act which his better nature (we say it deliberately) loathed, and which caused him many a bitter pang. And this affords an additional proof of his personal ambition.

J. B. O. next falls into raptures with the "Code de Napoleon," characterizing it as

"worthy of the best days of Greece and Rome." Now it so happens that although this celebrated code underwent the inspection of Napoleon, he was not its author; that honour belongs to the Abbé Sieyès, who compiled it from a variety of sources. Napoleon, however, adopted, and in some respects perfected it, and hence it bears his name. Therefore it follows that the eulogy which J. B. O. has bestowed upon it is entirely misplaced. These three instances will serve to exhibit the random manner in which he deals with historical facts. Language fails to express our detestation of such dishonest garbling, or our pity for such consummate ignorance; whichever it may be. But as J. B. O. appears to be very partial to giving advice, he will perhaps allow us to tender one short but important item—in speaking of matters of history, to make certain of the data on which his statements are founded; otherwise he may commit less venial errors than those we have pointed out. And while we are much obliged for his implied sympathy for our historical ignorance, we take leave to inform him that our knowledge has been derived from something beyond "Pinnock's Abridgment."

While disavowing a wish "to gloss over the failings of Bonaparte," he both appears ignorant of them himself, and leaves us to guess for ourselves. Even where justice cries aloud against him, he attempts a palliation on the ground that Napoleon was a great man, and of course not to be judged by the same standard as ordinary mortals. But we very much question whether in that day when "the thoughts of every heart shall be revealed," such a test as this will be applied; and while we dare not assume the position of judges in that domain which appertains alone to God, we must avow our conviction that crime is crime, whether committed by rich or poor, by great or small.

Various collateral points have been raised, to which we deem a reply unnecessary, simply because they do not affect the question at issue. We trust that neither of our friends on the opposite side will consider us as uncharitable in our remarks, personal and severe though they be. We are glad to perceive that neither undertook the defence of Napoleon's character as a whole; had they done so we should have given them credit

for the possession of but a small portion of "the milk of human kindness." And these drawbacks from their admiration go a great way in our favour; for be it remembered on the other hand, we did not attempt to deny or to detract from the peculiar capabilities which he possessed. We have already stated our belief that in these "he stands alone;" and that had his lust for power, his "insatiable ambition"—as J. B. O. has it, been curbed by other and higher mental qualities, he might have been the benefactor and the glory of his race. Neither have we stigmatized his reign as one of unmitigated cruelty; but we did say, and we reiterate the charge, that to gratify his overweening personal ambition no sacrifice was too great, not even

those "natural but deplorable evils," concerning which J. B. O. speaks with so much complacency.

But we will not debate further upon this question, feeling that enough has already been advanced, especially by our friend "Walter," whose comprehensive and *logical* article, with all deference to J. B. O., we heartily commend to the thoughtful consideration of our readers. Although through absence from home we have been unable to verify our historical statements by references, we are confident in their general accuracy, and leave them with our friends, only hoping that truth may be elicited by the wordy warfare in which we have been engaged.

SIGMA.

AFFIRMATIVE REPLY.

In our opening article, as well as in the article of J. B. O., the considerations which in our opinion show the character of Napoleon Bonaparte to be worthy of the admiration of the French people, have been very fully advanced, and we think occupy the whole ground which our opponents attempt to take up. We have already touched upon some of the remarks of "Sigma," and J. B. O. has done so also, as well as pertinently referred to "Walter's" production. The articles of those gentlemen appear to us scarcely to affect the question at issue, and not to deserve a particular reply. In courtesy, however, we shall now offer an answer, so far as has not yet been done.

"Sigma," in his second paragraph, points—though in a manner much below the real facts—the state of anarchy from which Bonaparte delivered France. Deliverance was offered, and it would have been folly to reject it. He met half way, so to speak, the desires of the people. Quoting from some author, "Sigma" remarks, "that the dreadful convulsions which France had suffered had no better result than a usurpation." We deny, however, that this was a usurpation in any true sense. Napoleon's title was not one of sheepskin, but that of having won the nation's battles, and restored its threatened liberty—a very valid title. He was the "Canning," or able man. Through the disciplining of a dictatorship, so necessary when surrounded by menacing enemies, both foreign and intestine, the way was opened up for a better era for the young invigorated

France. "Sigma," in his third paragraph, however, acknowledges that the considerations before advanced by him are merely introductory. They show, however, sufficient reason for admiration of Napoleon's character, with reference to the early part of his career.

After referring to various qualities of Napoleon, which may be styled purely intellectual, "Sigma" informs us that Napoleon's motive was ambition, his aim absolutism; that he threw down established usages, and that, after being made Emperor, he gave way to extravagant manifestations of delight, &c. There cannot be any question that Napoleon had ambition; but his ambition was to promote the good of his adopted country; and "Sigma" has not proved the contrary. It cannot be a matter either for surprise or blame, that Napoleon should have expressed joy at the repeated evidences which were afforded of the confidence of the French, or that the love of power should have grown upon him. "Sigma" next enters upon a graphic sketch of the military career of Napoleon. Although this is a kind of writing calculated to display both care and talent, we cannot discover that the outline or sketch now alluded to even touches the question under discussion. It necessarily, from its brevity, gives a very imperfect account—and, let us add, one partial and one-sided—of those important and complicated military transactions which so long occupied the European continent. As to the political causes which led to Napoleon's different

campaigns, nothing is advanced. No examination is entered into of the reasons which led to rupture, although the question at issue hinges upon these. It is never hinted that Napoleon was compelled, from time to time, to advance against his enemies, to prevent them from invading France; that the opposing Sovereigns had various opportunities of peace afforded them, but would not avail themselves of them, after suffering some of the evils they had long meditated imposing upon France. "Sigma" omits to add to these other important considerations. We have said that the other Powers of Europe desired to invade the French territory at the time of the revolution. France was subsequently twice invaded; and on the first occasion, Napoleon, her chosen ruler, sent to Elba, notwithstanding his pacific overtures, and the Bourbons were restored. On the second occasion, after his return from that island, amidst the acclamations of the people, no consideration was paid to their choice, or to the circumstance that age and misfortune had dispelled his glorious ideas of an European French Protectorate;* but the allied troops again invaded French soil, and placed the hated Bourbons on the throne; and this was chiefly done by a nation which had from the first fomented discord, and which had no business to interfere; and Napoleon, in violation alike of justice, of honour, and of the law of nations, was detained as a prisoner, and subjected to the most mean and cunning barbarities, by this very enlightened and liberal nation, which, with a deep consciousness of the bad faith and the bad policy of her proceedings towards the French nation, has since prepared herself from time to time for the feared invasion of her own shores. In the sketch alluded to, "Sigma" forgets to state, or tacitly disputes without sufficient reason, that Napoleon was not the enemy of the nations whose territory he entered, but of the despotic rulers who both trampled upon them, and threatened to crush the germs of liberty in France. While taking this method of preserving his own country, he took the opportunity of diffusing liberal principles; and ultimately, seeing no other way to check the progress of despotism, his design was to form a community of

nations, which would vie with each other in impelling a true civilization. Upon the last point Gilfillan makes the following pertinent observations:—

"He (Napoleon) saw clearly that there was no alternative between the surges of anarchy and the absolute government of one master mind. He saw that what was called 'balance of power,' was a feeble and useless dream; and that all things in Europe were tending either to anarchy or a new absolutism; either to the dominion of millions, or of that one who should be found a match for millions. He felt himself that one. His iron hand could, in the first place, grasp the great sceptre, *and his wise and powerful mind would afterwards consolidate his dominion by just and liberal laws.*"

This statement requires modification, seeing that no evidence is afforded that he did intend to interfere by any other than moral means with the internal affairs of the nations whose rulers he considered it necessary either to depose, or to make his own friends; and it must be combined with the fact that such proceedings came to be regarded by Napoleon as essential to French nationality. That Napoleon had the intention of promoting liberal institutions, no candid reader of his history can doubt. So far as it was possible, he did so in France. To the liberty of the press, and matters of that kind, he seems to have been as warmly favourable as the most ultra democrat, but the circumstances of the times compelled him to defer putting his views into practice.* It is true that patriotic feelings on the part of some, proceeding, we fear, from the efforts of incendiaries, contributed to overthrow the authority which Napoleon had acquired beyond France. This, however, proves nothing against him; it only evinces the folly of their national fanaticism; and we believe that, under the iron hoof of a despotism which has no glimpses or intentions of justice, like that of Napoleon, is an end, and not simply a means. They now bitterly regret their discontent with Napoleon's sway. Spain, Italy, how much have they lost, how low have they sunk! But how significant is the fact, which travellers record, that Napoleon's name is generally revered, and England hated; and, as related by De Las

* "Memoirs of the Life, Exile, and Conversations of the Emperor Napoleon." By the Count de Las Cases.

* Count De Las Cases, "Memoirs of Emperor Napoleon."

Cases, even when England had overthrown Napoleon, an Englishman could not make his appearance on the European continent without insult and danger! The rising of the people, in the countries where Napoleon's military power prevailed, was partly owing to the rigours of military rule, which were absolutely necessary, and were only intended to be temporary; and partly, from the discontent occasioned by the continental system, which was probably an erroneous piece of policy. As to "Sigma's" allusion to that system, the system itself was clearly a fair and justifiable measure of a belligerent nation. In Napoleon's letter to Bernadotte, King of Sweden (August 8th, 1811), after alluding to the absurd and arrogant pretensions of England, and to her rejection of his offers of peace, he remarks: "I have a great number of ships, I have no seamen, I cannot carry on the contest with England for the purpose of compelling her to make peace; nothing but the continental system can prove successful."

"Sigma" concludes his sketch by maintaining that he has proved Napoleon's ruling motive to have been ambition. We dispute, however, that he has shown it to be other than a laudable ambition to preserve France, to renew its glory, and to extend its influence. We submit that an attentive consideration of Napoleon's career, and particularly of the more personal and private manifestations of his character, will convince the inquirer that the good of his country was the leading aim of his life. He was not completely successful, but magnanimous France could not but admire his character, and revere his memory. Mr. Cobden, in his celebrated pamphlet,* in which he shows convincingly that to England the world is indebted for the great European war, justly acknowledges the claims of Napoleon's character to the admiration of the French. He observes:—"We who have just paid even great pagan honours to the remains of a general who fought the battles of the unrighteous coalition, what would we have done in honour of those soldiers who beat back from our frontiers confederate armies of literally every nation in Christian Europe, except Sweden, Denmark, and Switzerland? Should we not, if we were Frenchmen, be

greater worshippers of the name of Napoleon, if possible, than we are of Wellington and Nelson—and with greater reason? Should we not forgive him his ambition, his selfishness, his despotic rule? Would not every fault be forgotten in the recollection that he humbled Prussia, who had without provocation assailed us when in the throes of a domestic revolution, and that he dictated terms at Vienna, to Austria, who had actually begun the dismemberment of our own territory?"

"Sigma" next refers to the loss of life and other evils entailed by the European war. He leaves out of view the fact that this was essentially on the part of Napoleon a war of defence, and that England rejected the overtures of peace which were made to her. "Sigma" proceeds to quote the words of Dr. Channing, an exaggerating writer on this subject, who coolly informs us that sympathy will not tarry for this illustrious victim of English cruelty. (We thought sympathy ought to be shown for every victim of cruelty.) He lets out, however, the fact which history records, that Napoleon was cruelly treated. We wonder if it never occurred to "Sigma" that this cruelty was only one example of England's nefarious procedure with reference to the affairs of the French people. Our opponent concludes by referring to the internal administration of France during Napoleon's reign. The restrictions noticed were very necessary in a nation beleaguered by foreign enemies, and which had been torn by intestine revolution. Napoleon properly observed, in allusion to Washington, that he could not have been a Washington, because placed in very dissimilar circumstances; but that if Washington had been in his situation he would have been compelled to act in the same manner. "Sigma" passes wholly over the immense improvements which Napoleon effected, both in the affairs of France, and of other nations under his influence. In the "Memoirs of Sir Hudson Lowe," a detail is given, dictated by Napoleon himself,—and the truth of which has not been questioned,—of the immense and valuable public works undertaken and completed by Napoleon; a detail which alone forms an enduring monument of fame, and a lasting title to the gratitude of France.* In the report pre-

* "1793 and 1853." By Richard Cobden, M.P.

* "Memoirs of Sir Hudson Lowe," vol. ii., p. 340, *et seq.*; vol. iii., p. 51, *et seq.*

sented to the legislative body of the French people, by Count Montalivet (1813), it is remarked that, notwithstanding the calamities of war, "the population has continued to increase; that French industry has made new progress; that the soil was never better cultivated, nor our manufactures more flourishing; and that at no period of our history has wealth been more equally diffused among all classes of society." This, it is farther observed, was in consequence of the liberality of the laws, the abolition of feudalism, tithes, mortmain, and monastic orders; to the setting of land free; and to the simplicity and cheapness of law.* The same could not be said of England at the time of the war, and cannot be said of it now.

Where "Walter's" article touches at all on the question at issue, he refers chiefly to matters to which "Sigma" has adverted with greater correctness. He writes very much like a friend who has put himself forward as an opponent, and of course used very ineffective weapons to prevent a formidable enemy occupying his place. As he seems to wish to be regarded as on the negative side, we must deal with him so; treating only of such topics as "Sigma" has not alluded to. In his first paragraph, "Walter" reasons curiously. He informs us that the time has not yet arrived for impartially considering the merits of Napoleon. We think, however, that France at least, the nation upon which Napoleon's chief benefits were lavished, is in a fit position now to form a just estimate of his character. He tells us that the time will come for an impartial consideration of the subject; and that the negative view of the present question will be regarded as defenceless. Quite so: a more impartial era will judge justly, and favourably, of Napoleon's character, and clear it from the "aspersions" cast upon it, as effectively as the character of Cromwell has been rescued from the calumnies of Toryism, and the stupidities of Dryasdust.

After making various admissions regarding Napoleon's genius, "Walter" asserts that the chief characteristic of Napoleon was boundless ambition. He adds (page 138), "His first grand aim was the personal elevation of himself to the throne of France, and then the elevation of his brothers, relations,

and occasionally his generals, to the government of other independent kingdoms." This, however, was strictly compatible with, and indeed necessary to, the future advancement of France, according to Napoleon, and the nation's own idea of its advancement; namely, by the enlargement of Napoleon's power, and the extension and perpetuation of his dynasty. "Walter" goes on to affirm, that civil government gave place in all the countries which came under Napoleon's relations, to military tyranny. Is "Walter" sure, however, that the governments displaced were really better than the military rule imposed temporarily and necessarily by Napoleon, and welcomed by the people themselves, who since that time have risen in order to free themselves from those very governments reinstated by English influence. "Walter" observes "that in every historical instance where the army gains the direction of affairs, the general in command soon comes to be the only recognised head of the government," as it was in France. So far so good, where, as in the case of that nation, the army is essential to save the country both from anarchy and invasion. The Dictatorship of Napoleon was the means of salvation to the French. Our friend next enters into a detail regarding the revolution of the 18th Fructidor and the 18th Brumaire, and into the question of Napoleon's procedure after the last named event. Space will not permit us to give a correct statement of the circumstances attending these revolutions. We beg leave, however, to refer to Hazlitt's "Life of Bonaparte." "Walter" informs us that after Robespierre's fall the Legislature had become royalist in opinion, and were prepared to support the return of the Bourbons, and that the majority of the directors, and the minority of the Assembly, called upon Napoleon to prevent this, and to overawe the populace. France was then a republic; this was the existing kind of government, and does "Walter" imagine that the steps taken were not justifiable against those who were proving traitors to the State. At this time the seum of the Parisians had arisen against the Assembly, and were prepared to renew the horrors of anarchy, while a foreign enemy had already begun to dismember the nation.* The "whiff of grapeshot" was

* Count de Las Cases.

* "1793 and 1853." By Richard Cobden, M.P.

then a very necessary, though terrible episode in the history of France.* "Walter" mentions two instances of Napoleon's expressing an intention of subverting the Directory, but these do not show on his part mere personal ambition. With reference more particularly to the first case, any one who carefully attends to the history of the Italian and Austrian campaigns, must be aware how barbarously Napoleon and his army were treated by the Directory, and that it had shown itself unworthy of confidence. As to both of these cases, it was surely natural that Napoleon's penetrating intellect should discern that the Directory would become more and more incapable, and that he should be the means of delivering the nation from it. This is the true explication of the two cases to which "Walter" alludes. After a homily on ambition, our friend quotes our remark, that on England we mainly throw the blame of the commencement and prolonged continuance of the war, and passing over all reference to the commencement of the war, he expresses his surprise that we should have asserted that England prolonged it, and quotes, as evidence to the contrary, from the reasons given by Napoleon for accepting peace with Austria, that France was then at war with England, and that it was necessary to destroy the *English monarchy*, in order to the maintenance of the French Government. We submit that this passage will not bear the construction which "Walter" puts upon it. England and France were then at war, as well as Austria and France. As a ground for peace with the latter power, Napoleon expresses his opinion, from past experience, that it was indispensable for the safety of the French Government that he should overthrow the English oligarchy. These sentiments were strictly correct. England was the great fomenter of war on the continent, and ultimately did overthrow the French Government. This passage does not show any wish on Napoleon's part to prolong the war, if England would only cease her arrogant pretensions, and accept of peace. According to "Walter's" own concession, Napoleon, on subsequently becoming Consul, solicited, as he did in a very humble manner, peace with England; but peace was

declined—and on what grounds did England? Either, forsooth, because peace was asked in an unofficial or anti-red tape style; or, as "Walter" has it, because the British Government had no assurance that Napoleon's will would be more stable than that of preceding governments: both flimsy miserable pretexts. As to the perfidy and duplicity of Napoleon,—the next matter touched on by Walter,—we submit, generally, that the instances adduced have been wrongly interpreted. At all events, they were customary pieces of state policy, and Napoleon was the mere servant of the Directory, bound to carry out their designs to the best of his judgment. Both Venice and Genoa had done wrong, and deserved the punishment Napoleon proposed to inflict. His grand design, however, was, as J. B. O. remarks, the growth of liberal institutions in Italy, as well as in other parts of Europe. "Walter," in conclusion, brings forward the cases of the prisoners at Jaffa, and the alleged poisoning of 400 of Napoleon's troops, after the siege of Acre, as a commentary on Napoleon's words, "Men of my stamp never commit crimes!" Admitting, for the sake of argument, that those instances were strictly true, it must depend upon whether they were matters of policy and custom, or right, in time of war, to indicate that they were criminal in any other sense than war itself is. Regarding the prisoners at Jaffa, the facts were as follow:† Napoleon had some time before taken those same soldiers at El Arische, and magnanimously sent them to Bagdat, upon their simple promise not to fight against the French for twelve months; and they were escorted several miles on the way to Bagdat accordingly. Instead, however, of proceeding thence, they retired into Jaffa, and defended it to the uttermost, costing Napoleon a large loss of his bravest troops. Before attacking Jaffa, a flag of truce was sent by him into the town; and the head of the messenger was seen immediately after suspended over the wall. Napoleon reasoned, that if let free again they would have gone to St. Jean d'Acre, and have done as they did in Jaffa. His army was small, reduced in numbers by the perfidy of those prisoners, and he could not afford in that distant clime to sacrifice farther in this way the lives of

* Carlyle's "History of the French Revolution," vol. iii., last chapter. A book of marvellous splendour, eloquence, and depth.

† Hazlitt, vol. ii., p. 223, *et seq.*

his troops, or to employ them in guarding them. Independently of this, the right of war—the right acquired by having taken the town by assault, by those prisoners having broken their parole, and by their usage of the truce bearer—authorized the act; and it was only those found in arms who were sacrificed, and they amounted to 1,000, or 1,200; and not to the number our opponent alleges. As to the poisoning at Acre, the story is wholly an untruth, although long believed. It was promulgated by the late Sir R. Wilson, and arose simply from the lies of an apothecary who had been convicted by Napoleon of swindling the army, and had been condemned to be shot, but was set free at the solicitation of his brother practitioners, and who joined the English at Cairo, and was condemned to be hung, for similar practices, but was saved by calumniating Napoleon. The invalids were removed with the assistance of horses, except about twenty, who were unfit for travelling. At this time the army was in full march, and the enemy advancing. Napoleon being assured that the invalids were dying, and knowing the horrible barbarities which the Turks inflicted in every instance on dying prisoners, suggested to the surgeon the administration of opium, and in his own account of the matter, vindicates the humanity of such a course. After all, however, opium was not given; there was, in fact, none in the army; only seven invalids were left, and by the time the English arrived they were, except one or two, all dead. This affords a notable illustration of the exaggerations upon which an unfavourable estimate of Napoleon is based.

In drawing the discussion to a close, we may be allowed generally to recapitulate the positive grounds on which we maintain the affirmative side of the present question. Whatever opinion our readers may entertain of Napoleon's character, we think they will admit that the controversy—as all fair argumentation on the subject must—has tended to dispel many of the prejudices long held regarding him. While the highest minds have considered the character and career of Napoleon worthy of careful examination, their investigation and reflection have led them to an opinion more thoroughly appreciative of him than prevails among men of less enlightenment. Hazlitt, Sir Walter

Scott, Alison, and others, have in many respects done justice to the character of that eminent individual. As to Napoleon's public and private character, we contend that, while excellence of both should enhance admiration, the question at issue does not depend for settlement upon these points. If his government was necessary, and was well conducted, however ambitious he may have been, or however questionable were his private relations, there is cause for gratitude and admiration. It is not the motives or general character of the painter or architect, but the beauty of his workmanship or design, which entitle him to admiration as such. So of the successful statesman; so of Napoleon. While, however, we do not claim for Napoleon exemption from human frailty, we maintain that his public and private character was such as to entitle him to admiration. His more vigorous and questionable actions were demanded by the necessities of his situation and of the times; and he who will answer the demands of his age, although the task may be difficult, should be praised, and not blamed, for the necessary though painful actions which he may commit. It is easy for us to point out acts of Napoleon which we might consider blameworthy, but we require to reflect on the difficulties of his position in order to adopt a just conclusion. How are we to judge of Napoleon's public character? By his own manifestoes, and by a careful collation of his own sentiments, gathered from those who surrounded him. The same remark applies to his private character. We would particularly refer to the narrative of "The Sayings and Doings of Napoleon at St. Helena," written by Count de Las Cases;* and to O'Meara's "Journal,"† which open up the depths of a character which has been wofully traduced, and not only confirm the general opinion as to his colossal intellect, but show that he was singularly amiable, generous, and noble; in a word, possessed of various qualities which do honour to human nature. Napoleon came forward and rescued his adopted country from dismemberment and anarchy. His wars were undertaken for this design. They were wars of necessity, wars of defence. He began to

* De Las Cases, vol. i. p. 7.

† "Memoirs of Sir Hudson Lowe."

see that the only means of checking the despotic powers, was to form a confederacy of nations, possessing liberal institutions, and illuminated by the central sun of France. Gilfillan remarks:—"To his scheme, and his mode of pursuing it, there occur certain strong objections; but all, or nearly all, founded upon principles the truth of which he did not recognise." That he had splendid conceptions of good to Europe, can hardly be doubted. He did do much; and only the pressure of circumstances compelled him to defer the execution of his nobler designs. That France comprehended his worth, and appreciated his motives as patriotic and national, is evident, from her having repeatedly elected him to her highest offices, and from the reverence which she still entertains for his memory. Referring to his escape from St. Elba, Napoleon observes truly:—"France was discontented, I was her recourse: the evil and its remedy were immediately in unison. This is the whole secret of that electric movement which is unexampled in history. It had its source solely in the nature of things. There was no conspiracy, and the impulse was general; not a word was spoken, and yet a general understanding prevailed through the country." The existing Government and its agency disappeared like clouds before the sun! Here the instinct of the nation expressed itself; here was an argument coming from the heart, fitted to conquer the frigid logic of legitimacy. There is nothing which can truly explain the character of this "Hero of tools," as Carlyle terms him, and the confidence which his country had in him,

but his ability and his desire to promote its interests. His laws, public institutions, and enterprises, alone fully justify admiration. The flashing splendour of his military achievements has cast into the shade the mild glory of his internal administration. But history will do justice to him; yea, and to those wise and liberal statesmen who braved public opinion, and in vain warned England against entering into a war to oppose the cause of freedom and of progress. Napoleon's career was not a failure; it led to great results, and its influence will yet be great. In the words of Gilfillan: "He did a work, not his full work, but still a work that he only could have accomplished. He continued that shaking of the sediments of the nations which the French Revolution began. He pointed attention with his bristling guns to the danger the civilization of Europe is exposed to from the Russian silent conspiracy of ages: cold, vast, quietly progressive, as a glacier gathering round an Alpine valley. He backed and bridled the Bucephalus of the Revolution. He shook the throne of the Austrian domination, and left that of his own successors tottering to receive them. He drew out, by long antagonism, the resources of Britain. He cast a ghastly smile of contempt, which lingers still, round the papal crown. While he proved the disadvantages, as well as advantages, of the domination of a single human mind, he unconsciously shadowed forth the time when one Divine hand shall take the kingdom; his empire, during its palmy days, forming a feeble earthly emblem of the reign of the universal King." T. U.

The Enquirer.

BUILDING SOCIETIES: THEIR ORIGIN, CONSTITUTION, AND USES.

No. III.

(Concluded from page 189.)

HAVING spoken of the origin of Building Societies, and of some of the principal features necessary to their proper constitution and management, we purpose to add a few general recommendations and illustrations of their usefulness.

A writer in "Tait's Magazine" some time since remarked, with considerable truth,— "Everything else that a man requires, whether for permanent use or present enjoyment, he purchases, *because* it is cheaper for him to acquire the beneficial use of it in

that form than by hiring it; *but the house that he occupies—the home that covers him—the place where has set up the staff of his rest, that he hires; in that he is content to be a mere sojourner, having no interest in the soil, none in the chamber where he has passed, or hopes to pass, many of the happiest hours of his life: liable, either at the end of a specified period, or at the caprice of a landlord, to be turned out—to have, as Lord Byron phrased it, ‘his household gods shivered about him.’*”

But the same writer, after appealing to the feelings, also refers to the pocket, and it is with this that we have most to do on the present occasion. He says—“the ordinary rent of a house is calculated at from six to ten per cent. of its value, according to its position and utility for occupation: that is to say, that the occupier, in order to inhabit his house, uses another man’s capital, and is content to pay him an enormous rate of interest for it; and while he thus occupies property *not his own*, every sixpence that he lays out upon it, every little alteration that he makes, whether for beauty or convenience; every tree that he plants, and every fixture that, arising from the improvements in manufactures and domestic articles of utility, he finds it necessary to add to his household arrangements—all these are, when he ceases to be tenant, left for the benefit of people in whom he has no interest, and to whom he has been paying heavy interest!”

That there must be some reason for this marked negligence in persons seeking to become *their own landlords* is clear, or the fact would never exist; what this reason has been, and still is, we hope to assist in determining.

The reason in days gone by was, in some measure, no doubt, the absence of facilities for such purposes. In the present day, it must be a want of appreciation of such facilities, arising from misapprehension or mistrust.

We have previously stated that many of the earlier building societies, in their zeal to procure members, held out the prospect of such enormous profits to the *investing* members, that the *borrowing* members had good cause to flinch from the onus which must be thrust upon them in order to fulfil such promises! No doubt great evils sprang out of this. But as we have also previously shown

such evils do not necessarily appertain to building societies. It is quite within the power of a well-established and properly-conducted building society to afford great benefits to both classes of members, *without* taking undue advantage of either.

Let us first take the case of a person borrowing money of a building society, as contrasted with borrowing of a private individual in the ordinary way.

Any equitably constituted building society will lend £100, on a fair average security, upon condition of receiving annually, for 14 years (the most usual term), £11, or in the whole, £154.

If the amount be borrowed in any other way—

Fourteen years’ interest at 5	
per cent. per annum, is	£70
Principal still due	100

Total . . . £170

Advantage in favour of a building society, on a £100 loan, £16. In a larger loan the amount of difference would be very considerable. Besides, it is a great convenience to persons of limited means to be able to pay off their loans by instalments—while their so doing constitutes a source of profit to the society, as shown in our last paper—though to a private individual such a mode of repayment would be attended with both trouble and loss.

And now a few words with respect to the profits to *investing* members. It was a notorious fact that, until building societies were introduced, there existed no eligible means for the profitable investment of the savings of the industrious classes. Savings banks, with their unremunerative interest, stringent regulations, and bad management, afforded but little inducement to frugality; while *loan societies*, from the very nature of their operations—advancing their funds chiefly upon *personal* security—involved so much risk as scarcely to compensate for the larger rate of interest they promised to investors.

It is clear that, in the absence of facilities for the rapid and safe investment of money, no society or individual could guarantee to the lender remunerative interest. It is equally clear that, except upon the principle of *combination*, the savings of persons of humble means could not be accumulated into sums

sufficiently large for ordinary investments, without considerable loss of interest during the progress of accumulation.

In process of time these difficulties came to be understood, and it is not too much for us to say, that it was creditable to the legislators of this country, while announcing the fact that "certain societies, commonly called 'Building Societies,' had been established in different parts of the kingdom, principally amongst the industrious classes, for the purpose of raising, by small periodical subscriptions, a fund to assist the members thereof in obtaining a small freehold or leasehold property," they also declared that it was "*expedient to afford encouragement and protection to such societies, and the property obtained therewith,*" and in furtherance of this view they passed the "Building Societies' Act" (6 and 7 Wm. IV., c. 32), which, although not as comprehensive as it might have been, has yet been the means of considerable benefit to those who are alive to the importance of availing themselves of it.

Nearly all writers who have investigated this subject have been struck with the advantages building societies may be made to confer. But, as we have already shown, the great essential is that such societies should be in the hands of business men—conducted with sound and vigorous management—no inducements being held forth which are not intended, and cannot, consistently with the interests of all parties, be carried out. We must not omit to remark that to building societies, as to almost all other matters of business or social life, "Life Insurance" has attached itself as a "faithful guardian and friend." We concoct schemes for the accumulation of wealth—for the benefit of our fellow-creatures—for the advancement of future generations; but to all our schemes the "dread uncertainty of death" stands out in fearful antagonism. The man who borrows a hundred or five hundred pounds of a building society to purchase his dwellinghouse, intends to repay the society full principal and interest, and leave his "freehold" as an "inheritance" to his wife and family,—all this, we

say, he *intends* to do, if only his "life be spared;"—but "death, the avenger," overtakes him, and then what is the position of affairs? The very engagement he has entered into for the benefit of his family becomes a clog upon them,—the means are not forthcoming for keeping up the monthly subscriptions due to the building society,—the property therefore has to be prematurely put up for sale, and loss is most likely occasioned, either to the society, or to the family of the deceased member!

This is no imaginary illustration; it is one of far too frequent occurrence; but, thanks to the progress of statistical science, it need no longer be a drawback upon habits of prudence and forethought. By a very small monthly or annual payment there are at least two respectable insurance offices (the East of England Life Office, and the Law Property Assurance Society) that will, in the event of the death of a borrowing member, either pay off in one sum the amount due to the society, or discharge all the future monthly payments as they accrue due to the society! Thus, in either case, the property will be rendered secure to the representatives of the deceased, and the society protected from the risk of loss.

A slight example will serve fully to illustrate this useful feature:—A person aged 25, borrowing £100 of a building society, repayable in ten years, may, by the payment of 2s. 8d. per month during the first, diminishing down to 4d. per month during the last year, secure, should he die, a sufficient *sum to discharge his debt immediately*, or for a similar monthly payment secure the future payment of his monthly subscriptions in the event of death, and thus leave his property unencumbered.

We have only now to add that the estimated number of building societies in operation at this time, in the United Kingdom is 2,000, and their aggregate annual income about £5,000,000! Let those who have previously looked upon these societies with indifference pause, and they may discover "gold mines" nearer home than those of Australia, or California! C. W., Jun.

It is the great privilege of poverty to be happy unenvied, to be healthful without physic, and secure without a guard.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

227. When passing through the Kyles of Bute one evening last summer, on board a steamboat, the motion of the paddles caused a beautiful blue light to be thrown out of the water, and which I saw reflected a long way behind. Could any of your correspondents account for this phenomenon; or say where I can find information on the subject.—A. M'D.

228. Can any one explain what is meant by the "Kentish fire" often mentioned in reports of public meetings. I suppose it a kind of applause; but of what kind, and why so called?—H.

229. Could any of the sage readers of the *British Controversialist* say whether it be a fact that *greatness of intellect* is almost invariably associated with *dark-coloured hair*; as this is asserted by some, and my own limited knowledge corroborates it; and I hear that all at the present day remarkable for genius or talent are characterized by this peculiarity? If so, can the connexion be in any way explained? And are there, or have there been any great men with hair of the opposite colour or of fair complexion?—EDITOR.

230. A writer in the last number of the *Controversialist*, who seems to have found his opponent's "logic" as unpleasant as his wit, has placed on record the following passage:—"Our 'theme' is superlogical, and as such it is 'dangerous to sober thought,' with those who cannot rise above the trammels of a mere word-philosophy; and if, from our superlogical position, we are ineffective for forcing the convictions of logic-ensconced intellects, we, at all events, enjoy an immunity from the attacks of this word-wielding class." I should be sorry to renew a contest between the two doughty champions of the late debate; but, as I have met with a similar idea two or three times lately, both in print and in oral converse, I should feel it a favour if any other impartial writers would give me their opinion on the philosophy of the above passage, and assist one who has been trying to ensconce his head in a helmet of logic, to obtain a clear and correct view of its province.—HOMUNCULUS.

ANSWERS TO QUESTIONS.

202. *A Question in Machinery*.—In looking over "The Inquirer" for January, I there find a question of the simplest kind, which I perceive has not yet received an answer; I therefore beg leave to furnish F. T. A. with the easiest rule he will find, if he tries for twelve months, viz.,—Addition. He having the whole of the speeds or pullies on one spindle given, and two on the other, all that he has simply to do is to find the number of inches added to 9 and 6, which will make them equal to the two outer pullies, viz.:—

in.	in.	in.	in.
12	9	6	3
3	6	9	12
15	15	15	15

inches respectively. The following must be done

in the same manner, being reduced in an irregular ratio:—

in.	in.	in.	in.
18	15½	13½	11½
9	—	—	—
23	—	—	23

The former decreasing in regular quantities, all that is necessary to obtain the end sought is to get two sets of pullies and place them in opposite directions, and one strap will then work on each pulley.—A SUBSCRIBER FROM No. 1.

218. *Her Majesty's Descent and Title to the British Crown*.—The question of P. D. might form a fine subject for quibbling discussion according to the different meanings attached to the words "in right of." Strictly speaking, I should be inclined to say that Queen Victoria occupies the British throne "in right of" her descent from the Princess Sophia of Hanover, in whom, and the heirs of her body (lineal issue), the imperial crown was vested by the Act of Settlement (12 and 13 Will. and Mary, cap. 2). Most readers are aware that the crown is hereditary, and is governed in its descent by the ordinary laws of inheritance, with the exception, that in ordinary estates the right of primogeniture is confined to males, while in the case of the crown, it is extended to females. But this hereditary succession is not absolute and unconditional. In 1688, a convention of the English Houses of Parliament declared that James II. by certain acts had "abdicated the throne;" while our Scotch brethren, much more boldly, and (I conceive) truthfully, "did find and declare that" he had done certain unconstitutional acts, "whereby he had forfeited (forfeited) the crown, and the throne was become vacant." Now, from the time of Henry IV., the course of descent of the crown had been repeatedly re-modelled and altered by the joint action of the king and parliament for the time being; consequently, in 1688, the throne being vacant by forfeiture, the parliaments of Scotland and England, as trustees for the nation, naturally assumed this power, and placed William and Mary on the throne, making further provisions and limitations (some of them directly contravening the strict rules of inheritance) for the future descent of the crown. A few years afterwards, the Act of Settlement was passed, pointing out from whom, on certain events (which subsequently occurred), the descent of the crown should be traced, and at the same time limiting that descent by certain conditions. Indeed—to coin a phrase—I think that the Act of Settlement might be described as having vested the crown of these realms in the Princess Sophia for an estate-tail Protestant, i. e., in her and such heirs of her body as are members of the Protestant Church of England. It can scarcely be said, therefore, that

* By a statute of Anne, it has since been made high treason to maintain "that the kings of this realm, with the authority of parliament, are not able to make laws to bind the crown and the descent thereof."

our beloved monarch reigns in right of her descent from the Stuart family; if we trace her right by descent beyond the Princess Sophia, we should ascend to Egbert, the first king of England, to Llewellyn the Great of Wales, and to Duncan, King of Scotland, whom Macbeth murdered. P. D.'s informant appears to have been playing on the strict meaning of the word "British." Our Queen, though not the direct heir, is a lineal descendant from James I., in whom the lines of descent from Egbert, William the Conqueror, Duncan, and Llewellyn, for the first time met in one person. It is a curious fact that in addition to her descent from these ancient founders of kingdoms, the Queen is also a lineal descendant from the founder of each separate dynasty—Norman, Plantagenet, Tudor, Stuart, and Brunswick—which has reigned in England.

As illustrating the foregoing remarks, and as the most interesting and ancient line, I may trace Her Majesty's descent upwards to Egbert, first sole monarch of England—a period of 1050 years.

Victoria is the granddaughter of George III., who was the grandson of George II., who was the grandson of Sophia, Princess of Hanover,* who was the granddaughter of James I.† of England, who was the grandson of James V.‡ of Scotland, who was the grandson of Henry VII. of England, by his wife Elizabeth, who was the granddaughter of Richard, Duke of York,§ who was the grandson of Roger Mortimer,|| Earl of March, who was the grandson of Lionel, Duke of Clarence (third son of Edward III.), who was the grandson of Edward II., who was the grandson of Henry III., who was the grandson of Henry II., who was the grandson of Henry I.,¶ by his wife Matilda, who was the granddaughter of Ed-

ward the outlaw,* who was the grandson of Ethelred, who was the grandson of Edmund the Elder, who was the grandson of Alfred the Great, who was the grandson of Egbert.—B. S.

Since the Norman Conquest the crown of England has been hereditary. At the death of Elizabeth, the King of Scotland received the crown of England, in virtue of his grandmother having been a descendant of the house of Plantagenet, and he the nearest heir to the throne. His family retained the throne till the Revolution of 1688 (with the exception of the period of Cromwell's Protectorate), at which time King James's infant son, being a Roman Catholic, was passed over, and his daughter Mary, the wife of William, Prince of Orange, received the crown. Both of these dying without issue, as also their successor Anne, the crown was therefore settled upon the Princess Sophia (daughter of Elizabeth, Queen of Bohemia, daughter of James I.), and her heirs, being Protestants. This princess died before Queen Anne, and her son George I., the Elector of Hanover, the immediate ancestor of Queen Victoria, was called to the crown. By this settlement it will be observed that the direct issue of King James II. are passed over, as well as of Henrietta, the daughter of Charles I., who married the Duke of Orleans, owing to their being Catholics. By an act in the reign of William III., no person who is a Roman Catholic, or married to a member of that persuasion, can sway the sceptre of Great Britain.—WALTER.

219. *Vegetarianism*.—Though no friends to the practice of vegetarianism, we are great lovers of fair-play in argument, and as such tender our services to "A Young Vegetarian." The source of his difficulty is a misconception of the nature of Biblical argument. If he wish to argue soundly, he must learn to confine Bible reasoning to moral, social, and religious questions. The Scriptures do not teach physiology or therapeutics. The Jewish dispensation found man a flesh-eating being; and for certain symbolic purposes it forbade certain meats; when those purposes were accomplished, the meaning of the symbols was explained, and their abolition shown to Peter by the vision recorded in Acts x. The words "kill and eat," are consequently no more to be regarded as an argument against vegetarianism, than as a command that every man should become his own butcher and eat the raw flesh of those animals only which were pronounced unclean by the Mosaic law. If "A Young Vegetarian" should ever again meet an opponent who seriously urges the passage in question as an argument, we would advise him to refer to the conduct of Christ in the Pharisee's house, and to ask his opponent if he considers that a rational argument against clean hands. If "A Young Vegetarian" admits Bible arguments into his discussions he will find far greater difficulties than in the passage quoted;

* Edward the Outlaw (the son of the celebrated Edmund Ironside) had issue, Edgar Atheling (who died childless) and a daughter, Margaret. Margaret married Malcolm III., King of Scotland, by whom she had several children, and amongst the rest, Matilda, the wife of Henry I. of England. The sole issue of this latter marriage, living at the death of Henry I., was Matilda, or Maude, Empress of Germany, whose son ultimately succeeded to the English crown as Henry II.

* The Princess Sophia was the daughter of Elizabeth, Queen of Bohemia, and daughter of James I.

† James I. was the son of Mary, Queen of Scots, the daughter of James V. of Scotland.

‡ James IV. of Scotland married Margaret, the eldest daughter of Henry VII. of England.

§ The father of Edward IV.; he was slain at the battle of Wakefield.

|| Not having had access to any work on English history, while compiling the above genealogy, it is right to warn the reader that I feel some hesitation in trusting my memory as to the precise relationship between the Duke of York and Roger Mortimer. The claims of the Duke of York (who was son to the Earl of Cambridge by Anne, sister to the last Earl of March) were in right of his mother. Lionel, Duke of Clarence, left an only daughter, Philippa, who by marriage with Edmund Mortimer, had issue Roger Mortimer. The doubt in my own mind is whether Anne, the mother of the Duke of York, was the daughter or sister of this Roger Mortimer. The difference is not great, but I should be sorry to lead P. D. into an error, however trifling. The house of Mortimer being descended from Gladys, the sister of Llewellyn the Great, the right by descent to the supremacy of Wales thus joined the title to the English crown.

¶ Henry II. was the son of Geoffrey Plantagenet (whence the name of the dynasty) by Matilda, the daughter of Henry I.

e.g., Abel was a keeper of sheep, and since sheepskins—if wanted for clothing the few human beings then alive (though we fancy they would be inconveniently warm in Central Asia)—might have been obtained without keeping sheep on a large scale. It is pretty evident that flesh-eating was then in fashion, which, connected with the supreme command over all animals given to Adam, looks very like a Divine permission to kill, and a divinely-implanted instinct to eat animal food. Again, by express Divine command, the Jewish priests received a portion of the flesh of the animals sacrificed for their own sustenance, and the whole Jewish nation were bound to eat the flesh of the paschal lamb, so that none of God's peculiar people could have been vegetarians without sin. Again, it was commanded, "Thou shalt not see the kid in his mother's milk;" this precept was intended to warn the Jews against any approach to barbarity and cruelty, even in thought or appearance, yet it goes on the assumption that the cruelty of killing a kid and eating boiled meat is permissible. But no candid reasoner will urge these or any other scriptural arguments against vegetarianism, unless its supporters commit the folly of arguing the question on moral grounds. If our friend is resolved to become "a Biblical Vegetarian," we can only pity his woful position as a disputant, and regret that the sacred volume should be dragged into a squabble on the subject-matter of cookery. Comparative anatomy, human physiology, chemistry, and experience as to its results—these are the battle-fields on which "A Young Vegetarian" should war against those who, like ourselves, are (so long as it is not abused) friends to—A GOOD ROUND OF BEEF.

222. *Carlisle*.—If your correspondent J. G. S.—desirous of information regarding "Carlisle"—means Richard Carlile, he will find an elaborately-epitomized history of that individual published by Holyoake and Co., 147, Fleet-street, London.—A.

223. *The Principles of the English Language*.—In reply to the inquiries of E. S. I would recommend him to procure the latest edition of Walker's "Dictionary," containing the additional words (of which there are some thousands) that have been introduced since the publication of the first issue of that work. He should then study carefully the "Principles of English Pronunciation," prefixed to it; and in the meantime he should not pass over a word he sees in the course of his reading, or hears in conversation, of the pronunciation of which he is not certain, without referring to the dictionary, and fixing its true sound in his memory. For correcting false and teaching true pronunciation, E. S. could not do better than read regularly Pitman's "Phonetic Journal," which comes out weekly, and his other phonetic serials in the phonotypic character. We strongly advise the study of Dr. Beard's "Lessons in English," price 3s., for teaching thoroughly the composition of the words of our language. Should E. S. take this course, I venture to say he will not fail to be greatly benefited, as I have derived great advantage from it myself.—EDITOR.

226. *The Pronunciation of Latin, &c.*—Perhaps the following remarks will be what "Entor" requires. The Latin language should be pro-

nounced exactly as it is written. It is impossible to know with certainty how the Romans themselves pronounced it, but probably it was somewhat in the same way as modern Italian is now spoken. Latin is pronounced quite differently on the Continent to what it is in England, because all nations now pronounce it exactly as it is written, giving to each of the vowels the sound it has in their own language. One error, however, beginners are liable to fall into:—*Nubes*, a cloud, is two syllables, not one, and is pronounced *new-bees*. *Miles*, a soldier, is not sounded like the plural of the English word *mile*, but in two syllables, as *my-lees*. *Amare*, to love, is not pronounced like the feminine of a horse, but like a *Mary*. These remarks may seem very absurd to some, but I really don't see how anybody would ever find them out himself, unless told. "Entor" next inquires the nature of Latin poetry. The nature of Latin poetry is just the same as the nature of English poetry, but we suppose it is the nature of Latin verse that is sought. All the *Æneid* is written in what is called *Hexameter* verse. This word is derived from the Greek *Hex*, six, and *metron*, a measure; and the verse is so called because it has six feet in it. But what is a foot? Let us take a line of English verse for an example:—

"Who can decide when doctors disagree?"

It will be seen that there are just *ten syllables* in this line. Two syllables are called a foot, hence there are *five feet* in the above line. Every line in the "*Paradise Lost*" has five feet. It is the dividing of lines, or verses as they are called when reference is made to Latin lines, into feet which is called *scanning*. But the scanning of Latin verse is not quite so simple. Two kinds of feet are used in the composition of Hexameter verses, one containing *three syllables*, the other *two*. The foot of *three syllables* is called a *Dactyl*; the foot of *two syllables* is called a *Spondee*. A *dactyl* is composed of one long syllable followed by two short ones; a spondee of two long ones: for one long syllable is equivalent to two short ones. A long syllable is marked thus —; a short one thus -. Let us now examine the first line of the *Æneid*.

"Arma virum que cano, Trojæ qui primus aboribus."

This when divided into feet, or scanned, is as follows:—

Armă vī | rūm quē cā | nō Trō | jæ qūi |
primus āb | ōris.

It will be seen that there are six feet in the verse, the first two being *Dactyls*, the second two *Spondees*, the fifth a *Dactyl*, and the last a *Spondee*. In every Hexameter verse the last foot is a *Spondee*, and the last but one a *Dactyl*. The remaining four may be either *Dactyls* or *Spondees* at the pleasure of the writer. With regard to the pronunciation of long and short vowels, we can only say that a long vowel must be pronounced long, and a short vowel short. To take an English example, *implicate* is sounded with the accent on the first syllable; thus, *impli'cate*. If the accent were on the second syllable, the *i* of the second syllable would be long; thus, *impli'cate*. So in the above line of the *Æneid*, *virum* is pronounced *virum* *uot* *vī* *rūm*; and *cano* is sounded *can'o*, not *ca'no*; *primus* is pronounced *prī* *mū*s,

not prim'us. "Eniter" should master the *prosody* in a good Latin Grammar, and then he would find no difficulty with either the pronunciation of the Latin language, or the scanning of Latin poetry.

The best Latin Grammar I know is that by Professor Keys, published by Murray. But the *Prosody* is the common "Eton Latin Grammar" is quite sufficient.—J. C. McC., jan.

The Young Student and Writer's Assistant.

GRAMMAR CLASS.

MODEL EXERCISE No. XV.—See Vol. IV. p. 238.

VERBS.

ACTIVE OR TRANSITIVE.			PASSIVE.			NEUTER OR INTRANSITIVE.		
Present.	Past.	Perf. Par.	Present.	Past.	Perf. Par.	Present.	Past.	Perf. Par.
<i>Render</i> *	rendered	rendered	re-kindled	re-kindled	re-kindled	consist	consisted	consisted
<i>Produce</i>	produced	produced	hold	held	held or holden	(<i>Is</i>) am	was	been
<i>Finds</i>	found	found	weave	wove	woven	fall	fell	fallen
<i>Suspect</i>	suspected	suspected	keep	kept	kept	hang	hung	hung
<i>Consult</i>	consulted	consulted	leave	left	left	impose	imposed	imposed
<i>Encourage</i>	encouraged	encouraged	cultivate	cultivated	cultivated	behave	behaved	behaved
<i>Pity</i>	pitied	pitied	suffer	suffered	suffered			
<i>Alleviate</i>	alleviated	alleviated	remember	remembered	remembered	appear	appeared	appeared
<i>Keeps</i>	kept	kept	escape	escaped	escaped	grow	grew	grown
<i>Deserve</i>	deserved	deserved	learn	learnt	learnt	slumber	slumbered	slumbered
<i>Braves</i>	braved	braved	give	gave	given	seem	seemed	seemed
<i>Covers</i>	covered	covered	burn	burnt	burnt	sympa	sympa	sympa
<i>Acquire</i>	acquired	acquired	blight	blighted	blighted	[thize]	[thized]	[thized]
<i>Improve</i>	improved	improved	graft	grafted	grafted			
<i>Attain</i>	attained	attained						
<i>Confer</i>	conferred	conferred						
<i>Call</i>	called	called	sour	soured	soured			
<i>Possess</i>	possessed	possessed	corrupt	corrupted	corrupted			

* The words in *italic* are those found in the text.

Junior Division.

Exercise XVII., Vol. IV., p. 317.

Senior Division.

Parse the following verses, and state all you know of the parts of speech, government, and agreement, &c., of the words:—

Children of plenty, who the cheering rays
Of liberal fortune's golden sunshine share,
While love parental crowns your cloudless days,
Meets every wish, prevents each rising care,
Ah! do not spurn misfortune's outcast child,
Who knows no shelter, finds no earthly door,
A snowdrop, shatter'd in the dreary wild,
Nipt by the storm, with rain besprinkled o'er.

MATHEMATICAL CLASS.

SOLUTIONS.—XIV.

Question 37. 100 miles = 6336000 inches

6336000

and $\frac{6336000}{67} = 722758\frac{1}{3}$ sovereigns.—Ans.

AQUILA

Question 38. £3 17s. 10½d. = 3738 farthings

£750,000,000 = 720,000,000,000 farthings

$\frac{720,000,000,000}{3738} = 192616372$ oz. = 16654364½ lb. Troy

17 cwt. = 2313.89 lbs. Troy nearly

16051364

hence $\frac{16051364}{2313.89} = 6937$ horses nearly.—Ans.

Question 39. By cancelling the same numbers in the numerators and denominators of the fractions, we find the answer = $\frac{1}{10}$.

Question 40. Answer.—141837696.

—D. NOON.

Question 41. Diameter of earth's orbit =

95,000,000 × 2 = 190,000,000

Circumference of do =

190,000,000 × 3.14159 = 596,902,100

Number of hours in a year = 8766

Number of miles travelled per hour =

596932100

8766 = 68092.87018924164.—Ans.

Y. BLAIDD.

Question 42. £3 17s. 10½d. = 1869 halfpence

£750,000,000 = 360,000,000,000 halfpence

360,000,000,000

1869

= 192616372.302 oz. Troy

Then as

437.5 : 480 :: 192616372.302 : 911327677.138 oz.

avoirdupois

And $\frac{911327677.138}{17689} = 11967.502$

And

$\frac{11967.502}{22.8} = 22.8$ feet, the side required, nearly.

Question 43. As $10 \times 14 \times 12 \times 6 : 25 \times 90 \times 2 \times 11 :: 18$ oxen : 19.6428571 loads of barley.

Question 44. $\frac{1}{11} = .0909090909$ &c.—Ans.

E. L. E. V. E.

Question 45. Let $x =$ the side of the square
 $6^2 \times 3 \cdot 1416 =$ area of the sphere

$$x = 6 \times \sqrt{3 \cdot 1416} = 10 \cdot 6347.$$

Question 46. By question 42, the solid content
 $= 11987 \cdot 5022$ cubic feet

$$\therefore \text{Diameter of globe} = \sqrt[3]{\frac{11987 \cdot 5022}{5236}} = 28 \cdot 39507$$

feet nearly.

W. D. HASWELL.

Question 47. $x^2 + y^2 = 576$

$$y^2 + x^2 = 612$$

$$x^2 + y^2 = 792$$

As x, y and z are in arithmetical progression,
 let $d =$ their common difference. Then $y = x + d$,
 and $z = x + 2d$, and

$$(a) \quad 2x^2 + 3dx + 2d^2 = 576$$

$$(b) \quad 2x^2 + 4dx + d^2 = 612$$

$$(c) \quad 2x^2 + 5dx + 4d^2 = 792$$

(d) By adding (a) to (c) $4x^2 + 8dx + 6d^2 = 1368$

(e) Multiply (b) by 2 and $4x^2 + 8dx + 2d^2 = 1224$

Subtract (e) from (d) and $4d^2 = 144$

$$d^2 = \frac{144}{4} = 36 \therefore d = 6.$$

By substituting this value for d in equations
 (a) and (b), and subtracting (a) from (b)

$$6x - 36 = 36$$

$$\therefore 6x = 72 \therefore x = 12$$

$$y = x + d = 12 + 6 = 18$$

$$z = x + 2d = 12 + 6 = 24 - \text{A. G. B.}$$

Question 48. Let A be the first station, B the
 top of the steeple, C the second station, and D a
 point three feet above the base of the steeple on a
 level with the front window.

$$\text{Then } 90^\circ - 34^\circ = 56^\circ = \angle BAC$$

$$\text{and } 90^\circ - (52^\circ + 35^\circ 30') = 2^\circ 30' = \angle ABC$$

And we have as

$$\sin. 2^\circ 30' : \sin. 125^\circ 30' :: 20 : AB = 373 \cdot 28$$

$$\text{Again, Rad. : } \sin. :: 373 \cdot 28 : 229 \cdot 815 = BD$$

$\therefore$ Required height $= 229 \cdot 815 + 3 = 232 \cdot 815$ feet
 nearly. PASO.

QUESTIONS FOR SOLUTION.—XVI.

(a) 61. If 3 lbs. of tea cost 11s., what will
 28 lbs. cost?

62. If 3 cows eat as much grass as 14 sheep,
 and a field of 7 acres will keep 6 cows, how many
 sheep can be kept in the same field if the cows
 are removed?

63. There are 12 ounces in a pound troy, and
 16 ounces in a pound avoirdupois, but the pound
 troy is to the pound avoirdupois as 5760 : 7000.
 What is the proportion of the ounce troy to the
 ounce avoirdupois?

64. Reduce the ounce avoirdupois to a decimal
 of six places of the ounce troy.

(b) 65. Two messengers, A and B, were sent a
 distance of 35 miles, when A, by travelling at the
 rate of 2 miles per hour faster than B, arrived at
 his destination an hour before him. At what rate
 did they travel?

66. Bought a number of books for £7. Now,
 if I had obtained 8 books more for the money, I
 should have paid 2s. per book less. How many
 did I buy?

67. Required the difference in cubic inches in
 the capacity of two vessels—the one a parallelo-
 piped and the other a cylinder; the former having
 a square base of 9 inches on the side; the diameter
 of the latter being 9 inches, and the depth of each
 24 inches.

68. Required the above in pints.

(c) 69. Divide 20 into two such parts that the
 first shall be the square of the second.

70. A young man being questioned respecting
 the length and breadth of his father's rectangular
 field, replied that he had forgotten, but he knew
 that it was just as far round as Squire Johnson's
 16 acres, though it contained only half as much
 ground. Supposing this statement to have been
 correct, what were the dimensions?

$$71. \text{ Given } \begin{cases} x^2 \times y^2 = 170 \\ x^2 - y^2 = 798 \end{cases} \text{ to find } x \text{ and } y.$$

72. At the top of a brewery, 60 feet high, is
 placed a cistern, 15 yards long, 8 wide, and 4 feet
 deep, which has to be filled by a horse with a com-
 mon pumping engine, from a circular well, 12
 feet wide and 30 feet to the surface of the water.
 In what time will the horse be able to fill the
 cistern, supposing the horse to perform 17,550
 useful units of work per minute, and no water to
 flow into the well during the operation?

PHONETIC SHORTHAND CLASS.

SEVENTH AND CONCLUDING LESSON.

1. Commence this lesson by going over again
 the list of prefixes and affixes on pages 46 and 47
 of the "Manual," and by studying the "General
 Rules for Writing."

2. Read and copy several times the lists of
 Grammatical, Nos. I. and II. on pages 56, 57 of
 the "Manual."

3. Read and afterwards carefully copy the first
 part of the Essay in the "Manual" on the "Ad-
 vantages of Shorthand."

4. Read and copy the chapters on "Phraseo-
 graphy," and the "Contractions," pages 60—62
 of the "Manual."

5. Study the Rules of Punctuation, as laid down
 on page 63 of the "Manual," and read and copy
 the second part of the Essay on Shorthand.

6. Send us a Phonographic Exercise the 3rd
 Psalm, and we will return it, enclosing you the
 name of a member of the "Phonetic Society," who
 will be happy to receive and correct future ex-
 ercises.

7. With your exercise favour us with an honest
 expression of your opinion of Phonography, and
 the success or otherwise of the experimental plan
 by which we have sought to direct your studies
 in it.

GEOGRAPHICAL CLASS.

EXERCISE No. VI.

1. Give the direction of the great watershed of
 Europe.

2. What rivers drain the southern slope? the
 northern?

3. Give the names of other important rivers,
 and the general course of the rivers of Europe.

4. Which are the most rapid? the slowest? the
 six longest?

5. How many sets of lakes are there? Where
 are they?

6. What are the names of the chief Alpine
 lakes on the south slope? on the north? on the
 east? on the west? of Sweden? of the plain?

7. What is the extent of all the lakes in the
 north-west of the plain?

8. Explain the names, Maggiore, Neuchâtel,
 Nensiedel.

9. Describe the climate of Europe.

10. What causes its peculiarities?

11. What effect does the neighbourhood of Asia produce? of Africa? of the ocean?
12. Describe the summers of the north.
13. What is the cause of the great heat? a consequence?
14. What parts have no spring? no winter? those in which the spring advances gradually?

15. What parts experience the greatest difference in temperature? Those subject to the most sudden changes?

16. How is the average temperature of different climates ascertained? What are the lines called which indicate the difference of climate?

The Societies' Section.

REPORTS OF MUTUAL IMPROVEMENT SOCIETIES.

Manchester.—All Saints' Mutual Improvement Society.—The second annual coffee party of this society was held on Thursday, the 27th April. After an introductory address from Mr. Robert Thornhill, the president for the past year, Mr. Hope, the secretary, read the report, which showed that the society had made very satisfactory progress since the last annual meeting, and now consists of twenty-seven ordinary and four honorary members. A manuscript magazine has been established, and is well supported.

It was stated that Dr. Burton had accepted the office of president for the ensuing year; and that the committee had been empowered to arrange for a course of lectures during the winter months.

An essay on "Woman—her Influence," was read by Mr. Partington; and the meeting was addressed by representatives from the following societies,—Mr. Cooke, of St. John's Zetetic Society; Mr. Heathcote, of Cavendish-street Literary and Scientific Society; Mr. Nickson, secretary to the Manchester Union of Mutual Improvement Societies; and by several of the officers and members of the society.

Blyth Youths' Improvement Society.—The first annual soirée of this society was recently held in the Wesleyan schoolroom, Blyth. The meeting was addressed by the Rev. Messrs. J. Reid, A.M., J. Hansom, J. Simon, and D. Carmichael. Mr. J. Wood, junior, presented a set of books to the Rev. D. Carmichael, for conducting a class on Mental Philosophy; and Mr. J. Robinson, junior, presented a set of books to the Rev. J. Reid, A.M., for conducting a class on English Grammar. The society has been nine months in existence, and besides the above classes, debates have been held weekly. It is now in a prosperous condition, the treasurer having in hand a balance of £6.—ONWARD.

Liverpool (Crescent Chapel) Mutual Improvement Society.—On Monday evening, the 10th instant, the members and friends of this society held their first public tea meeting, in order, mainly, to establish their existence as a society, and partly to celebrate the introduction of a manuscript magazine, to be supported by the members, and entitled the "Friend of Progress."

The chair was occupied by the president, Mr. James Mahood, who introduced the business of the meeting by calling upon the secretary, Mr. J. ell, to read the report, the substance of which stated that the society had existed about ten months, and that during that period thirty-three essays had been read on various subjects of general importance. The report then traced the history of the society, and compared its original insignificance with its present advanced and flourish-

ing condition. The meeting was then addressed by Messrs. Towers, Percival, Maltman, and Jones; and after an eloquent address from the chairman the meeting closed, all present expressing themselves much gratified with the proceedings.

The City of Madras Young Men's Literary Society.—The eleventh half-yearly meeting of this society was held on Friday, the 31st March, 1854, in the large upper room of the society's premises, in Popham's Broadway, Black Town. John Hathaway Parry Wilson, Esq., presided. The speakers on the occasion were Messrs. Izaacke, Gilby, and Avery. Their sentiments had but one object in view, the means to be adopted to induce others to join the society. Their speeches were short, and to the purpose. It will be more interesting to your readers to peruse an abstract of the report of the society than that of the speeches. The report announced that 100 persons were members of the society. It is gratifying to find that this number is the largest the society has had from its institution. The treasurer's account showed that the amount collected during the past half year, inclusive of the balance in hand on the 1st of September, 1853, was rs. 763 2 s. 7 p., and the sum expended rs. 420 5 s. 4 p., leaving a balance of rs. 343 2 s. 7 p. on the 1st of March, 1854. This is also exceedingly pleasing. It has always been the object of the committee of the society to have a balance on hand, to meet extraordinary or emergent charges. As the society is dependent on local subscriptions and donations, the committee deserve great credit for their prudence. The society, since the 22nd of October, 1853, has removed to the present premises, and this has had the effect of drawing greater attention to the reading room. The number of visitors to the rooms amounted to 2,804, and the periodicals and newspapers, &c., taken home by members were 365. The reading room is supplied with the *Madras Spectator*, *Athenaeum*, *Crescent*, *Examiner*, *Circulator*, *Native Herald*, *Temperance Journal*, and *Calcutta Review*; the *London Times*, *Examiner*, *Atlas for India*, *Illustrated London News*, *Punch*, *British Controversialist*, *Dickens' Household Words*, *Chambers' Journal of Literature*, &c., and *Edinburgh Review*. The library of the society now contains about 700 volumes of standard works. During the past half year 284 volumes were taken out by 201 parties. The library is open daily (Sunday excepted), from six a.m. to nine p.m. Several morning and evening classes on the mutual improvement principle are now in active operation. The studies are the Mathematics, the Classics (Latin and Greek), and the Tamil

language. A phonographic class will be opened shortly, as soon as the books are received from Messrs. Smith, Elder, and Co., booksellers. The mutual improvement principle has been adopted, in consequence of the great difficulty experienced in procuring efficient leaders. No lectures have been delivered, in consequence of no one coming forward to lecture. The society cannot, at pre-

sent, afford to pay lecturers. The discussion class of the society meets every Saturday evening, at seven o'clock, and is over by quarter to nine. The average attendance at the class is 68, the maximum number being 160. Twenty-five subjects of a local, general, and practical nature were discussed during the past six months.

A MEMBER.

Literature.

LIST OF NEW BOOKS,

ON EDUCATIONAL, LITERARY, AND SCIENTIFIC SUBJECTS.

- Adams and Co.'s Nat. Hist. for Travellers, 12s.
 Ahn's (F.) Practical Dutch Grammar, 4s.
 Alderson's (J.) Orthographical Exercises, n. ed., 1s.
 Alison's Hist. of Europe, People's ed., vol. 5, 4s.
 Arithmetical Grammar Abridged, 5th ed., 2s.
 Art and Industry, as represented in the New York Exhibition, 5s.
 Atkinson's (G.) Sheriff Law, 3rd ed., 10s. 6d.
 ——— Shipping Laws of the British Empire, 10s. 6d.
 Arnold's Henry's First Latin Book, n. ed., 3s.
 Autobiography of a Working Man, n. ed., 5s.
 Banfield's Statistical Companion for 1851, 6s.
 Beale's Microscope, and its Application to Clinical Medicine, 10s. 6d.
 Beachwood's The Friends, and other Poems, 6s.
 Bell's English Poets, "Dryden, vol. 3," 2s. 6d.
 Bib. Class, "Herodotus, with Commentary by Blakesley," 2 vols., 32s.
 Bohn's Brit. Classics, "Addison's Works, vol. 3, The Spectator," 3s. 6d.
 ——— Class. Library, "Catullus and Tibullus, Poems of," trans., 5s.
 ——— Ecc. Lib., "Theodoret and Evagrius's History of Church," 5s.
 ——— Standard Lib., "Locke's Works, vol. 1., Philosophical," 3s. 6d.
 Bookbinding, Finishing made Easy, 5s.
 Bowman's Intro. to Practical Chemistry, 2nd ed., 6s. 6d.
 Brooke's (R.) General Gazetteer, n. ed., 7s.
 Buchan's Advanced Prose and Poetical Reader, 3s.
 Butler's (J. O.) New Intro. to Geography, 17th ed., 2s. 6d.
 Cambridge University Calendar, 1854, 6s. 6d.
 Cassell's French Dictionary, 9s. 6d.
 Chalmer's (Dr.) Astronomical Discourses, n. ed., 2s. 6d.
 Child's (The) Guide to Knowledge, 23rd ed., 3s.
 Combe's (G.) Principles of Criminal Legislation, 2s.
 Comstock's System of Natural Philosophy, by Lees, 6th ed., 3s. 6d.
 Copleston's Remains, with Introduction, by Dr. Whately, 10s. 6d.
 Cormack's (Dr.) Notes on the Cholera, 1s.
 Cousin's Philosophy of Kant, trans. by Henderson, 9s.
 Creasy's Rise and Progress of English Constitution, 2nd ed., 9s. 6d.
 Cromwell and English Commonwealth, by Guizot, 2nd ed., 2 vols., 28s.
 Cyclopædia of Biography, by Elihu Rich, 12s. 6d.
 Dawes's Lessons on the Phenomena of Industrial Life, 2s.
 Duverger's (W.) French and English Idioms, 7th ed., 4s. 6d.
 Ellison's (S.) English Grammar, 2s.
 Encyclopædia Britannica, ed. by T. S. Traill, vol. 5, 24s.
 ——— Metropolitana, "Hunt's Manual of Photography, 4th ed., revised," 6s.
 ——— Phillips's Manual of Metallurgy," 2nd ed., 12s. 6d.
 Forbes's Symmetrical Structure of Scripture, 8s. 6d.
 Fownes's (G.) Manual of Elementary Chemistry, 5th ed., 12s.
 Gilfillan's First and Second Galleries of Literary Portraits, 1 vol., 10s.
 Glasgow (The) University Album for 1854, 5s.
 Gleig's School Series, "McLeod's Hand Atlas," 2s. 6d.
 Glenny's Farming for the Million, 1s.
 Goodacre's Arithmetic, by Maynard, 10th ed., 4s.
 Golovin's (J.) Nations of Russia and Turkey, 5s.
 Gosse's The Aquarium, 17s.
 Gray, Collins, and Farnell's Poetical Works, ed. by Wilmott, 5s.
 Grocott's Index to Familiar Quotations, 3s. 6d.
 Hall's Second French Course, n. ed., 1s. 6d.
 Hamel's Laws of the Customs, 16s.
 Handel's Messiah, arranged for Organ, by Dr. Elvey, 6s. 6d.
 Hazlitt and Locke's Manual of Law of Maritime Warfare, 10s. 6d.
 Herbert's Poetical Works, 1s. 3d.
 Hood's Suggestions for Provision of Criminal Lunatics, 5s. 6d.
 Hopkins On Atmospheric Changes producing Rain and Wind, 2nd ed., 9s.
 Horrocks's (J. D.) Zeno, and other Poems, 5s.
 Hume and Smollett's History of England, by Hughes, n. ed., vol. 2, 4s.
 Johnson's Chemistry of Common Life, vol. 1, 5s.
 Jopling's (J.) Practice of Isometrical Perspective, n. ed., 5s.
 Knight's (C.) Old Printer and the Modern Press, 5s.
 Lectures before Young Men's Christian Association, 1854, 4s.
 Lee's Last Days of Alexander and First Days of Nicholas, 3s. 6d.
 Le Page's Finishing Exercises in French Conversation, 1s. 6d.
 ——— Juvenile Treasury of French Conversation, 3s.
 Lillywhite's Cricketer's Guide, 1854, 1s.
 Lingard's History of England, People's ed., vol. 1, 3s. 6d.
 Lloyd's Homeric Design of Shield of Achilles, 5s.
 Lunn's (H. C.) Musings of a Musician, n. ed., 3s.

Lund's (T.) *Elements of Geometry and Mensuration*, part 1., 1s. 6d.
 M'Cabe's *Catholic Hist. of England*, vol. 3, 18s.
 Maunsell's *Medals of Creation*, 2nd ed., 2 vols., 21s.
 Manual for Articled Clerks, 7th ed., 14s.
 Maxwell's *Czar, his Court and People*, 2s. 6d.
 Morell's (J. R.) *Turkey, Past and Present*, 1s.
 Morrison On *Relations between Labour and Capital*, 9s. 6d.
 Nicholson's *Student's Instructor*, n. ed., 10s. 6d.
 National Illustrated Library—"Johnson's *Lives of the Poets*, by Hazlitt, vol. 3," 2s. 6d.
 Newman's *History of British Ferns*, 3rd ed., 19s.
 O'Gorman's (D.) *Intuitive Calculations*, 9th ed., 3s. 6d.
 Orr's *Circle of the Sciences*, vol. 1, 2s. 6d.
 Painter's, Gilder's, and Varisher's *Manual*, n. ed., 2s. 6d.
 Radcliffe's *Friends, Ghosts, and Sprites*, 3s. 6d.
 Ruskin's *Lectures on Architecture and Painting*, 8s. 6d.
 Selby's *Events to be remembered in the History of England*, 6th ed., 2s. 6d.
 Seneca's *Morals*, 1s.
 Shaw's *Family Library*, "Nicholas I., by H. Christmas," 1s.

Slater's (Mrs.) *Lessons in Geography*, n. ed., 4s. 6d.
 Smeaton's *Builders' Pocket Manual*, n. ed., 5s.
 Spencer's (Captain) *Turkey, Russia, Black Sea*, &c., 6s.
 Stewart's *Arithmetic, Key to*, by Trotter, 3s. 6d.
 Stratford Shakers, ed. by C. Knight, vol. 5., 1s.
 Thomson's *Outline of Necessary Laws of Thought*, 3rd ed., 7s. 6d.
 Thomson's *Seasons*, 1s.
 Todd's *Student's Manual*, Preface by Binney, 3s.
 Traveller's Library, "Durrieu's *Present State of Morocco*," 1s.
 Troppaneger's *English-German Grammar*, 5th ed., 6s.
 Tupper's (M. F.) *Proverbial Philosophy*, 17th ed., 7s.
 Waagen's *Treasures of Art in Great Britain*, 3 vols., 36s.
 Waverley Novels, n. cheap ed., vol. 1., "Waverley," 1s. 6d.
 Wiese's *Letters on English Education*, trans. by Arnold, 4s. 6d.
 Williams's *German-English Dialogues*, 12th ed., 3s. 6d.
 Young On *Natural History and Habits of the Salmon*, 3s.

LITERARY INTELLIGENCE.

M. Marnel, a Frenchman established in Belgium, who wrote a remarkable "Life of Wellington" some few years ago—remarkable for being the first and only work from a French pen which did justice to the great soldier and great citizen—departed this life a few weeks back. He was in the early prime of manhood, and had for some time been engaged on a "History of Napoleon," and other works of importance.

The gentleman who "does" the *Times* obituaries is Mr. Dod, author of "The Parliamentary Companion," and known among his brethren of the parliamentary staff as "Dod upon Death."

A subscription has been commenced for a monument to the memory of Professor Wilson, of Edinburgh. The honour of a public funeral, at which the magistrates of the city, the professors of the university, and other public bodies attended, has already attested the high sense entertained of the late Professor's genius and his services to literature. In private life being as much beloved as he was respected in his public character, it is not surprising that his friends have projected some more permanent memorial. Edinburgh is renowned for statues and monuments of its illustrious men, few towns being richer in such public memorials. With the names of Burns, Scott, Dugald Stewart, Playfair, and Jeffrey, that of John Wilson is not unworthy of being thus associated. The subscription list contains some of the names most distinguished in literature or in public service in the northern part of the island, but many who have elsewhere been delighted by his works or instructed by his lectures may be glad of the opportunity of joining in this monumental tribute.

Macaulay's two volumes, in continuation of his "History," are said to be ready, but are withheld for the present, until a more favourable time for publication arrives.

Victor Hugo is busily engaged in his exile at Jersey in putting the finishing touches to a phi-

losophical romance in four volumes, called "Les Misères;" and it is rumoured that an eminent publishing firm of Paris has already bargained to give him £4800 for it. It is, however, not yet certain whether, on account of the restrictions on the press, it can be printed at Paris.

M. de Lamartine, it is well known, since his exclusion from political life by the last Bonaparte revolution, has, partly from choice, and more from pecuniary necessity, occupied himself most actively in literary pursuits. In addition to a "History of the Restoration," a "History of the Constituent Assembly," and other works of pretension, he has brought out a bi-monthly periodical, called the "Civilisateur," and this periodical he has filled with biographies of the great men, poets, generals, rulers, and others, of former days, from Homer downwards. On each personages it would not be easy, after years of research, for any mortal man to give anything new; and Lamartine had neither time nor inclination to do more than compile his matter from well-known biographical sources. We hear from Paris that there is every prospect that these biographies, of which an English translation has just been published by Mr. Bentley, will henceforth assume a certain degree of political and literary importance, inasmuch as Lamartine has discovered that in recording and commenting on the career of the illustrious dead, it is easy to say very disagreeable things of the living, and also to advocate opinions palatable to large political parties, but hostile to the powers that be.

On 31st April, Herr James David Haas—translator of Kohlrausch's "History of Germany," and many other works, a distinguished teacher of German, a man of great industry, amiable habits, and love of learning—died, at 134, George-street, Glasgow. He was endued to an extensive and intelligent circle of friends by his good qualities and genial intellectuality.

Aids to Self-Culture.

THE ART OF READING.—PUNCTUATION.

PAUSES are generally divided into the comma (,), semicolon (;), colon (:), and period (.). Besides these, are the notes of interrogation (?) and admiration (!), (or, as it is better named, the note of *exclamation*,) the parenthesis (), and the dash (—).

It is generally understood, that punctuation is the art of pointing, in writing and printing. By pointing is meant, separating the different parts of a sentence or paragraph, so as to make the sense, at once, apparent. The notion that they are to indicate pauses in reading, is true only to an extent: they do so, but not so completely as a good reader would require. Any one, trusting entirely to their guidance, will find himself sometimes at a loss. Thus, supposing the following sentence given, which is not an exaggerated case,—how difficult it would be to read it with ease.

“A violent and insatiable desire of inflicting unmerited injury upon a harmless and unoffending class of people can proceed from none but malicious and unprincipled natures.”

This specimen is perfectly fair; as no point could properly be inserted: and yet few people would like to have many such to read off, without pausing to take breath.

A good reader, or one who understands *why* he reads in a certain manner, scarcely needs the half of the ordinary points, not that they are no help, rather otherwise; but still they are subsidiary.

Many writers consider them as hints for the modulation of the voice; but this can be said only of the notes of interrogation, exclamation, parenthesis—and dash (which is sometimes only another kind of parenthesis).

It is no uncommon error to assert, that the pauses or points, all have a settled, definite *length* or *time* allotted them; like the minim, crotchet, quaver, &c., in music: but this is an error of so grave importance, that we would hope that all who have any desire to hear good readers in the place of bad ones,—really strong, energetic and yet graceful readers, take the place of miserable halting, stilted stump orators, will aid in disabusing the minds of others on this matter. Imagine the following passage read on this principle; namely, of counting “one” to a comma, “two” to a semicolon, “three” to a colon, and “four” to a period.

“ This round of green, (‘ one’) this orb of flame, (‘ one’)
Fantastic beauty ; (‘ one, two’) such as lurks
In some wild poet, (‘ one’) when he works
Without a conscience or an aim.” (‘ one, two, three, four.’)

We think any one will see the absurdity of it at once. The best readers make very little difference in the time of the pauses, in simple narratives, but in dramatic compositions, or in poetry generally, there is a difference, caused not by the printer’s marks, but by the thought or feeling there expressed. It is quite possible to pause as long at a comma as at a period, or *vice versa*; or to pause as long where there is no point at all, and still preserve the sense and the beauty of the passage. Taste, alone, must determine the time or duration of the pause equally with the length of sound given to a word or a syllable. So that we begin by making the duration of all pauses indefinite; the sense of the author’s com-

position, and the judgment of the reader, must determine. Taste and exercise will prevent mistakes. The signs used by printers and good writers, should be taken more as helps to distinguish the principal, from the minor, clauses of a sentence, than as places of rest. Thus, in reading the following—"There is no blessing of life comparable to the enjoyment of a discreet and virtuous friend. It eases and unloads the mind, clears and improves the understanding, engenders thought and knowledge, animates virtue and good resolutions, and finds employment for the most vacant hours of life,"—it is very desirable to have the different clauses separated by marks; so as to be enabled to take into the eye and mind, complete sentences or thoughts, at once. The above sentence will show the principle we advocate as to the duration of the pause; as it will be seen that a semicolon might just as well be placed after each sentence as a comma, and yet no greater pause be made. "It eases and unloads the mind; clears and improves the understanding; engenders thought and knowledge; animates virtue and good resolutions; and finds employment for the most vacant hours of life."

It will readily be granted, we think, that no one would care to pause at the close of each separate part, longer than he might count "one," even though they are divided by semicolons.

The first general principle of punctuation is, that a sentence, having but one subject or nominative, and one finite verb, requires no point.

Example.—"Nature showers her blessings upon all."

Here "Nature" is the nominative case to the verb "showers;"—consequently, no point is required between them;—and no point could possibly be admitted between "showers" and "her blessings," as it will at once be perceived that the active verb and the objective should not be separated; and "her blessings" must not be separated, as it would be contrary to rule and to common sense, to separate the noun or the verb and the word which immediately qualifies either. No one would think of pausing, in speaking or reading, between the two. Again, as the preposition "upon" might also be called a *postposition*, inasmuch as it connects the two parts of the sentence, and shows the relation of "showers" with "all" (people understood), no point can be admitted either before or after it.

Example 2nd.—"How beautifully the ship divides the waves."

The exception to the above general rule is, when a new verb is added to the sentence, and thereby makes it compound, or when a sentence is inserted as a parenthesis.

Examples (a).—

"Her gentle limbs she did undress,
And lay down in her loveliness."

"God wills it, was Peter's watchword."

"Old histories tell us, that the great Charlemagne stamped his edicts with the hilt of his sword."

(b). "Nature, the kindest of parents, showers her blessings upon all."

"Hoffman says, in one of his note books, that on the eleventh of March, at half-past eight o'clock precisely, he was an ass."

It will be seen that in the examples (a) new verbs, or sentences, are introduced; and

* This may be taken as the first instance, on record, of signing with the *whole* pen.

therefore, the points are used to divide the sentences into their natural and principal parts. In the examples (b) the sentences are used parenthetically; and therefore, the points are used to separate them from the principal sentence; so that we might write the two last sentences thus:—

“Nature, (the kindest of parents,) showers her blessings upon all.”

“Hoffman says, (in one of his note-books,) that on the eleventh of March, (at half-past eight o'clock precisely,) he was an ass.*

The next general rule is, that as many subjects, verbs (except infinitives), adjectives belonging to nouns, expressed or implied, or adverbs belonging to verbs, &c., so many points (except one†) must there be.

Examples.—

1. “All warlike spirits have not the same fate.
Semiramis, the glorious parent of
A hundred kings, although she failed in India,
Brought *Persia, Media, Bactria* to the realm
Which she once swayed.”
2. “My sole resources, in the path I trod,
Were *these, my bark, my sword, my love, my God!*”

Or if we reverse the latter we shall find the same rule still true:—

“My God, my love, my sword, my bark, *these†* were
My sole resources, in the path I trod.”

3. “And the *silken, sad, uncertain*
Rustling of each purple curtain.”

Here there is a point after “silken” and “sad;” but not after “uncertain,” as it “immediately qualifies” the verbal noun “rustling.”

4. “What this *grim, ungainly, ghastly,*
Gaunt and ominous bird of yore,
Meant in croaking, ‘Never more.’”
5. “Deep into that darkness peering,
Long I stood *there, wondering, fearing,*
Doubting, dreaming dreams no mortal ever dreamed before.”

When only two subjects, verbs or adjectives, are united by a conjunction they require no point.

1. “*Gaunt AND ominous* bird of yore.”
2. “For the *rare AND radiant* maiden.”
3. “From *grief AND groans* to a golden throne.”
4. “That the wind came out of the cloud by night,
Chilling AND killing my Annabel Lee.”

* Reader! dost thou keep a “note book”?

† The reason of this exception is explained earlier in this article, in the sentence—“It would be contrary to rule and to common sense, to separate the noun, or the verb, and the word which immediately qualifies it.”

‡ “These” is equal to a noun, as it means the whole, the *sum*.

It scarcely needs to be observed, that the points already spoken of are commas merely.

When a sentence requires to be divided into two principal sections, each of which, or one of which, is again divisible, by a comma, into minor parts; a semicolon should be used.

Examples.

1. "For the moon never beams, without bringing me dreams
Of the beautiful Annabel Lee;
And the stars never rise, but I feel the bright eyes
Of the beautiful Annabel Lee;
And so, all the night tide, I lie down by the side
Of my darling—my darling—my life and my bride,
In the sepulchre there by the sea,
In her tomb by the sounding sea."

It will be at once obvious, to the most ordinary capacity, that there is generally a greater separation between the parts which require a semicolon, than between those which require only a comma: so that, the sense of what is written must, in most instances, be the guide. Perhaps the following will show it more clearly.

2. "The bronze figures seemed alive; a white cloud rose from the flame, and spread itself through the chamber, whose four walls dilated into magnificent cloud vistas; a fragrance, as of wild flowers, filled the air; music, like distant, sweet-chiming bells, announced the approach of the midnight divinity."

We think little need be said on the last sentence, as it is so obvious that there is a greater separation of the sense of the sentence at the words "alive," "vistas," and "air," than at any other place. It, perhaps, is worth pointing out that the commas at "music" and "bells" show the intervening clause to be parenthetical; and that at "distant" separates the two adjectives, "distant" and "sweet-chiming."

When a sentence requires higher pointing than is provided for by either of the foregoing rules,—when the sentence may be divided into two equal parts, each of which, or one of which, is again divisible by a semicolon;—that is, when the sense of the parts seems so far divided as to require a greater separation than a semicolon would indicate, and yet where a period would be too great, the colon should be used.

Examples.

1. "Ay! the count
Of mighty poets is made up; the scroll
Is folded by the muses; the bright roll
Is in Apollo's hand: our dazed eyes
Have seen a new tinge in the western skies:
The world has done its duty."
2. "Maid of Athens, I am gone:
Think of me sweet, when alone.
Tho' I fly to Istambol,*
Athens holds my heart and soul:

* Constantinople.

Can I cease to love thee? no!

Ζῶν μου, σὰς ἀγαπῶ.*"

In this verse ("Maid of Athens") the sentences which are separated by colons (and necessarily so) do not contain others, divided by semicolons: so that they rather form an exception; nevertheless, it is easily conceived, by the sense of the lines, that they require such pointing.

When a sentence is complete, and excites no expectation of anything to follow, or when that which follows does not form an integral part of that which goes before, a period or full stop is requisite.

Examples.

1. "I dislike an eye that twinkles like a star."
2. "Look not mournfully into the past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy future, without fear, and with a manly heart."
3. "And thou must sail upon this sea, a long
Eventful voyage. The wise *may* suffer wreck,
The foolish *must*. Oh, then, be early wise."

* Pronounced, Zōē mōō, sās āgāpō,—“My life, I love thee!”

Religion.

WHICH SYSTEM IS MOST IN ACCORDANCE WITH THE SCRIPTURES, AND PRODUCTIVE OF THE BEST RESULTS—EPISCOPACY, PRESBYTERIANISM, OR CONGREGATIONALISM?

EPISCOPACY.—ARTICLE III.

BEFORE our Episcopalian compeers can conclude their battle fairly, it is necessary to clear the ground of a few irrelevancies. And first, we venture to remonstrate upon the tone of some of the articles—a tone which seems to be the consequence of giving the question a more *vital* character than the nature of the evidence and the relative position of the subject in the Christian system appear to justify. It is a question of church government, and no more entitled to rank with questions of *doctrine* than that of the respective merits of monarchy and republicanism with the *principles* by which either should be regulated. But one will have it, "*Ecclesia est in Episcopo*;" another that his readers "can have no hesitation in pronouncing" for Presbytery; a third, that the Congregationalist alone is "guiltless of schism." Nor are the advocates of free thought by any means the least dogmatic. We tremble for

our friend "Rolla's" liberality, were he Prime Minister of an English Republic, and can only hope we should be beyond reach. We trust the Episcopalian reader will have the forbearance, and the Congregationalist the discretion, to forget his article, and we appeal especially to the latter not to give a tacit sanction to such fearful language as the quotations on pages 253, 254.

Here, however, we find ourselves thus early in a position it is necessary to defend. *Is* the question thus secondary in importance? As Christians, we justify ourselves by the affirmation that church government is not so defined in Holy Writ that it *must* be followed, or so described that it can be said to be enjoined. As Churchmen, by the spirit of Art. xxiv. (Catholic-minded Nonconformists attack their best friends when they attack the articles), "It is not necessary that traditions and ceremonies be in all places one

and utterly alike; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word." There is some force in B. S.'s argument, that uninspired men may not be regarded as having like authority with those who were inspired. Our case for Episcopacy is, Is it *accordant* with scripture, or *repugnant* to it? If the latter, the debate is, of course, closed; if the former, it does not follow that all other methods are repugnant. Moreover, if, instead of simple accordance, there is direct *example*, their position is, at least, a responsible one who decide not to imitate the example, unless it can be shown to be unsuited to the "country, times, and men's manners."

Again, one party to the debate, the Congregationalist, is "out of court" upon the Church and State question inasmuch as though an Establishment is impossible on Congregational, it is by no means necessary on Episcopal or Presbyterian principles. Further, the secularity and political bondage complained of are not consequences, but accidents. Once more, the question of *cost* is a manifest irrelevancy. You can no more settle a question of this kind by quoting church statistics, than determine Queen Victoria's title to the throne by examining the expenses of the Royal household. And, finally, we protest against employing the Papacy as an argument against Episcopacy. The habit of attributing the frightful evils of that system to the union of Church and State, or the Episcopal form of government, rather than to its origin, doctrines, and practices, is one of the most perilous for Protestantism that can be conceived.

First, then, Is Episcopacy in harmony with the word of God? This is conceded by the able Congregational contributor—B. S., and analyzed in so masterly a manner by F. J. L., that it is difficult to add anything to it. We take leave, however, to except to his inferential allusion to the analogy of high-priest, priests, and Levites, under the old dispensation. Christ himself is the only high-priest of the Christian system, and this, so far as the allusion had value, would only leave us two orders, and rather favour Presbyterianism. We certainly feel the Presbyterian case to be stronger on scriptural ground than the Congregational.

(We somewhat envy our Presbyterian friends the compliments they gain from either side, as so much better than the opposite extreme.) But we confess our inability to reconcile this milder form of anti-Prelacy, with all its compact order and godly discipline, with the powers so plainly conferred by individual apostolic authority upon even young men; and still more the ultra view of independent churches with a direction to one person to "ordain elders in every city,"—a direction which, if it were intended to furnish a model for imitation, would be fatal to Independency; and, if it were not, would leave its opponents on an invaluable vantage-ground. The passages referred to by J. N., in which ordinations are recorded, are very hastily assumed to include under the term *presbyter* none but equals in official rank—J. N. forgetting that we do not contend for the *names*, but the *facts*—namely, that the three gradations of (1), a superintending minister (who was not always, even in the apostles' own days, himself an apostle—we entreat the recollection of this circumstance, as, if Paul cannot be said to be a precedent, Timothy may); 2, a minister in more immediate charge of a particular body or congregation; 3, a deacon—are clearly traceable in the sacred writings. If this latter office has become confused, Episcopalians, and not Episcopacy, are chargeable.

This harmony with scripture being supposed, the abstract question, so eloquently argued by B. S., loses its force. If Christianity does not trammel the mind, its inspired exponents could certainly not have desired to do so, and a system of action which they adopted or sanctioned cannot fairly be charged with having that tendency. In this light, the argument on freedom of thought appears as inconclusive as, indeed, it is on its own merits. The reference to Paul's denunciation of an angel who should even *preach* another doctrine is singularly unfortunate; what can be more dogmatic or authoritative? Not less so is the illustration: "Let any man attempt to coerce himself into a conviction or belief that the sun will not rise to-morrow, and he will find his efforts vain and his will powerless." But supposing he *did* believe it, and that fifty others believed it; that belief would *ipso facto* be their *creed*, and how absurd would B. S. acknowledge it to be if, when constituted a community, they were

denounced as illiberal, and seeking to impose burthens on the human mind, on refusing to admit a believer in sunrise to membership, or expelling a brother who had become perverted to the conventional delusion! How long would a congregation hold together which was resolved to admit every person to membership who professed his belief in the Godhead?

The following general considerations, among others, may be urged for Episcopacy:—1. The systematic development of the principle of authority. It is just that organization, which, worked for evil, has proved in the hands of the Papacy so dangerous to mankind. No one would think of managing an army on Independent principles; and the most fanatical Republican has never attempted to construct a state upon them. But we believe that if we could furnish our non-Episcopal friends with an example of a *perfect* diocese, side by side with a perfect Presbytery and Congregational church, they would be so charmed with the former as to accept its principle at once. 2. The value of placing the most honoured, learned, and experienced pastors of the communion, in a position to benefit by their counsel and encouragement the younger and less experienced. We dare not, however, carry this to the extent of including the idea of stimulus and promotion, employed by another contributor, as we feel such motives to be inconsistent with the sanctity of the work. 3. The principle of National Churches is so clearly to be found in the word of God, that any system of church government which, like Congregationalism, is quite incompatible with it, appears to be *ipso facto* condemned. Few perhaps will question that the Episcopal is that form of ecclesiastical government which most perfectly harmonizes with that principle. 4. Congregationalism not only denies the right of the ministry to be "lords over God's heritage," but actually subordinates the former to the latter. In Episcopacy, clerical supremacy is complained of; in Presbytery, clergy and laity act more conjointly; in Congregationalism, *the people govern*. This we can find nowhere taught or sanctioned in scripture.

Is Episcopacy suited to the times? Its compact, consolidated character makes it so. In these disintegrating, dissolving days we want a barrier against the schismatizing

tendency. It furnishes it. We want religious influence among all classes. It carries it there. We want voices for God in the senate. It provides them. We want that systematic action upon the masses of the population, by which alone we can hope to reform society. It is eminently adapted to that end. We want a warring agency against Popery, which, while it has the gospel, equally with others, to oppose to Romish corruptions, has also ancient and veritable catholic claims to oppose to Romish prejudices and scruples. It is such an agency. It is calculated to make, what Presbyterianism may in a lesser degree, what Congregationalism never can in any degree, a *Church for the People*.

Which system is productive of the best results? We go fearlessly to the point, and affirm at once—Episcopacy. The Church of England has had her season of deadly spiritual lethargy. But in Scotland, also, Socrates long occupied the pulpit to the exclusion of Paul, nor did Paul regain it without considerable difficulty; and when he did so, the country manes still swarmed with the worldly and the cold. And in England and Ireland, a melancholy succession of sanctuaries and congregations deadened and slept,—the gospel stream has long ceased to flow, and Socinian infidelity now broods over the stagnant waters. Episcopacy has kept together the humble churches of the Continent, whose kindred communions are now torn with the nationalistic heresy. It has given to the world the most devoted and useful of churches—the Moravians. It has maintained its vitality and activity, not without persecution, in Scotland; it has done a great work, and won the allegiance and love of growing multitudes, in republican America; and it is working in the British Colonies, amidst inconceivable disadvantages, with a zeal and effect worthy of apostolic days. It is winning souls, by tens of thousands, from Romish bondage, and is, in the form of the Established Church, the object of the bitterest hatred of the Papacy. Not to dwell on the priceless treasures it has contributed to theology, and the general services it has rendered to the vindication of the faith, it has nursed many of the most honoured and useful servants God ever saw fit to employ; nay, the greatest (which is synonymous with the earliest) names in the history of Nonconformity and of Methodism,

received their nourishment at her breast, and became the stalwart beings they were, under her fostering guidance. There are "a cloud of witnesses" for Episcopacy. If they do not establish its Divine origin, they prove it a *fact* too great to be ignored, a power too potent to be despised, an agency too noble to be scorned, and too useful to be abandoned. "Destroy it not, for a blessing is in it." At

least, permit it a place in the machinery of Christ's kingdom. And let the churches of Christ, one in object, be one in spirit, though they cannot be one in action. Be their standards lawn, silk, or broadcloth, "Christ crucified," should be written on all. Let it suffice that it is intended to do *God's work*, and let it not be recorded of *any*, "We forbade him, for he followeth not us." J. S. J.

PRESBYTERIANISM.—ARTICLE III.

THE subject of the present debate forms one of the most complicated that has yet been brought under the notice of the readers of this magazine: it presents, indeed, almost insuperable obstacles to the patient investigator, who is desirous of arriving at a true solution of the *questio vexata*; obstacles mainly arising from the triple nature of the question, and from the amount of scholasticism with which the question is obscured, and which obliges the supporters of either division of it to quote from the original text, thus preventing the bulk of the readers from being able to see their way clearly. Again, the number of sub-divisions into which some of these bodies are broken up, also presents a great obstacle; for example, the Episcopal Church, or method of church government, is represented by the Anglican, the Roman, the Greek, and the Armenian Churches, all holding diverse views on some points of Christian doctrine, but all uniting in the maintenance of one doctrine common to all, viz., the government of the church by bishops, or patriarchs, met either in convocation or council. The Presbyterian is represented by the Established, Free, United, and Reformed Presbyterian Churches in Scotland. Of these, the most important body is the Free Church. Of equal numbers in Scotland with the Establishment, it has the advantage of being related to the English and Irish Presbyterian Churches, who hold the same views as the Free Church. The main difference amongst the Presbyterian churches, however, is slight; they all (with the exception of the United Presbyterian Church) hold that a State Church is scriptural, but it is as to the grounds of that connexion that they differ; they hold the same essential religious doctrines, but the Free Church refuses to allow the State to interfere in ecclesiastical affairs; nor will it permit

any man to put a minister into a charge without the consent of the congregation. The Independent *polity* is represented by every isolated congregation throughout the world: no tie binds them together; they are left to fight against the foe, alone and unaided; each congregation disposes of its own spiritual affairs, and lays down its own spiritual laws and its own doctrines: hence, these may be as varied as the congregations, "and veer to every point of the compass."

The question under review naturally divides itself into two great divisions. *First*, Which is the most scriptural? *Second*, Which is the most beneficial and useful?

I. That the Presbyterian Church is the most scriptural we infer from the fact that, at the assembly held at Jerusalem, to consider the question of circumcision, the members all appeared as equal, no one usurping authority over another; all of equal standing, as co-presbyters. The apostle Peter, in his first epistle, inscribed to the scattered strangers, chap. v. ver. 1, says, "The *elders* that are among you I exhort, who am *also* an *elder*;" or, as it should be more properly translated, Who also am a *co-elder*,—of the same power and the same authority; one with them; not a lord over the heritage. Paul prefers no claim for higher honours, or for superior standing; but is content to be reckoned equal to the humblest elder of the flock. Now within the Presbyterian Church the same polity prevails. Every minister or presbyter is armed with equal authority; all stand upon the same platform; there is no desire in the breast of any one to rule the church, but the highest aim of each is to promote the well-being of the church at large. Moreover, the *lay* portion of the church is pretty fully represented: in the lowest court of the Presbyterian Church, viz, the Session Court, there is only *one*

presbyter and from *eight to twelve laymen*; in the next court, the Presbytery, there is a layman for every presbyter; the Synod, again, is composed of the same elements, *equal lay and equal clerical*; in the highest court there is a slightly predominant clerical influence, but on the whole the lay and clerical are equally represented. The Episcopalian and the Congregational Churches go to the two extremes: the clergy of the first meet in a Convocation, at which no one is allowed to speak, but by the permission of Her Majesty's Government; in the second the lay influence has an overwhelming preponderance. This we consider to be another reason why the church which is governed by a Presbyterian *polity* is the most scriptural.

The great—indeed the only—argument advanced by F. J. L. against Presbyterianism is, the number of schisms that have occurred within its pale; the last of which he very characteristically denominates a secession, whilst he must know that those who left the General Assembly of 1843 were the *majority* of that assembly, so that *disruption* is the proper term. Moreover, the two bodies are now nearly equal in numbers. Although we cannot deny that there have been many schisms in the Scottish Church, yet it is worthy of notice that the Presbyterian Church at the same time contains within itself elements that will one day draw all these bodies *once more* into *one great whole*. The memorable epoch of the disruption, although it added another to the many outstanding churches in Scotland, was the first step for reconciling the various bodies again. *Two* minor divisions of Presbyterianism in Scotland have already joined the Free Church; and other *two* bodies have coalesced together, and are now known under the appellation of the United Presbyterian Church. These divisions, however, would never have occurred in the Scottish Kirk, had it not been for the *illegal* interference of the State in ecclesiastical affairs; indeed, Her Majesty's Government, who were the means of bringing about the disruption of 1843, have acknowledged their fault through the mouths of several of their number. The Earl of Aberdeen said, in his place in the House of Lords, at the time when the University Seats Bill was before that House, "The Free Church is the *true representative* of the ancient Scottish Kirk;" and when our

venerable and illustrious Chalmers made his last visit to London, he was closely questioned by Sir James Graham as to the grounds on which the Free Church would return within the pale of the Established Church; and he at the same time expressed his regret that such a division had taken place, as well as his own willingness to use what influence he had to obtain a satisfactory reunion. We have deemed this explanation necessary of that greatest calamity which has befallen the Scottish Kirk, and which threw beyond her walls many of her most honoured sons, as F. J. L. wishes to attach it entirely to the polity of the church. The blame is not necessarily attachable to Presbyterianism as a system, and we are much inclined to take up the words of the late lamented Lord Jeffrey, when informed that the act of disruption had actually taken place: "I am proud of my country: there is not another country under heaven where the same thing would have been done." Long, long will it be ere the rank festering of High-church Puseyism will leave the Episcopalian church, or be cut out and cast without the borders of the system by the real evangelical portion of that church: the days of the *seven* protesting bishops have apparently gone, or why is this party allowed to remain in a Protestant church, when all England is aware that they are acting as the emissaries of the Bishop of Rome?

F. J. L. further reasons that the Episcopalian must necessarily be the most scriptural, because of the so-called "apostolic succession" of its clergy. The bishops, he says, represent the apostles; the priests are equal to the bishops of apostolic times. Then it follows that, for reasons which best suited itself, the Anglican Church has abolished the office of the apostleship, and elevated the next order into their place, to fill their room; but in order to keep up the tri-fold balance they have brought in a new order, or rather revived an old one, which was rendered unnecessary at the death of Christ, viz., priests, so that, by F. J. L.'s own finding, the Episcopalian Church is not the same church as that which flourished in apostolic times: if his reasoning were correct, then the true church is not that of Prelacy, but the church founded by Edward Irving, which has resuscitated this very

apostleship. We intended to have followed F. J. L. into his reasoning on the meaning of the words *episcopos* and *presbiteros*; but we opine that such is not necessary, seeing that our friend J. N. has completely driven F. J. L. from his positions.

Turning from F. J. L., we meet an honored champion, who has returned unscathed from many a hard-fought campaign, and who has covered himself with the laurel of fame. It is with diffidence on our part that we are prevailed upon to meet this Goliath amid the din and turmoil of the wordy, elemental war in which we are engaged; but grasping fervidly the sword, we hope to establish the truth of the Presbyterian polity in face of B. S. and his system of Congregational policy. That this will not be difficult on our part appears evident from the mode in which B. S. has treated Presbyterianism. When showing the fallacy of a church governed by the clergy, as is done in the Episcopal communion, he has very considerably taken it for granted that the two churches are alike; and in support of his testimony quotes from Milton a passage in which he designates "the Presbyterian as the most intolerant of the two." Now we are aware that in Milton's troublous day the Presbyterian Church did exhibit an intolerant spirit; but we at the same time are aware that the very government which B. S. lauds so highly was as intolerant as any of the three. Has B. S. never read the history of New England? Has he never heard of the bigoted Puritan divines driving from the territory of New England those who happened to dissent from their opinions? and has he never heard how one branch of those thus driven by the extreme intolerance of these men formed a new settlement at Rhode Island? and how another branch took shelter in Catholic Maryland? Has he never heard of these same Puritan divines persecuting unoffending creatures for witchcraft, &c.? If he has not, we beg to inform him that such was the case. We do not thus mean to exculpate Presbyterianism for its intolerance; but we think that no man should hold up the failings of any particular body who may be opposed in principle to his own, whilst all the time his own church is as deep in the mire. We, for our own part, regret exceedingly that any professedly Protestant church should so far forget its high calling as to carry on the evil work

of persecution. This being the reason why B. S. has thought it right to link the cause of Episcopacy and Presbyterianism together, we are forced to object to it. On the same grounds we might argue against Episcopacy and Congregationalism, by referring to the relationship that must necessarily exist between them, because they both manifested an intolerant spirit. All the reasoning of B. S. we hold, therefore, applies solely to the Episcopal Church; further, we can take up the sentiment penned by him on page 221, col. 1, and appropriate it as our own, because, in the Presbyterian Church in Scotland, with the exception of the Establishment, the people, or rather the congregation, have the right of choosing their own minister; so that thus Presbyterianism can say, as well as Congregationalism in this matter, that the electing of the spiritual head of each church is in the hands of the communicants forming that church.

II. We notice, briefly, the question which of these three churches is the most useful, or productive of the best results? And here, at the outset, we beg to return our warmest thanks to "Rolla," not only for this exposed of the defects of Episcopacy as a system, but also for his able defence of Presbyterianism. F. J. L., in his second paper, brings forward *five* reasons why Presbyterianism is not productive of the best results. Reason 1 is answered by our dissertation on the first division of this debate. Reason 2 is at least *twelve* years too late in seeing the light; it evidently applies to the two great factions in the Scottish Kirk, prior to the disruption. Reason 3 we simply query; for, having read the life of Dr. Chalmers, we have never seen the statement F. J. L. makes. Reason 4 is deniable: we have only to re-mention the name of Chalmers, as well as that of Dr. Gordon, whose work on "Christ as revealed to the Ancient Churches" proves that he is worthy of a place amongst *persons of the highest range of intellect*; and if he possesses that, then he is of the *highest rank*, for the man who is possessed of a high and lofty intellect is the real *nobleman*. The name of Dr. Candlish may be mentioned, in connexion with his very able and critical examination of "Maurice's Theological Essays"—a writer, by the way, whom F. J. L., if we may judge from his numerous quotations, is highly enamoured with. Reason 5

is not a sound one, for the ministers of the primitive Apostolic Church were nearly all illiterate men. Widely different is a true and genuine Presbyterianism from the caricature drawn of it by F. J. L.: it is a true and living church; it is at present making gigantic efforts to reach the humblest individuals; it has provided more church accommodation for its people in Scotland than Episcopacy, with all its vaunted wealth and rank, has done in England; everything tends to show that it is by no means *effete*, nor yet likely soon so to be.

Dr. Pusey, in his work on German Neology, gives the following very valuable testimony in favour of Presbyterianism as a system, a testimony all the more valuable seeing that it comes from an opponent. "As far (says he) as past experience or the nature of things could guide me, I could see no reason to think that a different form of church government would have changed the destinies of the German Church." And yet mark the admission he makes. "Episcopal Denmark, as I understood, had suffered equally with Germany; while Scotland, although Presbyterian, *had remained nearly free from it*" (that is, from infidelity); a most important admission, proving, as it does, that the theory of church government is sufficient to explain the reason why Scotland and Holland were the only two Protestant countries that escaped so fully the withering blight of scepticism and German Neology.

In the arguments advanced by "Rolla" we find nothing to reply to. F. J. L. has very judiciously pointed out the weaknesses of Congregationalism as a *policy*. Moreover, "Rolla" applies his remarks only to Presbyterianism as established; whereas, we have all along been reasoning in consistency with Presbyterianism as exhibited without the pale of the Establishment. As a system,

Presbyterianism disowns any connexion with patronage. The yoke was forged by the unhallowed hands of an infidel Bolingbroke and an unprincipled Archbishop of Canterbury, and fastened on the necks of the Scottish Church against its consent. So strong, indeed, was the feeling of the Scottish people against it that it was some time after the act was passed ere any attempt was made to put it in force; but when the cold, dreary blight of Moderatism rested upon the church, the act was allowed to take its full course; but year after year, from the commencement of the nineteenth century, saw the evangelical party within the pale of the Kirk gathering fresh activity, and gradually increasing, until, in 1832, they formed the majority in the General Assembly. No sooner were they in possession of this majority than a determined crusade commenced, on the one hand against the unleavened masses lying around, on the other hand against the unjust and *illegal* encroachments of the State in ecclesiastical affairs, and against the odious and galling iron fetters of patronage. The church was enslaved, and the church was determined to be free; and Presbyterianism as a policy was prepared to forego the endowments of the State, rather than forego the appellation of the Church of the People. In its ultimate effects, then, Presbyterianism has produced greater and more beneficial results than either Episcopacy or Congregationalism: neither of these systems have provided so largely for the spiritual welfare of the people within their reach as Presbyterianism has done.

In conclusion, it is our heartfelt prayer that the time may soon arrive when members of the various divisions of the One Church may see eye to eye, and be influenced by one common feeling of love to Christ and to each other.

WALTER.

CONGREGATIONALISM.—ARTICLE III.

"Be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your Master, even Christ."

MATT. XXIII. 8-10.

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

1 PET. II. 5.

"Unto Him that . . . hath made us kings and priests unto God and His Father."

REV. I. 5, 6.

It is with no little pleasure we enter upon the present debate. We not only stand forward to advocate our own convictions of what we believe to be the truth, but we find ourselves side by side with those who have erstwhile on other topics been our antagonists: this, to our practical mind, should induce in us that kindness and forbearance in the expression of our opinion, which, while it convinces the judgment, shall not wound the

feelings of our opponents—conduct beautifully expressed in the sacred writings as “*Speaking the truth in love.*” Far be it from us to stigmatize the character of another, or abusively deprecate the power of his intellect or the purity of his heart, because he happens not to see eye to eye with us on the question now before us. If we differ on this point, in how many of the more important points of faith and practice do we agree? In the intercourse of Christians of diverse sects could we only believe that—

“A little explained, a little endured, a little passed over as a foible,
And, lo! the jagged atoms fit like smooth Mosaic.

Thou canst not shape another's mind to suit thine own body :

Think not, then, to be furnishing his brain with thy special notions.

Charity walketh with a high step, and stumbleth not at a trifle :

Charity hath keen eyes, but the lashes half conceal them :

Charity is praised of all,—and fear not thou that praise,

God will not love thee less, because men love thee more.”

Could we only feel the full influence of these sentiments, the debatable ground of Christianity, if not materially contracted, would at least be more pleasurable; because it would be the experience of all, that *truth*, not *victory*, should be the end and object of controversy.

It is of paramount importance that we should form correct notions of the sources of authority, and the character of the testimony, adduced on the present question. The sacred scriptures we receive as the only authority upon questions of Christian faith and practice: all merely human history we receive as valuable, if it coincides with the scripture history and precept; and we consider everything worthless which does in any way weaken, nullify, contradict, or exhibit inconsistency with the Divine records. Thus we limit and guard the sources of authority. The testimony as to the practical value of any system of church polity must be sought in the history of those systems, well authenticated, or in contemporary events, indubitable facts, well known and freely admitted.

The present debate has hitherto taken its colouring too much from the imperfect views each writer has entertained of his opponents' system, forgetting that each, whether Episcopalian, Presbyterian, or Congregationalist,

will freely acknowledge that the practical exhibition of his own system to be found in the world, is not the pure ideal system existing in his own mind. Charity, then, which is mutual love, should put the best possible construction upon the principles advocated by antagonists, and not impute to a system the abuses which wicked men have added to it. It is our care, therefore, to distinguish between abuses added and evils inherent in the system. The principles, then, of ecclesiastical polity, independent of any particular *locum tenens*, engage our attention. The phrase, ecclesiastical polity, is intended to designate the general question of church government:—to form correct ideas of the character of a system of government, it is prudent that we should ascertain the elements of which the body governed consists. This raises the question, What is a Christian? The scriptures alone can authoritatively answer this question. The derivation of the term Christian is so apparent that we proceed at once to the early history of the term. Luke informs us in his history of the apostolic churches, “the disciples were first called Christians at Antioch,” Acts xi. 26. And the same class of persons are indiscriminately called *disciples*, Acts xxi. 16; *believers*, Acts v. 14; *brethren*, Acts xxviii. 14, 15; 1 Cor. v. 11. Although these terms are used as synonymous in their application to person and character in the sacred pages, the term Christian became at an early period the distinguishing appellation adopted by the disciples themselves, and used by their friends, while the terms Galileans, Nazarenes, Acts xxiv. 5, *airesis* or sect, Acts xxviii. 22, were frequently applied to them scornfully by their enemies. From the foregoing passages we learn that persons believing in Jesus, receiving as disciples his teachings as the authoritative rule of life, feeling as brethren the perfect equality of their religious position, the equal obligation of religious duties, and the sameness of their relation to Christ, were in the scriptures called *Christians*, Matt. xxiii. 8—10; 1 Pet. ii. 5; Rev. i. 5, 6. He who has believed in his heart, and confessed with his mouth, that Jesus is the Christ, Rom. x. 9, 10, and given evidence of loving obedience to Him, is a Christian. Hence, Christianity is a living principle in the heart of the Christian. A personal service, a voluntary obedience, rendered to

Christ, is a subjective motive developed in the life, personal and voluntary by essential necessity. The constituent elements of a Christian church are peculiar, and marked with great precision in the New Testament. The Church is, in fact, an aggregation of Christians, and, consequently, partakes of the nature of the Christian, in its most important particulars. It affords facility for the social development of the living principle of Christianity existing in the heart of the Christian.

The Greek word *ecclesia* signifies either the whole body of Christians, past, present, and future, or a particular congregation or society of Christians, voluntarily associated together under the influence of Divine truth, "for the purposes of mutual edification in the observance of all Divine institutions." It is in the latter sense that it has relation to the present question. "In any intermediate sense between a single congregation, and the whole community of Christians, not one instance can be brought of the application in sacred writ. We speak now, indeed, and this has been the manner for ages of the Gallican Church, the Greek Church, the Church of England, the Church of Scotland, as of societies independent and complete in themselves. Such a phraseology was never adopted in the days of the apostles. They did not say the Church of Asia, or the Church of Macedonia, or the Church of Achaia; but the Churches of God in Asia, the Churches in Macedonia, the Churches in Achaia. The plural number is invariably used, when more congregations than one are spoken of, unless the subject be of the whole commonwealth of Christ. Nor is this the manner of the penmen of sacred writ only. It is the constant usage of the term, in the writings of ecclesiastical authors for the two first centuries."—Dr. Campbell's "Lectures on Ecclesiastical History," vol. i., pp. 204, 205; 1 Cor. xvi. 19; xvi. 1; 2 Cor. viii. 1, &c. On the other hand, numberless instances are recorded in which the singular number is applied in its true application to the single congregation assembling in one place, *e.g.*, Acts xiv. 23; Rom. xvi. 5; 1 Cor. iv. 17; xiv. 23; xvi. 19; Phil. iv. 15; Col. iv. 15; Philem. 2; Acts xiii. 1; Col. iv. 16; Acts xx. 17; 1 Cor. i. 2; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14.

The character of church members, and

the conditions of church fellowship are with equal distinctness marked in the sacred canon. "He that *believeth* shall be *saved*," Mark xvi. 16. "Without *faith* it is impossible to *please God*," Heb. xi. 6. "Him that is weak in the *faith* receive ye," Rom. xiv. 1. "The Lord added to the church daily of such as should be saved," Acts ii. 47. "And the members continued stedfastly in the apostles' doctrine, and of breaking of bread and in prayers," Acts ii. 42. "So were the churches established in *faith*," Acts xvi. 5. Paul addresses them as "the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints," 1 Cor. i. 2. "The saints which are at Ephesus, and the faithful in Christ Jesus," Eph. i. 2. "The saints and faithful brethren which are at Colosse," Col. i. 2.

"Thus the first churches were constituted in the apostolic age. The truth of the glorious gospel, attested by 'infallible proofs,' was proclaimed to men 'for the obedience of faith.' Wherever it was cordially received, it became, through the power of the Holy Spirit, the principle of obedience; it constrained those who had 'given themselves to the Lord, to give themselves to one another, according to the will of God.' It led those whom the providence of God had stationed near each other, to 'meet in one place,' and to submit to all the laws and ordinances which Christ had enjoined, either by his own authority, or the delegated authority of his apostles. Here we witness the result of personal conviction, the effect of enlightened principle; and in all succeeding ages, those have most nearly resembled the primitive churches, who have formed their union on the basis of evangelical truth, and have regarded that truth as the ground of their hope, the support of their holiness, and the firm bond of their mutual attachment, and zealous co-operation. In the constitution of a Christian church, we recognise the authority of Christ as its warrant, the truth of Christ as its foundation and agreement respecting that truth as the principle of fellowship."—Fletcher's "Lectures, p. 28."*

* "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."—Article XIX. of the Church of England.

Hence, we say, the Christian Church is a voluntary association of believers in the Lord Jesus, as the Saviour of sinners; as brethren, equal in the possession of rights, privileges, and liberties; owning no sovereign or authoritative ruler but Jesus—"Call no man your Father upon earth; neither be ye called Masters, for one is your Master, even Christ," Matt. xxiii. 9, 10. "In vain do they worship me, teaching for doctrines the commandments of men," Matt. xv. 9. "Stand fast in the liberty wherewith Christ hath made us free," Gal. v. 1. Having ascertained some particulars relating to the character of the individual Christian, and the nature of a Christian church, we now proceed to notice the officers of a Christian church, What are they? their number, their position, and their duties? The extraordinary office-bearers of the Christian Church in primitive times were—apostles, evangelists, prophets, and teachers. The apostles were those who, having personally seen Christ, and received their commission from him to preach the gospel and organize churches throughout the world, were gifted with special powers and graces, by which to commend their message in a miraculous manner to the hearts and consciences of their hearers, and to confer miraculous gifts upon others; these qualifications never having been possessed by any other Christians, and no record existing of the appointment of any persons to fill up vacancies in the apostolic office caused by death, we are led to the obvious conclusion that their office was peculiar to themselves, and was necessary only to the church at the time they were living.

Evangelists were associated with the apostles in the work of preaching the gospel and gathering Christians together into societies—forming, in fact, new churches under the direction of the apostles. They had the gift of tongues and were empowered to work miracles. Timothy and Titus were evangelists, as was also Philip the deacon. Although evangelists discharged duties very similar to our modern missionaries, being gifted with superior powers, yet, there being no apostles to send forth evangelists upon their special missions and to communicate extraordinary gifts, we presume their office ceased with that of the apostles.

It would perhaps be more correct to describe "the prophets and teachers" of the

primitive churches as gifted brethren rather than as office-bearers—being peculiarly inspired for the purposes of teaching and revealing the will of God. They probably "spoke as they were moved by the Holy Ghost," when and where they were directed by the act of inspiration, hence, they cannot be said to have sustained or filled any office, but were brethren gifted with or by the Holy Spirit according as Divine wisdom saw fitting in the circumstances of the primitive church.

Of the ordinary officers of the Christian Church, and which are of necessity permanent, we mention elders, presbyters or bishops, and deacons; beyond these we are assured there are none mentioned in the New Testament, and there is no passage from which by inference any other office can be forcibly obtruded upon the Church of Christ in any age. Presbyters, elders, and bishops are evidently the same officers, employed by the church in the performance of the same duties, as by similar authority and circumstances they were first called into existence. A few passages will abundantly prove this: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you *overseers* (*episcopos*), to feed the Church of God, which he hath purchased with his own blood," Acts xx. 28. The persons here addressed were the *elders* (*presbyteros*) of the Church at Ephesus, Acts xx. 17. We also read in the Epistle to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* (*presbyteros*) in every city, as I had appointed thee; for a *bishop* (*episcopos*) must be blameless," Titus i. 5—7. In like manner, Peter also writes: "The *elders* (*presbyteros*) which are among you I exhort, who am also an elder. *Feed the flock of God which is among you, taking the oversight thereof*" (*episcopantes*), 1 Pet. v. 1, 2, *i. e.*, act as bishops—feed the church after the manner of bishops. The directions given by Paul, in 1 Tim. iii., with respect to the character and qualifications of a bishop, and his mentioning *elders* in the succeeding chapters, as though they were identical with bishops, 1 Tim. v. 1, 17, 18, 19; and particularizing only deacons as distinct officers from *elders* or *bishops*, evidently lead us to the same conclusions, viz., that the *elders*—*presbyters*—and *bishops* of the New Testa-

ment, are the same officers under different names, designating the peculiar phase of duty to which attention is desired by the sacred writer at the time he mentions either of them. We see in all the performance of the same duties—feeding the flock, overseeing, taking heed to the flock, caring for them. They are ordained by Titus as *elders*; they—the elders—are qualified as *bishops blameless* in everything: in character, in qualification, and in duty they are minutely identical. The probability is that the term *elder* or *presbuteros* was most used among the Jewish converts to Christianity, as designating, in their estimation most suitably, the new office by an old name, familiar as an “household word” in the historic associations of their former faith. From like feelings the Hellenistic and Gentile converts would adopt from their technicalities a word to denote the character and duties of the office, from their former political and religious historic associations; the same generic idea being expressed from the different stand-point of each convert, whether Gentile or Jew. We find no authority of an imperative or lordly character applied to or claimed by elders, bishops, or presbyters, in the scriptures, but much to the contrary. In addition to passages already quoted, we add the following: Paul says—and he was an apostle, and as such, had he claimed the power, none could have disputed or doubted his right to authority—yet he says: “Not that we have dominion over your faith, but are helpers of your joy,” 2 Cor. i. 24. Peter also accords with Paul on this point: “Neither as being lords over God’s heritage, but being examples to the flock,” 1 Pet. v. 3. The right and duty of individual Christians to think and act for themselves, goes very far to prove the absence of authority from the official duties and character of elders and bishops. “Why, even of yourselves, judge ye not what is right?” Luke xii. 57. “I speak as unto wise men; judge ye what I say,” 1 Cor. x. 15. “Let every man be fully persuaded in his own mind,” Rom. xiv. 5. “Prove all things; hold fast that which is good,” 1 Thess. v. 21. On this principle the first Christians dissented from the Jewish synagogue, and the Gentile converts from Pagan establishments.

It remains only that we should speak briefly upon the duties and character of *deacons*, the only other permanent office of

the Christian Church. How they were first appointed is described Acts vi. 1—7. Their origin appears to be a necessity of the circumstances of the church at that time; their duties are distinctly defined in their origin, and the circumstances rendering their appointment necessary; their office relieved the apostles, elders, and bishops of all anxieties about the temporalities of the church, and although as *members* or *evangelists*, they were frequently employed as teachers, preachers, and messengers, this does not necessarily imply that teaching, preaching, or legation was any part of the duty of the office;—their duty as deacons was to attend to all the pecuniary matters of the church; and if, in addition to their ability in this respect, they were endowed with gifts, they employed those gifts, not in their right as deacons, but as members, pastors, teachers, &c. One word respecting the election and ordination of bishops and deacons: this seems to have frequently devolved upon the apostles; but as frequently has the choice of the apostles been sanctioned by the churches. In the appointment of deacons the church is directed to look out seven men, whom the apostles might appoint, Acts vi. 3, &c. Thus it is apparent that the church elected, that the apostles did ordain, and it is equally apparent that the evangelists and elders did also ordain, from 1 Tim. v. 22, and Tit. i. 5. It is in accordance with the New Testament to affirm that ordination belongs to the *presbytery* of a church; when elders are already in a church, it is appropriate for them to ordain office bearers, who may be elected by the same church: this opinion is sanctioned by 1 Tim. iv. 14, “Neglect not the gift that is in thee, which was given thee by the laying on of the hands of the presbytery.”* In this passage it is shown that even Timothy the evangelist, and possibly also a bishop or elder, was ordained by the laying on of the hands of the presbytery, i. e., by the *elders*, *presbyters*, or bishops of a church or single congregation of Christians. We would, at this point, remind our friends that there are no successors to the apostles;—this we would impress upon their minds particularly, because it is so loudly talked of by the advocates of opposing systems of church polity. It is a pure fiction, without the least found-

* Davidson's “Ecclesiastical Polity,” p. 232.

ation; and we may venture to pledge ourselves to yield all due honour to the first possessor of true apostolic credentials, who may present himself to the reverence and love of men. But in the absence of such credentials we unhesitatingly declare the New Testament truth, that a bishop, elder, and presbyter are one and the same officer; that a deacon is the only other officer of the church; that the whole church being assembled together in one place is the properly-constituted authority to elect all its officers, *i. e.*, bishops and deacons; and that it is the duty of such officers to ordain, or set apart, any other similar officers elected by the church.

Time and space forbid us now entering upon the passages we had marked for objections in the papers of our Episcopalian and Presbyterian friends.

Fellow-Christian! may we not truly mourn when we think that:—

"Error is a hardy plant: it flourisheth in every soil;
In the heart of the wise and good, alike with the wicked and foolish:
For there is no error so crooked, but it hath in it some lines of truth,
Nor is any poison so deadly, that it serveth not some wholesome use:
And the just man, enamoured of the right, is blinded by the speciousness of wrong.
And the prudent, perceiving an advantage, is content to overlook the harm.
On all things created remaineth the half effaced signature of God,
Somewhat of fair and good, though blotted by the finger of corruption.
And if error cometh in like a flood, it mixeth with streams of truth;
And the adversary loveth to have it so, for thereby many are decoyed."

L'OUVRIER.

Politics.

OUGHT THE UNIVERSITIES OF OXFORD AND CAMBRIDGE TO BE THROWN OPEN AS NATIONAL INSTITUTIONS FOR BRITISH SUBJECTS OF ALL RELIGIOUS OPINIONS?

AFFIRMATIVE ARTICLE.—I.

THIS question, though *prima facie* it may appear simple, is actually complex, and involves religious and political principles throughout which cannot be disregarded without doing violence to truth itself. With this conviction deeply impressed upon our mind we shall attempt to show that existing and time-honoured institutions are not necessarily the embodiments of divine truth, but in this case absolutely the reverse; still further, that "that system or establishment which cannot be defended by argument; which falls back upon tradition because it has no room to set its foot in the scriptures; and which seeks its dernier resort in ecclesiastical courts, or covers among obsolete statutes and the ruins of spiritual feudalism, is destined to pass away."

The writer of this article is well known to the readers of the *Controversialist* to be an inveterate foe to all State-churchism, as well as to priestcraft or injustice of every form. This knowledge has created a correspondent hostility on the part of those who

love and uphold the State-church of England, *i. e.*, in the circle of our readers. This is not a matter of self-congratulation with us, but as it is a matter of fact that meets us in the glorious path of duty and devotion, we fearlessly brave it. We value the good opinion of our reader, whoever he may be; but infinitely more the cause we have espoused—political and religious truth! With these convictions we shall attempt to show, that if the Universities of our nation are national institutions, that is, sustained from the national treasury, and allied virtually to the State, no one member of this our nation ought to be cut off from their benefits on grounds of religious opinion, whatever they may be; still more, that all such institutions, calling themselves national and religious, having this limitation, are embodiments of flagrant injustice—are founded and perpetuated in the most pernicious error. That the Universities of Oxford and Cambridge are and ever have been virtually national institutions, that is, allied to and supported by the State

—that not only many individuals in this our nation are debarred of all their possible benefits, but vast masses of the true commonwealth of our land—a number daily increasing—a number that can boast of the greatest poets, authors, statesmen, and geniuses of every order—a number, the moral, mental, and religious prowess of which has made our nation what it now is in true greatness and glory, and which is destined hereafter to deliver it yet again from the ignoble trammels of priestcraft and an unholy State Church which now impede its onward progress—the number thus cut off from all these University benefits, we need scarcely name, comprises every true Dissenter or Nonconformist. This is a startling fact, and casts a prophetic shadow into the future, when such an anomaly shall cease, hiding itself in the oblivion of history. No one can gainsay these statements without misrepresentation; and we will here make another, equally undeniable, that while every true Dissenter is cut off from these so-called national and religious institutions, they are actually thrown open to the minions of the aristocracy, from among whom may be found at this moment, within the precincts of these universities, men of all religious and infidel principles; the sceptic, the atheist to all intents and purposes, the Puseyite, the Calvinist, the Armenian, &c., &c.; and, *horribile dictu*, men of the vilest and most flagrant morals, the gambler, the foxhunter, the legion of debauchery, the profane and dishonest! This is not merely our assertion; but the bold and candid statement of men well known to fame. Hear Besse, speaking of the Oxford University, he says, "But I am weary of transcribing their abominations, and shall cease with this remark, which, however severe, is just and natural, viz.:—Had these scholars been expressly educated for ministers of the Devil, they could not have given more certain proofs of their proficiency."* Hear Milton; referring to the University students, he says, "Or if they have missed of these helps at the latter place (the university) they have, after two or three years, left the course of their studies there, if they ever well began them; and undertaken, though furnished with little else

but ignorance, boldness, and ambition, if with no worse vices, a chaplainship in some gentleman's house, to the frequent embaring of his sons with illiterate and narrow principles."† In his day it appears, then, that these universities were open to the vile and evil-principled of the land, while the conscientious Puritan was driven from them by Prelatic tyranny and Episcopal abomination.

Hear the testimony of one who spoke from experience: "The schools of Oxford and Cambridge were founded in a dark age of false and barbarous science; and they are still tainted with the vices of their origin. Their primitive discipline was adapted to the education of priests and monks; and their government is still in the hands of the clergy, an order of men whose manners are remote from the present world, and whose eyes are dazzled by the light of philosophy."‡ But it may be urged that we go on to the past for insight into these institutions; and that things are now different from what they once were. True, they are changed; but it is for the worse: in proof of which hear the evidence of one of our leading journals, the "Westminster:"§ "The favour that Locke found at Oxford is matter of history: Gibbon has recorded his contemptuous scorn for 'the monks of Magdalene.' It would be easy to name other children of genius who have proved that the self-styled *alma mater* was a most unjust and cruel stepmother." Now mark what follows from the same journal: "Amongst the evils of ecclesiastical sway, there is a mischief which annuls our universities, and destroys their very existence for every purpose of utility; it arises out of their spiritual constitution, and converts establishments that ought to be schools of learning into race courses and amphitheatres, wherein competitors and gladiators, as worthless as our jockeys or the Thracians of old, struggle or collude to get possession of livings." Again: "Simony, in its most pernicious form, has destroyed at once the unity and utility of institutions which we would gladly venerate." How revolting is all this! How its thunder peals through the dome of Episcopacy, and rends her very centre—Mammon—virtually to destruction, and indicates the approach of that period when

* Vide "Sufferings of the People called Quakers," by Besse.

† Vide the whole of Milton's learned and logical article on Episcopal Hirelings.

‡ Gibbon.

§ Vide No. 29.

Mammon and Religion shall be for ever severed, as at the fiat of the Almighty! Spirits of Alfred and Sebert: ye who first gave us these seats of learning, know that, after the lapse of ages, your best gifts to your country have ceased to be the shrines of "*divine* philosophy," and become the very haunts of Mammon, Nescience, and Vice—that your true sons and descendants are cut off from them, because they will not incur the anger of heaven by violating their conscience, or pollute their souls by breathing the atmosphere of such haunts!

We have, by thus bringing together past and present evidence, made manifest two points which are involved in this debate. 1st. That the exclusion of any member of the English community from these universities, on the ground of religious opinions, is productive of enormous evil. 2nd. That if these institutions were to be thrown open to all classes of the community, irrespective of religious opinions, much good would inevitably result from the movement.

After the evidence which we have already brought before the reader, we need not add the evidence of such men as Milton, Besse, &c., &c., on the first of these points. Suffice it to say, that the Universities of Oxford and Cambridge have been wrested from their original design—learning; and have been for ages, and still are to all practical purposes, the tools and schools of priestcraft: hence all the evil that has arisen from them.

Howitt, in his "*Popular History of Priestcraft*," page 283, has these truthful and luminous passages, which we recommend to the sincere consideration of our opponents: "The universities, founded and endowed by kings and patriotic men, for the general benefit and encouragement of learning in the nation, are monopolized by the priests of the Establishment. All offices in them are in their hands; no layman, much less a Dissenter, can hold a post in them. The Thirty-nine Articles are set up like so many Giants of Despair, to drive away with their clubs of intolerance all who will not kiss their feet. These chartered priests grasp the emoluments of these ancient seats of learning; and triumphantly tell us of the great men which the Establishment has produced. This is a little too much for the patience of any but an Englishman. Had the gates of these great schools been thrown

open to the whole nation, for whose benefit they were established, and to the popular spirit of improvement which has been busy in the world, they might have told us of thousands more as great, as good, and far wiser, inasmuch as they would have been educated in an atmosphere of a more liberal and genial character. As it is, they have lagged, like the Establishment to which they are linked, behind the spirit of the age to a degree which has disgusted the most illustrious even of their own sons. It never was my lot to make a practical acquaintance with the advantages or abuses of either of them; but if the best authorities are to be trusted, the devil never found himself more in his element, since he descended from his position in the tree of knowledge, in the garden of Eden, to mount those of Oxford and Cambridge." We have thus quoted from this cogent author, since we think no modern writer has done more to open the nation's eyes to the priestcraft carried on in its midst. We turn to our second point, and ask the reader to accompany us candidly throughout—That if these institutions were to be thrown open to all classes of the community, irrespective of religious opinions, much good would inevitably result from the movement. The good would be incalculable and wide-spread, and would ultimately cast its benign influence over the entire community, and enter more or less into every ramification of the social fabric of the British nation. We shall take up but three respects in which these universities would be greatly improved, and the nation greatly benefited, by such a radical and much-to-be-desired movement in their governance and constitution.

I. *The Universities would be greatly reformed.* It would be impossible that these schools of Episcopalian prophets could remain so morally corrupt and abominable, were they exposed to the eye of the nation, and thrown open to the influence of the good and wise of every class in the community. History furnishes many precedents of this kind, from which this statement may be greatly strengthened. We learn from history and experience, that just as national institutions pass into the hands of sects, either in religion or politics, and are limited to them, they become exposed to moral degradation and political abuse, and vehicles of injustice; and, as in the case of these universities, the engines of

enormous national evil. This is a terrible position; and ought to stimulate every honest man to seek even to blot them out of existence rather than have them as they now are, much as he might regret to lose the glorious bequeathments of our ancient kings and patriots! Yes; it were better to lose these universities than for them to be made the tools of a corrupt priesthood, and the schools of their children. This is not mere denunciation. Reader, have you been to Oxford? If not, go, before you deny our position. We have been, and therefore speak. Let any merely honest and moral man go there, and if he has not been previously acquainted with the character and conduct of numbers of the Episcopalian prophets, sent there to be made divines and religious teachers for the rich and poor of the land, he will, like Besse, whom we have quoted, be appalled, and conclude that these universities now, even now, are as iniquitous and flagrant as ever. He will learn that, notwithstanding the vigilance of all legal authorities, the most open vices and flagrant deeds are done by these men who are to be the nation's teachers in matters of religion. This is so palpable, that it is a legal crime for any female unattended to be seen in the streets of Oxford after ten o'clock at night! Why?

Pass through Oxford streets on the 5th of November, and ask any of the honest tradesmen why they begin to shut up their shops as soon as it gets dusk? and they will tell you that these hereafter-to-be divines are about to meet the town rabble, and what to do? To preach Christ, and truth and holiness? To teach these townsmen morality and virtue? To do in anywise as Christ did among the multitudes? Verily, no; but to act the part of rude blackguards, with mouth and fist! Oh England! my country, is this thy religion, the pious incense wafted to heaven by your prayers? Is this how you provide for the spiritual wants of your destitute and dying sons?

Has God, in retribution, smitten thee with frenzy from above, and with a dazling giddiness at noonday, seeing thou gazest on such things with endurance?

The state of things thus briefly referred to, we say, could not exist if these universities were thrown open to all classes of the British commonwealth, and brought under the influence of the truly wise and good of

the land: it is as impossible as that darkness should exist in the midst of noon-day effulgence. This is the first and chief benefit which would inevitably result from such a change in the government of these universities. It would be an extreme one, a radical change, but only a just one; a transition from moral corruption to growing purity, to say nothing of religion and its sublime holiness.

II. *These universities would become real national benefits of the highest order*, inasmuch as they would then be restored to their primitive design; having ceased to be the schools of a corrupt priesthood, they would become the glorious seats of national learning, and the sublime expression of British wisdom. Where these universities have to boast of one wise and good man, they would soon, after such a change, have to boast of hundreds; and instead of driving the sons of genius, as in the case of thousands, far from them, would be found the *vera alma mater* to all true geniuses. We say they would be changed into the shrines of learning, and the thrones of "divine philosophy," which they now are not, and under the wing of Papacy or Episcopacy, never will be. Is it not a fact, that there is no class of men in our nation, considering their vast numbers, their varied opportunities, and astounding emoluments, so despicable as regards literary attainments, as those who have been educated in these ancient seats of learning—the Episcopal clergy.

The "Westminster" truly says: "Astonishing is the wealth of our universities, greatly exceeding the sum of all the possessions of all the other learned bodies in the world; (!) yet would it be an unfair and injurious statement to affirm that not a single shilling of their enormous income is truly applied to the purposes for which it was designed? The accusation is still more grave. Not only do these corporations neglect to furnish any direct encouragement to the studious, but they offer much positive discouragement." We need only turn to the candid confessions of the clergy on this point, to find how true this is. Without, we see what the clergy are as a body of teachers.

From the same authority we learn that the tutors in many instances are not much wiser than their pupils; that "numerous

professors are decorated with honourable titles, and receive salaries for giving various lectures, which are never delivered." It may be a startling fact in the ears of some of our readers that it is not many years since two of the greatest scientific writers of the day delivered their profound productions, since given to the public in another form, within our universities to audiences of less than half-a-dozen.* Does not this prove, in connection with the last quotation, that the teachers and the taught shamefully neglect their avocations, the one in many cases through luxury or incompetence, and the other through hatred to the thing itself? "We hear those who have studied there continually declaring that the system of education pursued is infinitely behind that given by dissenters to their ministers, so far as it regards their real preparation for the office of christian teachers. I have frequently heard young men declare that they had no need to study there. With a certain quantity of mathematics, or of Greek and Latin, they could take a degree, and that was enough."

With such startling facts before us, we can but conclude that these ancient seats of learning have become modern thrones of Nescience, and that they need great reformation in matters of learning as well as in the concerns of morality and religion. To throw them open to the wide nation would be to commence this reformation at once. The great offices in them would be no longer sinecures, but posts of actual literary merit, and none but competent men could attain or hold them. The professor's chair would be occupied by more than a *professor*. We may go still farther, and say that such men as Lyell and Buckland, &c., after giving themselves to scientific research and thought for half a long life, having scaled the heavens or explored the bowels of our earth, shall not be insulted again by being engaged to deliver their invaluable and profound discourses to the naked walls and gaping seats of our university lecture rooms, while those who ought to be their attentive and breathless hearers are either horse racing, fox hunting, gambling, or something worse, it may be!

III. *The cause of true religion, Christianity, and the best interests of society would*

* "First Impressions of England and its People;" Hugh Miller, pp. 247-8.

be advanced and established by such a movement, since it would have a direct tendency to sever the Church from the State, an event towards which the great popular agitations and movements of the day, religious and political, all point; an event which must assuredly happen before long, and from which our nation will have to date its true and entire religious liberty.

The State Church has been declining for ages in essential power and worth; we mean, in spiritual power and moral worth: hence she grasps the more eagerly at every iota of worldly power, and clings the more tenaciously to the State, until she has become its servile minion; and seeks more anxiously for worldly wealth and honour, until her shrine is at length overshadowed by the God Mammon.

Another of our leading journals thus shows the position of our State Church: "The Church of England is unpopular. It is connected with the Crown and the aristocracy, but it is not regarded with affection by the mass of the people; and this circumstance greatly lessens its utility, and has powerfully contributed to multiply the number of dissenters.*" Let it be remembered that every true dissenter is a stone taken from the very foundation on which our State Church stands; and that as Dissent progresses, Episcopacy must inevitably decline, till she be no more. This is all to the point, since we recognise the fact that our present question is being agitated through society, and having appeared on the arena of debate thrown open to all in the *British Controversialist*, not, be it remembered, to gratify the literary curiosity of the reader or debater, but to advance the cause of truth and of genuine religious and political principles among all classes, and to give public expression to the national opinion on the question: our magazine we are wont to consider a republic, in which all classes and gradations of society are justly represented, and where no one can speak to the public, either pro or con., without advancing, directly or indirectly, the national good. To have proposed such a question as this some few centuries ago would have been deemed a great crime, and punished severely by law, according to the dictate of Episcopacy; but

* "Edinburgh Review," No. 86.

now it is considered a great blessing, since by it the moral and intelligent power of the nation may be brought to bear against corrupt and abused institutions in such an efficient manner as to secure their ultimate reformation or absolute extinction. We infer this much from the very fact that the debate has been opened—that either the reformation or extinction of these institutions is certain as to-morrow's sunrise. Truth must and will win its widening way among men, and error must lose its power and depart.

To throw open to all classes these institutions would be to take away one great prop on which the vast and crumbling dome of Episcopacy rests, one which, once taken, would secure its downfall. It would be a terrible crash indeed, like that of Babylon in the Apocalypse; but upon its down-trodden ruins should rise the great temple of religious liberty, which would stand while time shall last, beneath the smile of God, "fair as the moon, clear as the sun, and terrible as an army with banners;" with banners unfurled before all nations, and proclaiming to universal humanity the blest gift of heaven, 'Glory to God in the highest; and on earth

peace, good will toward men." Reader, art thou a defender of these universities in their present condition, as the schools for the corrupt priesthood of a corrupt State Church? Then ponder well this national authority: "He is the atheist, the practical enemy to religion, who can offer to defend the present condition of the Church of England." The condition of the State Church is in perfect harmony with her State Church Universities. They are one in spirit and in tendency, and that spirit is profane and irreligious beyond utterance, and that tendency is evil beyond all human knowledge.

Reader, art thou in arms against such things, fighting under the banner of religious truth and freedom for thy country's welfare? If so, thou doest well, and the Highest shall prosper thee, and give thee future triumph and blest repose. It is no vain thing to fight for the truth, though it be beneath the bulwarks of ecclesiastical hierarchies and principalities! It is this that has embalmed the names and memories of earth's nobles; of Wycliffe—of Knox—of Luther—Melancthon—of Huss—yea, of Christ himself! divinity incarnate!

ROLLA.

NEGATIVE ARTICLE.—I.

"So may our mother flourish while the name
Of England holds its proud pre-eminence
Among the nations: in her ancient halls
And venerable cloisters be our youth
Invigorated by salubrious draughts
Of free and fervent thought; and let the mind
Of our great country, like a mighty sea,
Be fed and freshened with perpetual streams
Of pure and virtuous wisdom, from those springs
Gushing unceasingly."

—Dr. Whewell.

In the terms of the proposed discussion there lurks an ambiguity which, though it will probably be found to lie more in my opponents' path than my own, I will first dispose of, lest the colours I fight under should be mistaken. It is apparently implied that the universities are not national. They are such, in every fair and proper sense of the term "national," as applied to institutions of a similar nature.* It rests with those who deny it, to explain what meaning they attach to that word. And from their own arbitrary definition they must then prove that the Established Church

is not a "national" church; for the universities have all, or nearly all, the features of nationality in common with that church. They are not more restricted as to religious belief; are recognised as national by the Crown and Government; are, to a limited extent, supported by State money, and, to that extent, justly subject to the State's control; and are allowed by Government, as the national seats of education, various immunities and privileges. If not national, simply because a few disqualified persons are excluded, much less is the House of Lords a national assembly, inasmuch as the right of membership is confined to one class, and that class but as a drop in a bucket compared with the great mass of the British people; and neither are our fleets on the Russian coast national armaments, because Spitalfields weavers are not allowed to man and officer them. And if not national, the property of the universities is as much private property as that of any similar institution, and having come into possession of its present owners, as will be shown, in a manner as fair and legal at the least as that of any

* "The colleges have now become national institutions."—"Oxford Commissioners' Report," quoted by Heywood, in "Digest," p. 33.

nobleman in the realm, Government and Dissent have as much right to meddle with the one as with the other. But as it is on this very ground, of their acknowledged nationality, that Dissenters generally claim admission, it will only be necessary to show cause why the English Church should reign paramount in them, so far, at least, as to insure sound christian principles in all who use them.

I. That she is the National Church, and based on essentially at least scriptural and catholic principles, would satisfy most reasonable men. But others may think it unjust to have any national religion at all; to make all contribute to the support of a system to which some will not conform. Anything like a defence, here, of the general principle of church establishments, is quite out of the question; but I may remark, that it needs no great stretch of thought to perceive that by such institutions not only is the heart of a nation made sound, but even those who do not admire them are indirectly gainers: an improved moral atmosphere is diffused through the length and breadth of the land; virtue and honesty are publicly encouraged, and vice of all kinds is publicly disapproved. And as all power is of God, it should manifestly be used with reference to His will, "for the purposes He has ordained, and in the temper of mercy, justice, truth, and faith which He has taught us. The powers therefore that dwell in individuals acting as government, as well as those that dwell in individuals acting for themselves, can only be secured for right uses by applying to them a religion." Again, a far greater number of persons than would be otherwise possible are, by such means, brought within reach of the ordinances and influences of religion. One need not quote from census returns to prove how miserably ineffective the voluntary system is, and ever has been. Where religious instruction is most needed, every one knows it is least cared or sought for, "and those most indifferent upon the subject require to be most solicited by the public institutions of religion, not less for the welfare of the State than for the salvation of their own souls." The voluntary system has proved utterly inefficient to provide religious teachers for the thousands who most need them. "The general law of sectarianism is, to provide for those who can pay for the provision;

it does not contemplate supplying on a large scale the wants of the poor."* More than this, I believe that no trifling part of what Dissenters are doing and have done for education would never have been done, had they not had before their eyes the stimulating example of Churchmen. Is a new church erected in a densely peopled district? In nine cases out of ten a new chapel will shortly after be found in the same neighbourhood. This counter-action, which, it is not to be denied, is in some cases mutual, is undoubtedly very beneficial in result. By its means hundreds have been brought within the reach of spiritual instruction, who must otherwise have been left without, or sought it at a great distance. I may observe further, that in the colonies, and even at home, as in the case of the *Regium Donum*, Dissenters have been found not unwilling to use State money for religious ends. And I cannot see that there is any want of wisdom or justice in a nation, *as such*, employing its superfluous wealth to provide religious aliment for its own benighted poor, more than in a set of men, within a nation, forming themselves into a society to send missionaries to the heathen abroad. If it is objected that the supposed cases are not parallel; that in the one there is congruity, in the other an incongruous element is introduced; I answer that more will be done for the good of man and the glory of God by unity of action, by subordinating the minor elements to the predominating, than by allowing all to operate independently of one another. By a very easy process of successive induction we may conclude that the Divine command, which sanctifies the altar of the household,† sanctifies also the altar of the nation. If, then, the nation, *as such*, profess a religion, it should use every means, direct and indirect, short of actual persecution, for its furtherance and support. Now, the control of the educational establishments is one of those means. But, independent of this principle, the Church of this country has, I shall now proceed to show, peculiar claims on Oxford and Cambridge. For,

II. She has acquired a prescriptive right to them by immemorial usage. The col-

* These remarks are from Mr. Gladstone's invaluable work, "The State, in its Relations with the Church."

† Matt. xviii. 20.

leges at both universities were founded mostly by ecclesiastics, in connection with, and for the benefit of, the National Church. In fact, many of the oldest foundations belonged exclusively to particular religious orders, as hostels, in which their novices lived under the surveillance of a principal. Some of these hostels were afterwards endowed by successive benefactors, but always with a view to securing well-trained divines for the service of the church. Thus the Cambridge Commissioners assert that "In the case of several of the colleges, it was manifestly the intention of the founders to appropriate their endowments to the maintenance of a succession of men who should devote themselves to the service of God in the ministry of the church."* There is, therefore, no difference between college property and that of Cathedral Chapters and other church property. "But," cries an objector, "your church was changed at the Reformation; and, therefore, the present Church of England has no right to property taken from the displaced church." To this it may be replied, first, that the claims of Rome were an usurpation of late date, later by several centuries than the origin of the British church, and were always so considered by English monarchs, and even by many ecclesiastics, during the very time of the usurpation, as proved by enactments of William I., of Edward II. and III., of Richard II., of Henry IV. and V., and especially of Henry VIII.; and, secondly, that the present church is the same communion as the church of the founders of our colleges, only released from the gyves with which Rome had gradually enthralled it, and purified from the corruptions with which she had encrusted it; that though Romans deny this identity, this unity of the holy catholic church of all ages and countries, English Churchmen have generally maintained it;† that our church is at all events the National Church, possesses more than any dissenting sect all the requisites of a true church, as Episcopal ordination, the due administration of the sacraments according to Christ's ordinance, "and which superadds to the evidence and guarantees of the Word, of sacraments, of creeds, and of primitive practices, a perpetual succession of clergy,

ty whom these have been received, as they were delivered, in regular order from hand to hand, and which thus supplies us with a living voice of perpetual witnesses."* But I prefer to insist chiefly upon the renewed grants made by the Crown and by the State to her at the Reformation, of part only of what was originally hers. She claims the Universities by a better title deed than the Duke of Bedford and many other noblemen hold their hereditary estates—for out of the ruins of the religious houses and ecclesiastical property, the major part of which was seized by the royal Reformer or his rapacious nobles, were built up the stateliest and wealthiest colleges in both universities, and the most valuable professorships were endowed. In this, and in other ways, establishing the English church on her present basis, and freeing her from the shackles of Rome, the tyrant Henry became, says one of the profoundest thinkers of Germany, "undesignedly and unconsciously the true author of that much lauded constitution of England, which, essentially resting on this foundation, furnishes the only instance of a dynamical polity, as the only remedy of an otherwise incurable tendency to division and anarchy, attaining to a highly perfect shape and development."† Parliament, then, has no right to deprive the church of her claim to the collegiate endowments. And looking at the results of the re-distribution of property alluded to, surely the extension of sound knowledge and religious education is a nobler end than the enclosing of thousands of acres as game preserves for private amusement.

III. But it seems to me that founders' faith and founders' intentions have been made far too much of, in arguing for the abolition of tests. The value of their bequests was, in the first place, insignificant, to what it has, since the Reformation, become, by the care of those who have nursed them; and they are almost wholly incorporated in the fellowships. Many, even of these, have been founded since the same period, and most of them considerably augmented. It is difficult to conceive how founders' intentions could be carried out to the smallest extent if persons of all creeds were admitted to fellowships, without introducing such discord

* Report, p. 171; quoted in "Quarterly Review," No. 185.

† "Quarterly Review," No. 185.

* Gladstone, on "Church and State," p. 64.

† Schlegel, "Philosophy of Life," translated by Morrison, p. 305.

as would tend to the discredit of religion, and the utter ruin of the colleges. But if the wills of Romish founders cannot be carried out to the letter without coming in conflict with the law of the land; if they can be carried out in spirit by childlike faith in, and submission to, God's appointed means of access to himself, the catholic church; if the national church is more nearly than any Dissenting sect based on the principles of the founders, and would probably have been their church had they lived a little later; if it has a vast superiority in numbers and influence, which no one can deny that it has, over any other single denomination in this kingdom; if it professes all the essential doctrines of Christianity; if the admission of Nonconformity, constituted as the colleges are, would inevitably flood them with discord and infidelity—is it unreasonable, is it unjust, to allow that church to exact from all who would seek to become sharers in her endowments, or even to obtain a degree at her universities, a pledge that they believe all the essential articles of the Christian faith? If it be so, then is a father unjust and unreasonable who, on committing his children to the tuition of A. B., ventures to inquire whether that person holds religious views in any respect similar to his own.

Once more, in respect to founders' bequests. Can one point to a single collegiate or university building, and say for certain, that, exactly as it now stands, it was built by Romish founders? Can any one prove that the buildings due to them have not long since disappeared, and been rebuilt, or much repaired, extended, and improved? I believe all the university buildings now in use for public purposes have been erected since the Reformation. It is the case, at least, with all the principal buildings in Oxford. The Sheldonian Theatre, the Ashmolean Museum, the Clarendon building (late University Press), the Botanic Gardens, Radcliffe's Observatory, and the Taylor Institution, —these and other princely buildings and endowments owe their origin, I believe, to the munificence of members of the Reformed Church. So of the collegiate buildings, all, or nearly all, have been rebuilt, or repaired and greatly extended by the same class. Take a few instances from Cambridge:—Catharine Hall was rebuilt about A.D. 1700. Queen's College was, I believe, burnt down,

and rebuilt about 1776. Trinity, with the exception perhaps of Bishop's Hostel, dates entirely, I think, from the Reformation. The new courts of that and St. John's have been added quite recently, by the exertions and sacrifices of the Masters and Fellows. The Library of Trinity was erected, at an expense of nearly £20,000, collected by the zeal and energy of Dr. Isaac Barrow, when Master. Large part of Trinity Hall was lately destroyed by fire, and rebuilt. Caius, besides a great increase lately of inward vitality, is acquiring an outward grandeur that would have amazed its members of the last century, could they have lived to behold it. In fact, within my own memory, Cambridge, as a town and as a university, has altered considerably in appearance. And it might not be difficult to show, by a little antiquarian research, that scarcely a vestige remains, in any of the public buildings, save in style and locality, of pre-reformation times. The university and collegiate buildings in their present state are due mostly to Churchmen, many of them clergymen of the Reformed Communion. It is necessary to bear this in mind, for the question refers as well to material as to spiritual rights and interests; wherefore, it will be useful, while on the subject of founders' intentions, to notice further, that nearly all the professorships were instituted and endowed by members of our church, as were nearly, if not quite, all the university and college prizes, and the most valuable scholarships. Not only so, but, what makes the contemplated measure more iniquitous and pregnant with evil is, that the professors are many of them paid by church livings attached to the office; thus the Regius and Lady Margaret's Professors of Divinity, both in Oxford and Cambridge, have a rectory a-piece; to the Regius Greek chairs, canonries are appended. The two Divinity chairs alluded to are among the earliest. The others, I fancy, without exception, date since the great modern religious era. Thus at Oxford, four of the earliest and wealthiest were founded by Henry VIII. To those of Divinity, Law, and Hebrew, church benefices are annexed. The Margaret chair of Divinity, with a stipend originally of only twenty marks, was augmented in 1627 by a prebend in Worcester cathedral. The more important of the other chairs date as follows:—Savilian, of astronomy and

geometry, 1619; White's, of moral philosophy, 1621; Camden, of ancient history, about the same period; Laudian, of Arabic, 1636; botany (in connection with the Botanic Gardens, first endowed in 1632), in 1728; modern history and languages, 1724; and later still, the Anglo-Saxon; the Vinerian, of common law; Clinical and Aldrichian, of anatomy. The Boden and Ireland professorships, and that of Political Economy, are of quite recent origin. So other public offices, and the chief scholarships, as the Craven and Ireland, date since the Reformation. The same remark, *mutatis mutandis*, applies to Cambridge. Add to this that the universities have been enriched by the countless generations of students that have successively frequented them, and all of them necessarily Churchmen, within the last three hundred years, and it will easily be seen how entirely they have become the property of the Church.

Now, bear in mind, gentle reader, that at Oxford and Cambridge Roman Catholics had very little share in founding the professorships; in building the public edifices; in originating or augmenting the wealthiest endowments of all kinds; remember, further, that these noble gifts come to us mostly from affectionate sons of the National church, and you will, I think, agree with me, that Dissenters cannot, with the least pretence of reason or justice, lay claim to any of them. You will see, perhaps, that Government could not, without committing an act of the most flagrant wrong, and, save in times of usurpation and civil war, or of besotted tyranny, unparalleled in English history, allow such a claim. Might they not, indeed, with equal justice and far greater reason, compel Dr. Harris, of New College, to surrender his chair to Dr. Pusey? For, as Locke grounds the right to property on a man's having mixed up his labour with it; and applying the principle to possessions in land, says a man's cultivation and improvement of the soil has so far made it his own, as he cannot be deprived of the one, without loss of that which is his of right: so neither can the Church of England, without the grossest injustice, be robbed of those possessions which, for above three centuries at the very least, she has nursed and improved to what they now are. Moreover,

IV. Separatists of all kinds have colleges

of their own; the Congregationalists of Lady Huntingdon's connection, several, in various parts of the country. These have various incomes. New College, St. John's Wood, has, it is said, an annual income of £3,760. Together, they are amply sufficient to educate their candidates for the ministry. Now, why should Churchmen be excluded from matriculating at these colleges, or holding professorships in them? Their members of two years' standing can take a degree at the London University. But this degree, it is said, is not of equal value with one conferred by the national universities, which "is a passport to society, and cannot in professional life be adequately valued, is an essential qualification for the ministry of the Church," &c., &c. And why so? Partly, it may be, because the Oxford and Cambridge students are generally of a higher class than the London graduates; the latter mostly seeking a cheap education, with a view to turning it to account in making a fortune; the former as frequently spending a fortune in obtaining an education; partly because the London degrees are obtained in less time and without residence; but mostly, I conceive, owing to the strict discipline maintained at the old universities; to the regular religious services; to the moral effect produced by members of colleges living together as one society, dining together in hall, and ruled by one uniform code of laws.

But could these beneficial influences last under the new disposition of things contemplated by the question? No; the admission of Nonconformity, of deviation from the strict discipline now maintained in things sacred and civil, would quickly destroy the *prestige* of the collegiate education. One effect among others would be the deposition of the Church prayers, or any set form of prayer, from the college chapels; otherwise Nonconformists must be compelled to attend against their will; for if excuses are accepted for some they must be for all, and then attendance, there is reason to fear, would soon cease altogether. Thus one of the strongest links that connects the members of each college with one another, and retains each college in friendly communication with all the rest, would be sundered; and it is not difficult to perceive, in innumerable ways, what immense evils must accrue to all such societies when the outward moral restraint and the inward

sympathetic tie, consisting in the union of religious faith and profession, shall be broken. "A house divided against itself," says our Saviour, "cannot stand." Gloomy, indeed, are the forebodings warranted at every attempted invasion, by the strong hand of Government, of any of the rights of the National church: gloomier still, when the assault is made against the very outworks of morality and order. I have confined myself chiefly to showing the nature of those rights in the case of the universities, and

have scarcely touched upon the manifold and pernicious effects of their infraction as contemplated by the question, trusting that that higher and more difficult task would be volunteered by much abler pens than mine. At all events, an opportunity may probably be afforded me of employing this battery with effect at the close of the engagement. Meanwhile, may truth, and not victory, be the aim of every one, of whatever party, who enters these lists as a British Controversialist.

F. J. L.

The Essayist.

AN ESSAY ON THE PHONETICS AND ALPHABETIC SYMBOLS OF THE ENGLISH LANGUAGE.

(Concluded from page 233.)

BEFORE entering upon the number and mechanism of the articulate sounds, it will be necessary to enumerate and describe the organs employed in articulation. These are the lungs, situated in the chest; the trachea, extending from the lungs to the root of the tongue; the larynx; the glottis; the epiglottis; the pharynx; the uvula; the palate; the nares; the tongue; the teeth; and the lips. These organs are divided into two sets, the lower and the higher. The first, or lower set, which consists of the lungs, trachea, glottis, and epiglottis, or all those extending from the lungs to the pharynx, produces those variations of the voice which do not depend on articulation; such as time, loudness, pitch, and tone. The second, or higher, which consists of the pharynx, uvula, palate, nares, tongue, teeth, and lips, produces the variations denominated articulations. The lungs communicate freely with the atmosphere. The means employed are the nasal and oral passages, the pharynx, larynx, and trachea. The lungs constitute a natural reservoir, in which is stored the breath, the material of speech; they are filled by inspiration from the atmosphere, and emptied by expiration and vocal enunciation. They also act as a pair of natural bellows to expel the breath through the vocal channels. On leaving the lungs the breath passes through the trachea, or windpipe, which terminates in the larynx, a gristly box,

having moveable sides, and two sets of muscles for opening and closing it, or altering its shape. The one set stretches the vocal ligaments, the other relaxes them, and thus by an antagonistic action they govern the pitch of the voice. The larynx is covered at top by the glottis, but open at both ends. The glottal covering resembles that of a drum, but is split into two parts by a tongue-shaped aperture, which is shut, when necessary, by the epiglottis, situated immediately above it. The glottis is put into a proper degree of tension and elongation by its governing muscles, and the expired breath causes its sides, which are called the vocal ligaments, to vibrate sound. The human voice thus combines in itself both the nature of a stringed and also that of a wind musical instrument. To vibrate, they require tension; and tension produces both a narrowing and a lengthening of the channel through which the breath passes, as through the pipes of an organ. When these conditions are absent, the breath passes freely without obstruction, and no sound is heard. When partially present, a whisper is produced; and when these conditions are fully satisfied, the result is a vocal sound. The glottis, therefore, is the seat of sound, or vocal utterance.

The next apparatus is the pharynx, situated at the back part of the mouth, at the upper end of the gullet, and lying between the glottis and the nares. It performs

nearly the same functions in enunciating the articulate sounds, that the lungs do in the production of the vowels. When the palate covers the nares, the upper pharyngeal openings, the expired breath passes into the mouth, and collects there, if orally obstructed. When the oral obstruction is complete, and the breath pressed with considerable force, the pharynx should dilate. So that if any of the obstructive articulations be expressed, as for instance, P, B; T, D; K, G; and the articulating organs separated for that purpose, the mere contraction of the pharyngeal muscles should effect a percussive audibility of those sounds. Situated above the pharynx, and depending from it, lies the soft palate, hanging like a curtain from the back of the mouth, and terminating in a soft, spongy substance, termed the uvula. This serves the purpose of a valvular covering to the nares, or upper pharyngeal aperture, which, when shut, prevents the escape of breath through the nostrils. The expelled breath must then pass through the oral channel, the mouth. A contractile action of the pharynx gives to the articulations an explosive effect.

The remaining portions of the articulative organs are the nares, or nostrils, the tongue, the teeth, and the lips; which, being sufficiently well known, require no description.

When the breath is very slightly modified by the glottis, the sound produced is a mere breathing, represented by H; when more completely modified by the glottis, the sound produced is a vocal one; when still farther modified in its course by the oral and nasal organs, the sound produced is an articulation. The glottis having been put into a certain position, and the breath expelled from the lungs through it in that position, the sound produced will continue the same as long as the breath issues from the lungs. Position, then, and expelled breath, are essential to the production of a vowel sound, and are therefore characteristic of it; whereas in the production of the articulate sounds there is added an action of the modifying organs, which action is also characteristic of the articulations. Those sounds which have a free oral passage are called vowels; those which are orally or nasally modified, articulations.

These two classes of sounds have been termed vowels and consonants; which terms

have been somewhat confusedly conceived and applied. The vowels have been represented as the only sounds which can be audibly uttered by themselves; and the consonants as having no sound without being joined to a vowel. But there is here a mere semblance of truth. The assertion is based upon falsehood. All the sounds can be uttered alone; but all have not the same quantity and quality of sound. There is a great difference between those which receive their chief modification in the glottis, and those which receive it in the oral and nasal passages; between those produced by a position, and those produced by an action of the organs. These terms, therefore, do not fully express the distinction intended.

The vowels, too, have been subdivided into open and shut, long and short, slender and broad. But here also some confusion has been manifested. The terms open and shut, long and short, have not been applied to different quantities of the same vowel sound, but often to sounds of a different organic formation. And the terms broad and slender have not been respectively applied to those which have a difference in the width of the oral passage. Nor do they express the difference between the extreme and the intermediate sounds.

Bishop Wilkins thinks the number of radical vowel sounds is eight, though there may be intermediate ones which are practically indistinct. Sir John Stoddart coincides with him in this opinion, in so far as their application extends to the Greek, Latin, and the different branches of the Teutonic, Scandinavian, and Celtic languages, of which he had any knowledge. Each of these radical vowels has a duplicate variety, called short, making in all sixteen. But three of these are not found in the English. Professor Latham makes the vowels twelve, dividing them into broad and slender; the slender being subdivided into dependent and independent. Professor Bell asserts the number to be thirteen, which coincides with the statement of the Bishop. Adopting this, then, as the real number of English vowels, I shall proceed to classify them and describe their mechanism.

The most appropriate classification seems to be into that of lingual and labial, as characteristic of their production; the lingual being produced nearest to the seat o

sound, and the labial farthest from it. Commencing with those sounds produced by the narrowest lingual aperture, I shall proceed to those which have the most open, and then to those which have the closest labial aperture, numerically noting the various sounds as I proceed.

By nearly closing the oral aperture, which is done by raising the tongue towards the palate, pressing the sides of the back part of it against the palate, and forming a very narrow passage between it and the middle of the tongue, as for $\bar{e}$, then gradually depressing the tongue, until the widest position is attained, as for $\bar{a}$ in *arm*, *ah*, &c., the seven lingual vowels are evolved. Again, by gradually closing the oral aperture, not by the agency of the tongue, but by the approximation of the lips, as for $\bar{o}$ in *wōd*, *hōd*, &c., the six labial vowels are produced. Between $\bar{e}$, the closest, and $\bar{a}(h)$, the most open sound, there is one exactly intermediate, heard in the words *nēt*, *tēll*, *sēll*, &c.; and between $\bar{a}(h)$ and $\bar{o}$, the closest labial, there is also one intermediate, heard in the words *tāll*, *gōt*, *cāught*, &c. These five sounds constitute what may be called the common chord of the vowel scheme, $\bar{e}$, $\bar{a}(h)$, $\bar{o}$. Between each pair of these there are other two vowel sounds, heard in the words *hīll*, *pāle*, *āt*, *tāsk*, *ēarn*, *burn*, *pōre*, *ōld*. Thus are produced the thirteen simple vowels. Seven of these are always long, namely, the first heard in *sēē*, the third in *āle*, the sixth in *āsk*, the seventh in *āh*, the eighth in *ēarn*, *learn*, the eleventh in *pōre*, and the twelfth in *ōld*, *sōld*. Two are always short, namely, the second heard in the words *in*, *pīn*, and the fifth heard in *āt*, *hāt*, *bāt*, &c.; and four are either short or long (these terms being limited to sounds identical in quality, but different in quantity), namely, the fourth, short in *ēll*, and long in *ēre*; the ninth, short in *ūp*, and long in *ūr*; the tenth, short in *ōn*, and long in *āl*; and the thirteenth, short in *pūll*, and long in *pōōl*. The third and the twelfth, though reckoned here simple vowel sounds, really partake of the nature of a diphthong. The third tapers to the first, and

the twelfth to the thirteenth. This tends very much to produce that beauty or melody of tone which distinguishes the English so much from the Scotch pronunciation. There is not a union of the two vowels, as in a common diphthong, but a flowing of the one into the other, forming a very graceful cadence. The closest lingual, $\bar{e}$, and the most open, $\bar{a}(h)$, unite in forming the diphthong heard in *file*, *mīle*, *ire*, &c.; the most open lingual $\bar{a}(h)$, and the closest labial $\bar{o}$, unite in forming the diphthong heard in *cow*, *how*, *now*, &c.; and the middle labial, heard in the words *ōn*, *āl*, unites with the first lingual, heard in the words *sēē*, *ēēl*, *bēē*, &c., in producing the diphthong heard in *toil*, *coil*, *oil*. Thus in thirteen simple and three compound ones are comprised all the vowel sounds which are found in the English language.

The term *articulations* is applied to those actions of the vocal organs which either partially hinder, or completely obstruct, the breath or voice. When the hindrance or obstruction of the breath or voice is removed, by the separation of the approximated or tangent organs, an explosion of the breath or voice is produced. An audible sound, produced either in the mouth or by it, distinguishes the articulations from the other vocal elements. When the breath is wholly shut in, as in attempting to pronounce P, T, K, there is no sound heard until the organs are separated, and then only a rustling explosion. The separation of the organs is essential to the production of the articulation. The compressed breath only, which is in the mouth, should be permitted to escape. The breath which is in the lungs should be retained there, by completely closing the glottis. Unless this be done, the sudden, explosive, sharp excussion of breath will not be heard. The contraction of the pharyngeal muscles must alone expel the breath, which can easily be accomplished without the aid of those of the chest. In articulating any of the six obstructives, —represented by the letters p, b; t, d; k, g—the breath is shut in by the lips, for p and b; by the fore part of the tongue and the front of the palate for t and d; and by the back part of the tongue and palate for k and g;

and it collects in the mouth, and dilates the pharynx—the glottis being shut, by the contraction of its muscles, and the depression of the epiglottis, which intercepts the issue of breath from the lungs. If, when so dilated, an oral aperture is formed by the separation of the lips, or of the tongue and palate, the breath will escape, and the sudden contraction of the pharynx will expel it forcibly and explosively. This constitutes the first mode of action by which the articulations are produced, namely,—complete contact of the organs, pressure of breath, and sudden oral separation, producing explosive audibility.

P, t, and k, are shut breath articulations. The organs placed in the same position as for these, with voice instead of breath, produce respectively b, d, g, which are, therefore, shut voice articulations. This voice is heard only in the pharynx. Its continuance depends upon the gradual dilation of that organ. When that is complete, the voice ceases. The organs must be separated for these, just as for the shut breath articulations, or the articulative action will not be complete, and the explosion heard.

These three formations, namely, the labial for p, b; the anterior lingual for t, d; and the posterior lingual for k, g, produce six articulate sounds—in producing which the breath is wholly obstructed by contact of the organs. Other three elemental sounds are produced by these three actions, simply by directing the voice to the nares. Thus, the labial formation produces m, the anterior lingual produces n, and the posterior lingual produces ng. The audibility of these is not much increased by the separation of the organs; yet they are not complete without separation. In terminating the action, the nares should not be closed before the other organs are separated, or an explosive effect will be added to them, similar to that heard sometimes in the word “ringer” when pronounced so as to rhyme with *linger*—“*ring-ger*.” These are the only English nasal articulations, and they are all voice ones.

In the first mode of action, which consists in complete contact, there are three actions which produce nine of the articulate sounds, namely, three breath, p, t, k; three voice, b, d, g; and three nasal, m, n, ng: all of which are obstructives.

The second mode of action consists in

an approximation of the organs, which produce continuous sounds. If the organs be approximated, as for t, with voice as the material, the sound produced will be that of smooth r. If the approximation be assumed for p, the position for wh and w will be formed; and these articulations will be produced by a quick, compressive action. If this action be absent, w will become oo, and wh a mere rustling breath. If the tip of the tongue be pointed towards the palate, immediately behind the upper gum, forming a very narrow central passage, the hissing sound represented by s, will be produced. The teeth require to be very close for this sound. This position, with voice instead of breath, produces z. The point of the tongue, drawn back from its position for s, will give that for sh; and this latter, with voice, produces zh—the sound heard in the word *azure*. The middle of the tongue approximated to the palate gives the position for y—the sound heard in the words *hew*, *you*, *new*, *few*, &c. This position is nearly the same as that for e. This mode of action gives us eight elements, which are produced by five actions. Three of the actions produce both breath and voice varieties, and the other two, voice only.

Another element, which is generally considered a compound, represented by ch, but is really a simple, may be added to these. Its position differs very little from that for s, being produced by a little more depression of the root of the tongue, and a nearer approximation of the tip of the tongue to the palate.

The third mode of action is by partial contact of the organs. The breath in this action finds no central egress. It issues by lateral apertures. The posterior part of the tongue and palate cannot be used in this action. Five elements are produced by it, namely, those represented by l, th (breath variety, heard in the word *thick*), th (voice variety, heard in *thine*), f, and v. The fore part of the tongue, pressing upon the palate with lateral apertures, gives the position for the articulation represented by l. This is a voice articulation. It is very pure, but requires the separating action, which classes it with the articulations. The tip of the tongue pressed upon the inner surface of the upper teeth, with lateral apertures, and breath as the material, produces the sound heard in *th(in)*. This position, with voice, produces

that heard in *th*(ine). The middle of the lower lip pressed upon the edge of the upper front teeth, with lateral apertures, produces *f* with breath, and *v* with voice.

This completes the number of the articulations. Without the breath variety of *y*, and the rough variety of *r*, there are twenty-two elementary articulations, and twenty-three, if *ch* be included, produced by three modes of action, namely, complete contact, approximation, and partial contact of the organs. Three actions are employed in the first mode, producing nine elementary sounds — three breath, three voice, and three nasal obstructive elements. The second mode produces eight elements, three breath, and five voice. The third mode has three actions, producing five articulations. There are three compound sounds, represented by *j*, *x*, and *ch*. But *ch* is really a simple sound, and ought to be classed with the first, as it is a breath obstructive, produced by contact, and finished by explosion.

The whole of the articulations have been divided into breath, voice, nasal. The breath ones have sometimes been called sharp, and the voice ones flat. The former terms are more descriptive than the latter, as they are all produced either by whispered breath, or sonorous breath or voice. They have also been divided into mutes and liquids. The mutes again have been subdivided into sharps and flats, or breath and voice, and also into lene and aspirate. The terms lene and aspirate are equivalent to explosive and continuous. The mutes have thus a double series of relations. They may be formed into five series, of which *p*, *t*, *k*, *s*, and *ch*, may be taken as types. *P* *f*, *B* *v*, *Th* *t*, *Th* *d*, *G* *k*, *Ch* *j*, *Sh* *s*, and *Zh* *z*, are therefore pairs of cognate or allied sounds. The first of each pair having a lower, and the second a higher, but similar, organic formation. To the series *p*, belong *b*, *f*, *v*; to the series *t* belong *d*, *th* sharp or breath, and *th* flat or voice; to the series *k*, belongs *g*; to *ch*, belongs *j*; and to the series *s*, belong *z*, *sh*, *zh*.

There are eight breath or sharp, namely, *p*, *t*, *k*, *s*, *f*, *th*, *ch*, and of these the four first are explosive or lene, and the other four are continuous or aspirate. There are eight voice or flat, namely, *b*, *d*, *g*, *s*, *v*, *th*, *zh*, and *j*, and of these four are explosive or lene, and four are continuous or aspirate.

Professor Latham has expressed a doubt in regard to what is the nature of that relation which ranks *s* and *z* with the lenes, as he was under the impression that they are continuous. But I think a very little more attention to their mechanism would have removed the doubt. There is a withdrawing of the tongue from a very gentle contact, which gives to them an explosive finish.

Of the liquids, *M*, *N*, *L*, *R*, *M* is said to be allied to series *P*; *N* to series *T*; *L* to series *K*; and *R* to series *S*. That is, they enter into fluent combination with them. Or the position for the one can easily be changed for that of the other, and thus the enunciation of both is rapidly produced. This is evident in the combinations *inp* and *imp*, and *impt* and *int*, *ilm* and *ilk*, *earls* and *heirs*.

Some of the articulations cannot be pronounced in conjunction in the same syllable. The voice ones will not combine with preceding breath ones, or, in other words, the flat articulations cannot combine with preceding sharp ones. Thus *pb*, *pd*, *pv*, *pg*, *pz*, *pzh*, *pth*, *pj*, cannot be pronounced, and so of all the others of the series. Some again are liable to be changed for others more fluent. *Y* and the thirteenth vowel *oo* enter into fluent combination, but if *t*, *k*, or *s* precede it, the *y* and *oo* are liable to be changed. Thus *y* with *oo* is equal to *yoo* or *you*; but with *s* before the *y*, *yoo* becomes *shoo*; *s* and *ure* are liable to become *shoore*; *ure* with *t* preceding becomes *choore*; and *d* and *ew* are liable to become *dzhoo* or *jew*. This is very well exemplified in Mr. Walker's notation in his dictionary. New sounds are thus generated or evolved.

Several changes take place both of the vowels and articulations; such as in the present tense of verbs, the singular and plural of nouns, and the comparative degree of adjectives; as give of the present is changed to gave in the past; bind to bound; leaf to leaves; leave to left; man to men; penny to pence; older to elder, &c.

Forty-one elementary sounds are found in the English language, while there are only twenty-six alphabetic characters. And even of the twenty-six *C* and *Q* are superfluous, and *X* and *I* are compound. Of the remaining characters, five represent vowel sounds, so there are only seventeen symbols to represent twenty-three articulations. Hence, the

necessity of using digraphs to represent simple sounds. Six simple sounds are thus represented by digraphs; namely *sh zh, th, ng, and ch*, as heard in the words *shine, azure, thick, thine, sing, chest*. The five vowel signs are manifestly insufficient to represent thirteen sounds. Double vowel symbols and digraphs must make up the deficiency. Hence the multiplicity of expedients employed to represent the vowel sounds, and hence, also, from the multitude and confusion of our orthographical expedients, the reproach which we have had to bear from foreigners, in regard to our—otherwise expressive, and, notwithstanding the clusters of articulations to the eye—musical language.

The first vowel ¹*e* is represented by thirteen symbols or combinations of them, namely, ^{1 2 3 4 5 6 7 8 9 10 11 12 13}*e, i, æ* (diphthong), *ae, ee, e'e, ea, ei, eo, ey, eye, ie, uoi*; all of these symbols are found in the words *eve, fatigue, minutiae, aerie, bee, e'en, eat, conceive, people, key, keyed, field, turquoise*. The second vowel sound is repre-

sented by sixteen symbols or combinations of them, the third by eleven, the fourth by fourteen, the fifth by three, the sixth by one, the seventh by four, the eighth by six, the ninth by twelve, the tenth by ten, the eleventh by eight, the twelfth by twelve, the thirteenth by thirteen; the first diphthong by eleven, the second by three, and the third by four.

The articulations are similarly represented, though not quite to the same extent. The first articulation *k* is represented by fifteen symbols or combinations, namely, ^{1 2 3 4 5 6 7 8 9 10 11 12 13 14 15}*c, k, q, cc, ch, gh, ke, kh, cqn, que, cch, qu, cq, lk, ck*, which are heard or found in the words, *con, kill, quit, account, character, hough, lake, khan, lacquer, pique, Bacchic, quay, acquire, walk*. The second, or *g*, is represented by five symbolic characters; the eighteenth, or *f*, by nine; the thirteenth, or *n*, by nine; and so on. Thus the twenty-three elementary articulations are represented by 155 symbols or combinations of symbols; and the thirteen simple, and the three compound vowel sounds, by 142 signs.

A. C. W.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

231. Could any of your fair readers furnish, through the medium of your magazine, a course of reading for a young lady desirous of extending her acquaintance with all the various branches of knowledge, now considered as component parts of what is called a fashionable or liberal education.—GERTY.

232. Can any one give me a succinct explanation of the acoustical and anatomical character of the *falsetto* voice in male singers; or, refer me to any work which treats of the subject, and accounts for the production of these tones, which are generally about an octave higher than the natural range voice? What variation is there in the condition of the vocal organs in the two cases, and why are women and children unable to produce *falsetto* tones, and thus raise the practical vocal scale an octave higher?—VOX.

233. Being anxious, if possible, to become a proficient in the art of Pyrotechny—*theoretically*, if not practically; and, owing to my residing in a locality remote from where the art is to any extent cultivated (and therefore bereft of the advantage of a personal consultation with any one who is acquainted with it), I am induced to apply to some of your correspondents, whose informa-

tion on the undermentioned may perhaps prove useful to others as well as myself.

Required:—The composition of the crimson and bright green with which both fixed pieces and rocket stars are sometimes so beautifully ornamented. Also, *Feu gregois* (Ruggieri). An answer to these, especially the two first items, will very much oblige.—R. J. H., Hiral, Bangor.

ANSWERS TO QUESTIONS.

182. *Friction with Iron and Wood*.—"Jas. G. G.," on the authority of farmers, states that a cart with wooden axles goes much easier over newly-disturbed soil than one having iron axles, the latter having a tendency to slide along the ground; and he wishes to know the reason. It is evident that on soft or newly-disturbed soil the wheels of a very heavily laden cart will sink deep, so as to render the cart immovable, or to cause it to act very much like a plough; hence a railway carriage generally plunges up the soil a short distance, and then becomes firmly imbedded in the ground, when accidentally thrown off the rails. The ease of a cart only moderately laden will exhibit the same phenomena in a modified degree; the loose soil will clog the action of the wheels so as to prevent them rotating, but the

weight of the cart not being sufficient to sink them deep, they will slide along the surface. Whatever tends to give the wheel freer motion round its axle will assist in counteracting this result,—in other words, the sliding of the wheels will be diminished by diminishing the friction of the axles. The statement of "Jas. G. G.," therefore, is explained at once, if we find that the friction of a wooden axle is less than that of an iron one; and the following comparisons (taken from the article on mechanics in the "Encyclopædia Britannica," vol. xiv., p. 413) prove this to be the fact.

"With all the friction of cast iron upon cast iron is $\frac{1}{8.67}$

Axle.	Box. Friction.
Holm Oak, coated with tallow, and running in a box of....	Elm $\frac{1}{33.3}$
Beechwood, ditto	Lignum Vite $\frac{1}{23}$
Boxwood	Elm $\frac{1}{28.6}$

Hence it appears that the friction of cast iron is nearly four times that of oak and elm.

—H. M. M.

163. *Dialling*.—J. B. says, "I find, in a work on dialling, that on fixing a dial it should be placed 6m. 57s. too slow by the clock on the 1st of August;" and he wishes to know whether the dial "will be too slow at noon," for (he says) "if so, of course the sun cannot be plain south, and at its highest point at noon." Our friend should beware of the words, "of course;" they contain an immense amount of deception and heresy. We will endeavour to point out the source of his error. Suppose his dial has been fixed for him by a practical diallist, and that it is within sight of Greenwich Observatory. On August 1st, 1854, he will find that when the falling of the ball at the top of the Observatory indicates precise noon, his dial will be 6m. 3s. too slow: in like manner on August 2nd he will find his dial 6m. too slow when noon is indicated from the Observatory. Let us call this time, given by the Observatory chronometers, *ordinary time*; and that given by the sun dial, *apparent solar time*. J. B., I hope, will now perceive that there are two species of time, and consequently two noons: at ordinary noon the sun is not direct south, nor at its highest point; at apparent solar noon it is so. J. B.'s difficulty, therefore, was a confounding of these different species of time. From the examples given, he will perceive that from apparent solar noon, August 1st, to apparent solar noon on August 2nd, will give an apparent solar day of 23h. 59m. 57s. only; in the same way, by consulting an astronomical almanack, he will find that on December 21st to 22nd we shall have an apparent solar day of 24h. 30m. We see, then, that solar day, or the times between the successive arrivals of the sun upon the same meridian, are of unequal length; they are called, sometimes, *true days*, and sometimes *apparent days*, because marked by real phenomena. On the other hand, what we have called an *ordinary* (i. e., twenty-hours by the clock) day is called by astronomers a *mean solar day*, being the mean of true or apparent solar days, and determined therefore by no outward phenomena, but simply by calculation.

In the same way, there is a mean sidereal day and an apparent sidereal day; a mean lunar day and an apparent lunar day; the two apparent days being the actual intervals between any two successive appearances of the same star or of the moon upon a given meridian, and the two mean days being the calculated average of such apparent days. The relative length of these mean days is as follows:—

Mean solar day	24h.
Mean sidereal day	23h. 56m. 4.09s.
Mean lunar day	24h. 54m.

The fluctuations between mean and apparent sidereal time are so small as to be almost inappreciable, amounting only to 23s. in nineteen years; 23h. 56m. 4.09s., therefore, may be taken as the period in which the earth makes a complete revolution on its axis. The question arises, then,—How is it that the sun's apparent motion is not only not the same with that of the stars, but is not even uniform? The full reply to this question is little less than a complete treatise on Mathematical Astronomy. If J. B. wishes to solve the whole question, he must go through a course of mathematical training, and then enter upon the thorough study of astronomy. Here it must suffice to say, that the varying position of the sun with regard to the earth, as the latter moves in its elliptic orbit, is the chief cause of the apparent unequal motion of the sun. In conclusion, we may mention that, in consequence of atmospheric refraction, the sun dial only points out *apparent* time exactly at noon (i. e., *true or apparent* noon), the dial being fast before and slow after noon.—H. M. M.

164. *The Effect of the Earth's Orbit on its Temperature*.—The earth's orbit being elliptical, A. M. A. supposes that the southern hemisphere, having its summer when the earth is nearest to the sun, and its winter when the earth is furthest from the sun, will experience greater degrees of heat and cold than the northern hemisphere. This is not the case: the few following words of Sir John Herschel will show why,—“The elliptic form of the earth's orbit has a very trifling share in producing the variation of temperature corresponding to the difference of the seasons. . . Heat, like light, being equally dispersed from the sun in all directions, and being spread over the surface of a sphere continually enlarging as we recede from the centre, must, of course, diminish in intensity according to the inverse proportion of the surface of the sphere over which it is spread; that is, in the inverse proportion of the square of the distance. But we have seen (art. 293), that this is also the proportion in which the *angular velocity* of the earth about the sun varies. Hence it appears that the *momentary supply of heat* received by the earth from the sun varies in the exact proportion of the angular velocity, i. e., the *momentary increase of longitude*; and from this it follows that equal amounts of heat are received from the sun in passing over equal angles round it, in whatever part of the ellipse those angles may be situated.”*—It will want a little geometrical and algebraical knowledge fully to comprehend the above reasoning; but there is no possibility of understanding anything of astronomy without such knowledge. The local

* Herschel's "Astronomy" (Cabinet Cyclopædia), pp. 197—8.

and geographical characteristics of the different parts of the earth, however, have so great an effect, that places in the same latitude often have most opposite climates. The isothermal lines, or lines of equal temperature, first traced out by Humboldt from meteorological observation, deviate very widely from the parallels of latitude. Thus, "the isothermal line of temperature, $54^{\circ} 4'$, in France, in longitude $0^{\circ} 37'$ east, passes through latitude $45^{\circ} 46'$ north; but in China, in longitude $116^{\circ} 27'$ east, passes near Peking in latitude $39^{\circ} 64'$ north." The mean temperature of the old continent, in latitudes 30° , 40° , 50° , 60° , is 70° , $52'$ (Fahrenheit), $63^{\circ} 14'$, $50^{\circ} 39'$, $40^{\circ} 64'$; while that of the new continent in the same latitudes, is respectively $66^{\circ} 92'$, $54^{\circ} 50'$, $37^{\circ} 94'$, $23^{\circ} 74'$.—H.M.M.

193. *The Cromwell Family; a History.*—In the number of the *British Controversialist* for October last, we asked certain questions relating to Oliver Cromwell, and not having received a reply, we took the liberty of making other inquiries on the subject. Although the results are not new, we proceed to lay them before our readers, so far as applicable to the Cromwell family, in order to afford in one view a history of that family down to the present time. Among the various works which we have consulted, we are indebted to Noble's "History of the Protectorate House," an old but well-known book; and to a "Biography of the Protector," by the Rev. Dr. Cromwell, published in 1892; a very accurate and interesting production, which we should be glad to see reprinted by some enterprising publisher, in a cheap form.

The name of Cromwell was derived from that of a village, so called. There are several villages of that name in England; and it was a common practice for landed proprietors to assume the name of their estate, as that of Great Hampden gave name to the celebrated family of Hampden. The names of villages were often adopted by persons who had sprung from, or were connected with them. Walter Cromwell, first a blacksmith, and afterwards a brewer, is the first of the name whom it is necessary to notice. He may be said to be the founder of the family. It is proper to mention that the occupation of a brewer was, at that period, one of much greater respectability than it now is, and therefore the fact of Walter Cromwell having become a brewer proves that he had risen in the world. He had a son and daughter.

Thomas Cromwell, the son of Walter Cromwell, had received a good education; and after a variety of occupations on the Continent, he became a servant of Cardinal Wolsey, and subsequently of King Henry VIII. He rapidly rose in the favour of that monarch, who conferred a number of offices, and also great wealth, upon him. The various transactions in which Thomas Cromwell was engaged are well known to the student of English history. He advised and encouraged Henry in his defiance of the Papal see, and took means to coerce the clergy. He stimulated him in his persecution of Sir Thomas More, for refusing to accede to his marriage with Ann Boleyn. The king, besides appointing him chancellor of the exchequer, made him vicar-general; and thus he was not merely the chief adviser, but the chief instrument, in the suppression of the English monasteries; a step which created much commotion, and led to important results, both political and social. He carried out the

work assigned to him with extreme rigour; and Liebart remarks, that some of the religious houses were saved from immediate destruction only by paying large sums to Cromwell, for his own benefit. In his last days, he was rewarded for his successful measures in procuring for parliament a jointure for the queen, and in vesting the property of the Knights Hospitallers in the crown, with the earldom of Essex. But, alas! for this favourite of an arbitrary sovereign; he now suddenly fell from the climax he had reached. The Popish party, led by Gardiner, had been gathering strength in the council; and this seems to have been the chief cause of Cromwell's ruin. It has been generally ascribed altogether to his having induced Henry, who had been two years a widower, into an alliance with Ann of Cleves, the daughter of one of the princes of the German confederacy; a marriage which, although considered by Cromwell as a clever political scheme to recover his waning influence, did not suit King Henry, who had been deceived by a flattering likeness of the lady which had been shown him. When she landed in England, he was disgusted at her appearance. Henry, who had become bloated and unwieldy by long indulgence, as may be shown by the portraits of him extant, had wished for a fat wife, and Cromwell had chosen Ann, as both comely and fat; but on seeing her, she was discovered to be much stouter than the king desired! Cromwell, in consequence, displeased the royal tyrant; who, although compelled, when matters had proceeded thus far, to marry Ann of Cleves, soon *cleft* the marriage, on becoming enamoured of Catherine Howard. Cromwell was brought to trial; and forsaken by Henry—indeed by all, except Cranmer—he was speedily condemned and executed. Of his character, Tytler observes—"Uncommon natural abilities, indefatigable application, a profound knowledge of men's weak parts, caution in concealing, and craft in accomplishing his purposes, a devotion to the will of his sovereign, and an occasional indifference to the means he employed to gratify it, are traits of character which admit of no question." Whether altogether sincere or not, he was a prime mover in the English Reformation. He was Cranmer's friend; a warm friend of literature, and liberal in his charities. It should be noticed that his subscription appears to the king's letter in the new edition of the Bible, commonly called Cranmer's Bible, which was printed in the year 1537. He had married the widow of Thomas Williams, Esq., of an ancient Welsh family. His son, Gregory, retained his father's second title; the first, that of Earl of Essex, having been attained, and subsequently conferred on other persons. The title of Lord Cromwell was borne by four other barons, successors to Lord Gregory. Little is known of their descendants, the family having long resided in Ireland. We may mention that a biographical drama, giving a faithful but not a poetical account of the life of Thomas, Lord Cromwell, and bearing that title, has been ascribed to Shakspeare; but although it bore the significant initials, W. S., and was performed at the theatre in which the dramatist had a share, there appears to be reason for concluding that he was not the author of it, but that probably some individual had used those initials, in order to obtain for it a factitious popularity.

The ancestors of the Protector were a Welsh family of the name of Williams. Morgan Williams, Esq., is the first of them whom we require to refer to. He was a gentleman of Glamorganshire, and was in the employment of King Henry VII., and acquired landed property in England, as factors and hangers-on of noblemen generally do, even at the present day. He married the sister of Thomas Cromwell, Earl of Essex, before mentioned; and that nobleman married the widow of one of the Williams's, as also previously stated. The son and heir of Morgan Williams was patronized and introduced to the court of Henry VIII. by his relation, rose high in the favour of that sovereign, and filled important offices; nor did the sad fate of the Earl of Essex check or alter his fortunes.

At this period King Henry, wishing to identify the Welsh with the English, pressed on the former the propriety and convenience of using surnames, instead merely of the addition of the christian name of the father or grandfather to their own christian name by the particle "*ap*,"—as Richard *Ap* Williams, i.e., the son of Williams. The Welsh, to a large extent, complied with this request, ceasing the use of the word "*ap*," or joining the "*p*" to the father's christian name. Thus, as related by Camden, the names Pritchard, Powell, Parry, &c., were made by the addition of the consonant "*P*," and signify the sons of Richard, Howell, Harry, &c.; and many christian names, as Williams, Lewis, Morgan, became surnames, the "*ap*" being disused.

Sir Richard Williams, on the recommendation of King Henry, given for the reason before mentioned, adopted the name of Cromwell, in honour of his relation, the Earl of Essex. This is the origin of the name Cromwell, in connection with the Protector's family, Sir Richard Williams, *alias* Cromwell, being his great-grandfather. The brothers of Sir Richard also adopted that name; and till a late period, in deeds and other documents, they described themselves as Williams, *alias* Cromwell. This Sir Richard was an active agent of his relation, the Earl of Essex, in suppressing the monasteries; and various valuable properties in Huntingdonshire, which had belonged to those institutions, were given to Sir Richard at merely nominal prices.

It is generally known that several of the Protector's connections remained true to the cause of Charles I., and were actively engaged on his side in the civil war. Amongst these was the Protector's uncle, a gentleman who possessed large estates in the county of Huntingdon, whom Oliver Cromwell visited twice, and, in the execution of his duty to the Parliament, exacted a supply of horses for his cavalry, and levied a pecuniary fine. We introduce this remark, in order to observe that the descendants of this knight, as well as others of Morgan Williams, either from fear, or because they disliked the name from its associations, resigned the name of Cromwell, and took the real family name of Williams. Of these may be mentioned Henry Cromwell, the Protector's cousin, who, though he affected to support the Commonwealth, voted for the Restoration. He changed his name of Cromwell to Williams, in order to please Charles II., on the Restoration; and he was one of those selected to receive the honour of "Knight of the Royal Oak," an order proposed in commemoration of Charles having

been saved in an oak after the battle of Worcester; an order which, however, was not instituted. It is difficult, from these circumstances, to trace the pedigree of the families of Williams to the Earl of Essex; and it is a curious fact that others of the Protector's descendants, who still continued to use the name of Cromwell, infected with the prejudice which long prevailed against his memory, disliked the name.

The Cromwells, who had generally settled in Huntingdonshire, and had become one of the wealthiest families in that county, gradually sunk, and their estates passed into the possession of others. At the time when the Protector was born, the family had become comparatively poor. Robert Cromwell, Esq., his father, had a small estate near the town of Huntingdon, and was a justice of the peace, and for some time a member of parliament. He married the daughter of William Steward, Esq., who was allied to the royal house of that name. From the minute genealogies which we have seen, the Protector, it thus appears, was a ninth cousin of Charles II. They had three sons, including Oliver Cromwell, the future Protector, and six daughters. Various genealogies are afforded of the descendants of the brothers and sisters of the Protector, the most of whom bore different names from that of Cromwell; but we do not deem it necessary to enter into this matter. Many families of distinction amongst our nobility are in this way allied to the Cromwell family. We have stated that Walter Cromwell was first a blacksmith, and afterwards a brewer. It is curious to notice, that the Protector was lampooned by his enemies, as having been at one time in the same employment; but without any sufficient reason. His father, however, carried on an extensive brewing establishment, and the accounts were regularly inspected by Oliver Cromwell's careful and worthy mother. The cavaliers were in the habit of indulging in lampoons, scurrilous prints, and drinking songs, having reference to their opponents, a fact which significantly illustrates the loose morality of their party. We beg to quote a stanza or two from one of those songs, in allusion to the Protector's having, as was insinuated, been for a time a brewer. The song seems a specimen of vinegar, not good ale:—

"A brewer may be a parliament man,
For there the knavery first began,
And brew most cunning plots he can.
Which nobody can deny.

"A brewer may be as bold as Hector,
When he has drank his cup of nectar;
And a brewer may be a Lord Protector.
Which nobody can deny.

"A brewer may do what he will;
And rob the church and state to sell
His soul unto the devil in hell.
Which nobody can deny."

The chorus, "Which nobody can deny," was a prevalent one at that time. The last stanza refers to an absurd story that Oliver had sold his soul to the devil; and some zealous royalist even pretended that he had seen the contract. The Protector died in the midst of a "war of elements;" and even Lord Clarendon supposes that the high wind was sent by the arch-fiend for Noll:

his friends suggested, however, that it was intended to convey him to heaven.

The Protector married Eliza, daughter of Sir James Bourchier, of Felstead, in Essex. She is represented by two or three writers as controlling state affairs, and stimulating her husband's ambition. But this was not true. The royalists charged her with gallantry, and with a love for liquor; but though little is known of her, there is no doubt that she was an excellent individual, well versed in the mysteries of household affairs, although remarkably plain in personal appearance, so much so as to excite the ridicule of the royalists. The court of Cromwell was no place for the soft endearments of love; and still less for the harlotry which disgraced the courts of the two Charleses. Before the Restoration she left Whitehall, and retired into Wales. She afterwards returned to England, and passed the remainder of her life in obscurity, becoming the guest of her son-in-law, Mr. Claypole, afterwards referred to. She survived the Protector seven years.

The Protector had a large family. The idea of his having had illegitimate children, as well as the tales of his private illicit amours, we throw completely aside, as not borne out by anything like evidence; and, indeed, as examples of those vile aspersions with which the royalists sought to blacken the character of every member of the opposite parties. Cromwell's family consisted of five sons and four daughters. The eldest born died in infancy; and of the second, who was in the army, there are few or no traces. The latest born son also died in infancy.—T. U.

(To be continued.)

The "controversy regarding the erection of a statue of Cromwell among those of the kings of England in the new houses of parliament" was decided in the negative, and in harmony with the state and legal chronology, which ignores the existence of the Commonwealth, and dates the year of the Restoration as the twelfth of Charles II. We will yield to none in our enthusiastic admiration of Cromwell; but as he never assumed the regal dignity, though it was expressly offered to him, we cannot but think the decision correct.—H. M. M.

195. *Composition*.—"Rus" wants to know how he may learn "to write what he thinks rather than to think what to write?" Can he not talk, *i. e.*, say what he thinks? We never yet heard of anyone who was unable to utter his thoughts, if he had any; and writing is merely uttering to the eye, instead of the ear. "Rus" should, therefore, talk with his pen, and his *stated* object would be attained. If he means to express a desire to obtain a good style, *i. e.*, not only "to write what he thinks," but to write it grammatically and perspicuously, &c., then he must study grammar, and spend a portion of his leisure in polishing up the native expressions of his thoughts, until, by hard labour, he has gained such a mastery over language as will enable him to speak (and therefore to write) his thoughts in good and suitable language. He will find considerable benefit, also, from studying the compositions of the great masters of style:—Addison, for elegance; Paley, for simplicity; Burke, for gorgeousness; and Macaulay, for finish. But let "Rus" be sure that his *thoughts* are good, and worth writing. Good thoughts will excuse

their habiliments of words, though the cut of the latter be something clownish; but euphonistic nonsense will soon tire and disgust all hearers or readers of intelligence. The cultivation of the thinking faculty—the hard-earned, determined habit of thinking what is *worth* saying or writing—is one of the highest and noblest objects of ambition; mere facility in saying or writing what we *happen* to think—the learning to embalm, and paint, and to clothe with all the outward semblance of life and beauty the shrivelled mummies which inhabit our mental Golgotha is but a sorry employment of our time—a gilding of pinchbeck counterfeits, in the hope of passing them off as solid gold.—B.

211. *Diagrams*.—We cannot say "who furnishes the best diagrams and models for illustrating lectures on natural philosophy;" but we can confidently recommend those sold by Messrs. Walton and Maberly, 28, Upper Gower-street, London. They will doubtless forward a catalogue, with list of prices, &c., on application by post.—H. M. M.

223. *Works on Astronomy*.—Would not Herschel's "Astronomy," published in the "Cabinet Cyclopædia," price 3s. 6d., suit? It describes (with engravings) the principal instruments. A more theoretical and mathematical work is Hymer's "Elements of Astronomy;" but it is not suited to the beginner, and is more expensive, 14s. We strongly recommend the purchase of the treatise on "Optical Instruments," in the "Library of Useful Knowledge," price 1s. 6d.—H. M. M.

S. U., who is desirous of getting a good work on Practical Astronomy, with information respecting the use of the Micrometer, &c., will find Dick's "Practical Astronomer" to contain what he requires; published by Seeley's, 10s. 6d. In the "Illustrated London Almanack" for this year there is a good description of the Micrometer, with engravings.—GNUOY.

230. *Use of Logic*.—The passage which "Homunculus" has quoted has been noticed already, and the absurdity of it is too great to waste any further time upon it. But the question which is involved in it is really most important.—What is the use of logic? In answer to this Mr. Macaulay says, "Essay on Lord Bacon," that more and more he "leans to the opinion that the knowledge of the theory of logic has no tendency whatever to make men good reasoners;" and we have heard people drawing an analogy between the uses of logic and grammar, and asserting that as a person may be a correct speaker without grammar, so he may be a correct reasoner without logic. For instance, "Not one Londoner in ten thousand can lay down the rules for the proper use of *will* and *shall*, yet not one Londoner in a million ever misplaces his *will* and *shall*." Now, supposing the truth of this, which in reality we deny, let us take some other place; Coventry, for example. We find in this town many who use their *wills* and *shalls* incorrectly. Instead, however, of telling them by word of mouth of their mistake, we give them a grammar, containing a rule on the subject, so that if they follow that rule, they are sure to be free from error. Clearly, then, to previously *incorrect* speakers a grammar *would* be useful. So with logic: suppose a person was arguing with another, and he unconsciously inserted in his argument an ambi-

gious middle term; you don't tell him of his fallacy, but you give him a book showing similar propositions to his own, but where the writer has exposed the fallacy contained in these similar propositions. He immediately acknowledges that he is wrong, and cannot stand the test which his opponent has produced. And thus he is furnished with a rule whereby he can always avoid a similar fallacy. And so, in every other argument that can be made, the rules of logic afford an accurate test. Consequently, a correct reasoner is synonymous with a perfect logician. But it

may be said that men reason well without having learnt logic, but by simply using their common sense. Granted: but they fail sometimes; and that not from want of a knowledge of the subject, but from an inability to discern the fallacy. This logic remedies; and therefore, in proportion as a man was, previous to his study of logic, a bad reasoner, so will it be beneficial to him; and as no man is perfect in argument, every one must stand in need of that which can (were he to follow its rules in every argument) make him a perfect reasoner.—H. D. L.

The Young Student and Writer's Assistant.

MATHEMATICAL CLASS.

SOLUTIONS.—XV.

(a) Question 49. $\frac{1}{5} \times \frac{1}{2} \times \frac{1}{3} = \frac{1}{30}$
 $= 11 \text{ cwt.}, 3 \text{ qrs.}, 7 \text{ lbs.}$

Question 50. $15^2 + 20^2 = 625$
 and $\sqrt{625} = 25 \text{ yards.}—\text{Ans.}$

DYONTAGRUM.

Question 51. Let x, y, z be A's, B's, and C's shares respectively. Then by the question

$$x - 1 = \frac{y + 1 + z}{6} \quad (1)$$

$$x + z = 2y \quad (2)$$

$$x + y = 2 + 1 \quad (3)$$

Answers— $x = 4, y = 7, z = 11$.

Question 52.—

As 3 lbs. : 360 lbs. :: 10s. : £80

„ 4 lbs. : 360 lbs. :: 10s. : £45

Then £60 + £45 = £105 = cost price.

And as 7 lbs. : 720 lbs. :: £1 : £102 17s. 1½d.
 = selling price, ∴ the party loses £2 2s. 10½d. by the transaction. **SHANKS.**

Question 53. Let x be the greater quantity, y the lesser.

Then $x^2 + y^2 = 34$, and $x^2 - y^2 = 16$.

Add these two equations, and $2x^2 = 50$; ∴ $x^2 = 25$ or $x = 5$. Subtract y^2 or 25 from 34, and $y^2 = 9$ or $y = 3$. **THEA.**

Question 54. Let x = the time. As the stoppage was $\frac{1}{2}$ of an hour, by the question the waggon would be 1 mile in advance.

$$\therefore \frac{1}{2}x = 4x + 1$$

$$9x = 8x + 2$$

$$\text{or } x = 2 \text{ hours.}—\text{Ans.}$$

Question 55. 45 ft. - 6 ft. = 39 ft. = length of longest side of walk. 45 ft. - 11 ft. = shortest side of do.

$$\therefore \text{Area of walk} = 4 \times 2 \frac{39 \times 34}{21}, 10 \times 36 \frac{1}{2} = 365 \text{ ft. or } 40 \frac{1}{2} \text{ square yards.} \quad \text{JUSTICE.}$$

Question 56. Errata.—The depth of the ditch is 5 feet. This question to be answered with this month's exercises.

Question 57.—

$$\frac{600}{1026} \times 2 = \frac{600}{513} = 1 \text{ ft. } 2 \frac{18}{513} = \text{depth to which the cube would sink.} \quad \text{J. F. L.}$$

Question 58. Solidity of iceberg above water,

$$\frac{900^3 \times 400}{3} = 108,000,000;$$

$$\text{But this is } \frac{1026 - 700}{1026} = \frac{326}{1026} \text{ of the whole.}$$

$$\therefore \frac{108,000,000 \times 1026}{326} = 339,901,840.5 = \text{solidity of whole iceberg.}$$

Then the solidity of similar pyramids are proportional to the cubes of their perpendicular heights.

$$\therefore 108,000,000 : 339,901,840.5 :: 400^3 : 683.94^3$$

$$\therefore \text{Height of whole pyramid} = 683.94$$

$$\therefore \text{pyramid above water} = 400$$

$$\therefore \text{The depth in water} = 283.94 \text{ ft.}—\text{Ans.}$$

Question 59.

Solidity as above, 339,901,840.5 cubic feet.

$$339,901,840.5 \times 700$$

$$\text{Weight} = \frac{16 \times 28 \times 4 \times 70}{16 \times 28 \times 4 \times 70} =$$

$$6,638,707 \text{ tons } 16 \text{ cwt. } 1 \text{ qr. } 21 \text{ lbs. } 14 \text{ oz.}—\text{A. G. B.}$$

Question 60.

Accumulated work in train =

$$\left(\frac{45 \times 5380}{3600} \right)^2 \times 294000 = 15,167,005 \text{ units.}$$

$$\text{Work of gravity per foot} = 294000 \times \frac{1}{12} = 24500$$

$$\text{Friction} = 8 \times 100 = 800$$

$$\text{Total work per foot} = 800 + 24500 = 25300$$

$$\text{Distance to which the train will run} = \frac{15,167,005}{25300}$$

$$= 4989 \text{ feet nearly}—\text{Ans.} \quad \text{A. G. B.}$$

QUESTIONS FOR SOLUTION.—XVII.

(a) 73. A dealer gives 60s. per hundredweight for cheese, to sell again at 8d. per lb. What profit will he realize on a ton?

74. A and B commenced business three years ago, with a sum of £10,000, of which £3,500 belonged to A. Since then they have realized profit to the extent of £17,650, and incurred working expenses to the extent of £5,840. What share of the clear profit belongs to each?

75. At 3d. per square foot, what is the value of a 20-foot plank, 9 inches wide?

76. If 28 yards of carpet 2-yard wide be sufficient to cover a floor, how much drugget must I have to cover the carpet, at 2 yards wide?

(b) 77. I wish to erect a shed, 20 feet by 5, and to cover the roof, front, and two ends with felt at 1d. per foot. The height of the front is to be 4 feet, and the roof to rise 1 foot towards the back; also 4 inches are to be allowed at each end, and in the front, for eaves. Required the expense of the covering?

78. What will be the expense of paving a rectangular court-yard, 45 by 60 yards, deducting a

circular garden in the centre, the diameter of which is 50 feet, at 3s. 6d. per square yard?

79. What will be the expense of excavating a cellar, 30 feet long, 16 wide, and 8 feet deep, at 9d. per cubic yard.

80. A gentleman sold an estate for the value of 16 trees, which were above 7 feet in circumference, at £1 for the first, £2 for the second, £4 for the third, &c., and so doubling the price of each successive tree. What was the value of the estate?

(c) 81. The difference between the perpendicular and hypotenuse of a right-angled triangle is 32, and the length of the base 72. Required the perpendicular.

82. The difference between the base and hypotenuse of a right-angled triangle is 32, and the difference between the perpendicular and hypotenuse 25. Required the sides and area.

83. At what rate must a cannon ball be projected perpendicularly into the air, to remain 2 minutes before it reaches the ground; and to what height must it ascend, the resistance of the atmosphere not being taken into account?

84. A and B are two stations, the distance of which has been measured and found to be 3600 links. C is visible from both, and the angle B A C found to be 76° , and A B C 96° . Again, from the two points B and C we observe a fourth point, D, and find the angles B C D and C B D to be $46^\circ 10'$, and $57^\circ 30'$, respectively. Required the area of the enclosed space, A B D C.

GRAMMAR CLASS.

MODEL EXERCISE, No. XVI.

Vide Vol. IV. p. 278.

VERBS.

IRREGULAR VERBS.

CLASS I.

In which Present, Past, and Perfect Participle are alike.

Slit	spread	set
Shed	hit	burst
Cut	hurt	cast
Cost	put	

CLASS II.

In which Past and Perfect Participle are alike.

Present.	Past and Perf. Par.	Present.	Past and Perf. Par.
Hold	held	Lose	lost
Mow	mowed	Flee	fled
Crow	crowed	Sleep	slept
Cleave (ad-)	cleaved	Bend	bent
Get (here)	got	Send	sent
Grove	groved	Rend	rent
Abide	abode	Spend	spent
Spin	spun	Lend	lent
Win	won	Gird	girt, girded
Sing	sung	Gild	gilt, gilded
Sting	stung	Build	built
Wring	wrung	Leave	left
Fling	flung	Have	had
Cling	clung	Make	made
Stink	stunk	Buy	bought
Bind	bound	Think	thought
Grind	ground	Bring	brought
Feel	felt	Beseech	besought
Sweep	swept	Teach	taught
Creep	crept	Seek	sought

CLASS III.

In which Present, Past, and Perfect Participle are different.

Present.	Past.	Perfect Par.
Fall	fell	fallen
Hold	held	holden
Show	showed	shown
Mow	mowed	mown
Blow	blew	blown
Crow	crew	crowed
Throw	threw	thrown
Cleave (split)	cleave or cleft	cleoven or cleft
Weave	wove	woven
Freeze	froze	frozen
Steal	stole	stolen
Speak	spoke	spoken
Swear	swore, sware	sworn
Bear (bring forth)	bare, bore	born
Bear (carry)	bore	borne
Forbear	forbore	forborne
Tear	tore	torn
Shear	sheared	shorn
Shake	shook	shaken
Get	got	gotten
Eat	ate	eaten
Seethe	seethed	sodden
Tread	trod	trodden
Bid	bade	bidden
Awake	awoke	awaked
Grave	graved	graven
Arise	arose	arisen
Slide	slid	slidden
Write	wrote	written
Thrive	throve	thriven
Strive	strove	striven
Bite	bit	bitten
Swim	swam	swum
Begin	began	began
Sing	sang	sung
Ring	rang	rung
Drink	drank	drunk
Choose	chose	chosen

Junior Division.

Exercise XVIII., Vol. IV., p. 356.

Senior Division.

I. Transpose the parts of the following sentences in as many ways as you can, retaining the sense.

1. In the course of his work there are to be found many striking examples of the mistakes into which former inquirers had been led by neglecting this precaution.—*Brougham*.

2. Long before his attention was called to the remains of animals found in various strata of the earth, in mere superficial situations, in crevices of rocks, and in caves, he had, fortunately for science, been a skilful proficient in anatomy, both human and comparative.—*Ibid*.

3. From the execution of the king to the death of Cromwell, the Government was, with some variation of forms, in substance monarchical and absolute, as a government established by military force will almost invariably be, especially when the exertions of such a force are continued for any length of time.—*C. J. Fox*.

4. To endeavour to account for this wonderful change in the temperature of the northern latitudes, is one of the most difficult problems in the physical history of the globe; because it involves such a variety of considerations; and we know that the most important and extensive changes in the forms of organized bodies are brought about by very nice shades of difference in the circumstances of climate and soil under which they are placed.—*Penny Magazine*.

5. As I proposed this question we arrived at a cottage which stood on the side of a small nursery ground and market garden.—*Ibid*.

6. The volcano had been unusually quiet for several months, with not so much as a wreath of smoke proceeding from the crater, or from any part of it, when suddenly, on a Sunday evening late in the month of October, two columns of fire

were seen to ascend from the summit of the great cone.—*Ibid*.

Examples.—1. In the course of his work many striking examples are to be found of the mistakes into which former inquirers had been led by neglecting this precaution.

Many striking examples are to be found in the course of his work, of the mistakes into which former inquirers had been led by neglecting this precaution.

Many striking examples of the mistakes into which former inquirers had been led by neglecting this precaution, are to be found in the course of his work.

Of the mistakes into which former inquirers had been led by neglecting this precaution, many striking examples are to be found in the course of his work, &c.

The Societies' Section.

REPORTS OF MUTUAL IMPROVEMENT SOCIETIES.

Edinburgh Young Men's Association.—This society held a soirée on Wednesday, the 3rd of May last, at No. 11, Waterloo-place, Mr. T. Usher occupying the chair. A considerably larger number were present than at any previous soirée connected with the association, and from the various novel features introduced the proceedings gave great satisfaction. Various songs, glees, and recitations were given; and addresses were delivered by the chairman, Mr. W. G. Duncan, Mr. John Lowe, Mr. Alexander Brodie, Mr. John Wilson, jun., Mr. William Danks, the Rev. George Parry, Mr. David Wilson, and Mr. James Cowan, of the Controversialist Society. The chairman alluded to the effect which such societies had in improving the style of composition, and the utterance, of those connected with them. This expression of their ideas led to a cultivation of thought which in almost any other connection they could not gain. These societies, then, should be valued by their members, as barriers against sinking into a selfish or mechanical existence. They did not, however, exist alone for speech or composition. They were maintained with much trouble and cost of time. The utterance of the earnest souls of which they consist led also, more or less, both by improving the mind and by honourable aspiration, to a nobler action in the world! The motto of some amongst them was, Distinction. This might lead to something good, though not the thing desired. There were, however, those connected with them who intended to think, to write, and to act, although unknown and unnoticed; to contribute to build up the structure of their age, as had been done for past ages by men of whom history took no account—men who did not, indeed, occupy the mausoleum of the warrior or statesman, but whose wide and great work was the noble civilization which is our heritage. It was remarked, regarding the particular and necessary part of their business termed controversy, that it did not tend to embitter the temper, or make one arrogant; and that, either from such societies, or from their excellent coadjutor, the

British Controversialist, the church and the world might take example, with reference to their respective controversies, religious and political. As men increased in intellectual cultivation, the field of controversy would become enlarged. This would be dangerous, if it were not that better methods of conducting controversy were to be hoped for. Instead of shutting out controversy, these societies adopted the wiser course of acknowledging its necessity, and of endeavouring to make it, not a means of discord or alienation, but of agreement in sentiment amidst difference in opinion. Truth was thus promoted without asperity, which was an error of the heart, greater than the most of those errors which men possessed of truth sought to eradicate. The idea of using controversy merely as an intellectual exercise was one which had been long held up as the aim of such associations. He for one, however, altogether repudiated an aim so low, as both subversive of their moral influence, and as prejudicial to their stability. They should rise above those narrow views, and consider themselves as associated in a Moral Institute, dedicated to the search of truth.

Lincolnshire.—*Boston Young Men's Christian and Literary Association*.—The first annual meeting of this association was recently held in the Wesleyan day school, kindly lent by Mr. Webster. After tea, the chair was taken by Mr. Chapman (in the absence of the president, Mr. Ellis), and the report of the proceedings of the past six months was read, from which it appeared that during that time the society had increased from five to twenty-five members. Able addresses were delivered by Messrs. Standwell, Smith, Rhoades, Smith, Johnson, Guy, and Shepherd. Votes of thanks having been passed to Mr. Webster and to the ladies, the chairman in his concluding remarks urged the members to renewed diligence in the work of mental and moral improvement. The object of this association is the religious and intellectual improvement of its members, by means of lectures, essays, and a

library. It was only established last September. It originated amongst five young men who felt desirous of aiding each other in their intellectual improvement. It has succeeded far beyond the most sanguine expectations of its originators.—**A MEMBER.**

Edinburgh.—*Albion Mutual Improvement Society.*—The annual festival of this society was held on Wednesday, the 21st of June, in Sinclair's hotel, Waterloo-place, Edinburgh, when upwards of fifty ladies and gentlemen sat down to tea. The chairman, Mr. John Walker, having delivered an eloquent address on the advantages derived

from Mutual Improvement Associations, the secretary, Mr. E. G. Stodart, read the report, showing that the affairs of the society were in a very flourishing condition. Eloquent addresses were delivered during the evening, by Mr. Ingram, on Manuscript Magazines; Mr. Macpherson, on War; and Mr. T. Stodart, on Australia; whilst the entertainment was diversified by vocal and instrumental music of a superior description. It may be mentioned that this society possesses an excellent Manuscript Magazine, which is found to be productive of great advantages to the members.

Literature.

LIST OF NEW BOOKS,

ON EDUCATIONAL, LITERARY, AND SCIENTIFIC SUBJECTS.

Alison's Hist. of Europe, from 1815 to 1852, vols. 3 to 6, 15s.

Arago's Popular Lectures on Astronomy, 4th ed., 1s.

Arnold's (M.) Poems, 2nd ed., 5s, 6d.

Austin's (Mrs.) Germany from 1780 to 1814, 12s.

Bakewell's (F. G.) Geology for Schools and Students, 2s.

Bancroft's History of the American Revolution, vol. 3, 15s.

Barker's (W. B.) Practical Turkish Grammar, 4s.

Bell's English Poets, "Cowper, vols. 2 and 3," 2s. 6d.

Bernay's (A. J.) Household Chemistry, 3rd ed., 4s. 6d.

Blair's Why and Because, 35th ed., 1s.

Bohn's Antiq. Lib., "Paris's English History, trans., vol. 3," 5s.

— "Vitalis's Ecclesiastical History, vol. 3," 5s.

— Brit. Class., "De Foe's Works, vol. 1," 3s. 6d.

— "Gibbon's Roman Empire, vol. 4," 3s. 6d.

— Class. Lib., "Propertius, &c., trans. by W. K. Kelly," 5s.

— Illust. Lib., "India, Pictorial, Descriptive, &c.," 5s.

— Philo. Lib., "Devey's Logic; or Science of Inference," 5s.

— Scientific Lib., "Ennemoser's History of Magic, trans.," 5s.

— Stand. Lib., "Cowper's Works, vol. 4.," 3s. 6d.

— "Hungary and her Revolutions, by E. O. S.," 3s. 6d.

Book of Family Crests and Mottoes, 7th ed., 2 vols. 21s.

Brewster's (Sir D.) More Worlds than One, 6s.

Buckingham's (J. S.) Coming Era of Practical Reform, 10s. 6d.

— History of the Temperance Reformation, 3s. 6d.

Bunbury's Narratives of the Great War with France, 15s.

Burbury's (Mrs.) Grammar School Boys, 4s.

Cesar for Beginners, by Joseph Currie, 1s. 6d.

Child's Treasury of Knowledge, 3s. 6d.

Crystal Palace, Ten Courts of the, 1s.

Dante's Divine Comedy, trans. by T. Brooksbank, part 1, 5s.

Darling's Cyclopædia Bibliographica, £2 12s. 6d. Darton's School Library, "Monteith's Introduction to Latin," 1s. 6d.

De Porquet's Edition of Silvio Pellico, n. ed., 3s. 6d.

— Traducteur Historique, 12th ed., 3s. 6d.

De Quincy's Works, vol. 3, "Miscellanies, vol. 1," 7s. 6d.

Duncan's (A.) Practical Surveyor's Guide, 4s. 6d.

Ellison's (S.) English Grammar, 1s.

Elwes's Spanish-English and English-Spanish Dictionary, 4s.

Erskine's (W.) History of India, 2 vols., 32s.

Ewing's (T.) Atlas, n. ed., 9s.

— System of Geography, n. ed., with maps, 6s.

Fern Leaves from Fanny's Portfolio, 2nd ser., 6s.

Few Leaves from the Process of Nature Printing, 21s.

Finlay's History of Byzantine and Greek Empires, 1057-1453, 15s.

Friswell's (J. H.) Russian Empire, 1s. 6d.

Gautier's Constantinople of To-day, trans., with illust., 7s. 6d.

Gerard's (G.) Clytia, and other Poems, 3s. 6d.

Gilbart Prize Essay, Practical Banking, by G. Sharp, 18s.

Gleig's School Series, "Mann's Book of Health," 1s.

Goodwin's Latin Grammar, 1s.

Grainge's Battles & Battle-Fields of Yorks., 3s. 6d.

Guide Books (Official) to the Crystal Palace, 3 vols., 13s. 6d.

Guizot's Charles I. and the English Revolution, n. ed., 28s.

Hamel's (Dr.) England and Russia, trans. by Leigh, 14s.

Hamilton and Leven's History of Greece, vol. 2, 1s. 6d.

Hawkins's (J.) Tradesman's Guide to Superficial Measurement, 2nd ed., 6s.

Hill's Travels on Shores of the Baltic, 8s. 6d.

Hogg's (J.) Microscope, with illust., 6s.

Holloway's Topography of Isle of Wight, by Hillier, 2s. 6d.

Homer's Iliad, trans. by W. G. J. Barter, 18s.

Horton's (T. G.) Russia, the People, &c., illust., 1s.

— Turkey, the People, &c., illust., 1s.

Howe's (F.) Turkey, Greece, and Palestine, in 1853, 3s. 6d.

Hume, Smollett, and Hughes's *History of England*, vol. 5. 4s.
 Indestructible Atlas, 2s. 6d.
 Keith's *Practical Arithmetician*, by Maynard, 16th ed., 4s. 6d.
 King's *New and Comprehensive English Grammar*, 3rd ed., 1s.
 Kip's (Rev. J.) *Catacombs of Rome*, 4s. 6d.
 Kurten's (P.) *Art of Manufacturing Soap*, &c., 6s.
 Lardner's (W. S.) *Letters of an American*, 1s.
 Lang's *Hints on Houses*, Popular Edition, 3s.
 Lardner's (Dr.) *Museum of Science and Art*, vol. 3, 1s. 6d.
 Latin Accidence, 2s.
 Lectures to Church of England Young Men's Society, 1854, 2s. 6d.
 Lectures read at a Mechanics' Institute in the Country, 5s.
 Lingard's *History of England*, 6th ed., vol. 2, 3s. 6d.
 Longland's (J.) *Trophies*, a Poem, 5s.
 McDougall's *Letters from Sarawak*, n. ed., 3s. 6d.
 Macfarlane's (J.) *Poems*, 3s.
 Mackintosh's *Miscellaneous Works*, n. ed., 3 vols., 21s.
 M^r Walter's *Tales of Ireland and the Irish*, 3s. 6d.
 Mahon's (Lord) *History of England*, vol. 7, 15s.
 Mann's *Census of Great Britain, 1851*:—"Education," 2s.
 Morell's (J. R.) *Russia and England*, 1s.
 ——— (J. D.) *Essentials of Eng. Grammar*, 8d.
 Murray's *British Classics*, "Gibbon's Roman Empire, vol. 4," 7s. 6d.
 Murehison's *Siluria, History of Oldest Known Rocks*, 30s.
 Narrative of Conquest of Finland by Russians, trans., 9s.
 Natural History, with Illustrations, 2s. 6d.
 Neale's *Islamism: its Rise and Progress*, 3 vols., £1 1s.
 Neal's (A. B.) *No Such Word as Fail*, 1s.
 ——— *Patient Waiting No Loss*, 1s.
 Newth's (S.) *First Book of Natural Philosophy*, 3s. 6d.
 Orr's *Household Handbooks*, "Household Medicine," 2s. 6d.
 ——— "Table Observance, &c." 6d.
 Overman's *Treatise on Metallurgy*, 2nd ed., 28s.
 Ovid's *Metamorphoses*, Extracts from, by M. Burney, 1s. 6d.
 Passing Thoughts in Sonnet Stanzas, 10s. 6d.
 Pinnoek's *Analysis of History of the Reformation*, 2s. 6d.
 Rio's (A. F.) *Poetry of Christian Art*, trans., 9s.
 Roback's (Dr.) *Mysteries of Astrology*, 10s. 6d.

Routledge's *Guide to Crystal Palace and Park at Sydenham*, 1s.
 Schmitt's (Dr. L.) *History of Rome*, 6th ed., 7s. 6d.
 Scott's (W.) *Elements of Arithmetic*, 4s.
 Shakespeare, Knight's *Stratford Edition*, vol. 6, 1s.
 Shaw's Family Lib., "Christmas's Life of Sultan of Turkey," 1s.
 ——— "Nicholas and the Sultan, 1 vol.," 2s. 6d.
 Small Books on Great Subjects, No. 4, "Introduction to Practical Organic Chemistry, 2nd ed.," 3s. 6d.
 Smith's (A.) *Story of Mont Blanc*, 2nd ed., 5s.
 ——— (B.) *Supplement to Arithmetic and Algebra*, 1s.
 ——— (A.) *Theory of Moral Sentiments*, n. ed., 5s.
 Sowerby's *English Botany*, vol. 11, £2 1s.; vol. 12, £3 5s.
 Stewart's *Collected Works*, ed. by Sir W. Hamilton, vol. 1, 12s.
 St. John's (B.) *Purple Tints of Paris*, 2nd ed., 12s.
 Sparring's (P. S.) *Gatherings from Many Authors*, 3s.
 Spencer's (Captain) *Turkey, Russia, &c.*, 7s.
 Stuart's (Lieut.-Colonel) *Residence in Northern Persia*, 15s.
 Strickland's *Queens of England*, n. ed., vol. 7, 7s. 6d.
 Sutherland's (W.) *Grainer and Sign-Writer's Assistant*, 2s. 6d.
 Swete's (E. H.) *Flora Bristolensis*, 5s.
 Telemachus, *Adventures de, par Fenelon*, Notes by Delille, 4s. 6d.
 Theologia Germanica, ed. by Dr. Pfeiffer, trans., 5s.
 Traveller's Lib., "Selections from Rev. Sydney Smith," 2s. 6d.
 Trench's (R. C.) *Synonyms of the New Testament*, 5s.
 Von Molke's *Russians in Bulgaria, &c.*, in 1828-9, 14s.
 Warren's *Catechism of Class Singing*, 2nd ed., 1s. 6d.
 Whately's (Abp.) *Principles of Elocution*, 1s. 6d.
 Whitty's (E. M.) *Governing Classes of Great Britain*, 1s. 6d.
 Whitworth and Wallis's *Industry of United States*, 1s.
 Wilmott's *Pleasures and Objects of Literature*, 3rd ed., 2s. 6d.
 Wood's *Sketches and Anecdotes of Animal Life*, illust., 3s. 6d.
 Works of Eminent Masters, vol. 1, 9s.
 Young Poet's Assistant, 2s.
 Yvan's (Dr.) *Romanee of Travel*, illust., 3s. 6d.

LITERARY INTELLIGENCE.

The monument to Thomas Hood, in Kensal-Green Cemetery, for which a subscription was recently made, was inaugurated on the 17th ult., by an address from the heart and lips of Monckton Milnes, Esq., M. P.

The publishing trade in London has recently been somewhat inactive, save in books and maps pertaining to Russia and Turkey.

The Educational Exhibition in St. Martin's Hall, has been opened during the past month by H. R. H. Prince Albert.

A Chinese newspaper has been established in California, under the title of "Kin-chau-jin-lou,"

which signifies "The Gold-Mine Journal." It is in four pages, and divided into columns, but it commences at the right-hand corner of the top of what with us would be the last page. It is lithographed. It opens with an address from the editor, setting forth the design of the journal, and soliciting subscriptions and advertisements. Its other contents are commercial news and articles of intelligence likely to interest the Chinese. An eminent Chinese scholar of Paris, who has examined the newspaper, says that it displays talent and industry, but is not written in the choicest language or most elegant style of the flowery land.

European Philosophy.

THE IONIC SCHOOL.—THE PHILOSOPHY OF NATURE.

THALES.

In the centre of a vast system of ever-active, preconstituted, and seemingly irresistible Law, man's life-lot is cast. In the whirl or procession of phenomena—over the simultaneities or successions of events—and amid the contrasts and coincidences of circumstance, Law predominates and rules. Among Creation's mechanism what is man? Is he of *that* the vassal or the lord? Ceaselessly do the laws which regulate phenomena effect their purposed ends, and make the *External* subject to their influences. Is man, too, the slave of an all-potent code of irreversible and predetermined Law? Does Fate—

“That stubborn ‘*must*,’ which bounds all living hope
As with an iron circle,”—

wield the sceptre of Destiny; or does man, strong in the power of self-hood, hold his acts unchartered but by his own will? Philosophy will not believe in the blind fatalism which the incessant circumvolvings which phenomena exhibit seem to imply; nor will consciousness justify an unqualified assertion of entire independence. Life is a warfare—a strife in which the outer world attempts to subjugate the spiritual nature of man, while the spiritual exerts itself to overmaster and control the influences of phenomena. When this contest impresses the consciousness, Philosophy is originated—the search for wisdom has begun.

The strange bond which unites man to the universe gives to the solution of the question—What is man's relation to the visible and tangible phenomena around?—a significance and meaning of which it would be difficult to over-estimate the importance. To comprehend aright the mutual relationships of these two elements—matter and spirit—it is necessary to understand the properties and laws of both. Opposition is the most powerful stimulant by which great minds can be affected. When, therefore, matter evoked the resistancy of the human spirit, a knowledge of its qualities and laws became a necessity of the intellect. To know these was to possess the capacity of moulding, remodelling, improving, and subduing the outer world as the mind desired. Hitherto, the subject which had most occupied the thoughts of the Sages was the relations which man bore to man and to the Gods. Religion and Legislation had found it advisable to offer reasons for the mandates which they gave. Nature had as yet been but little interrogated; and now the true value of her responses to many queries regarding life and happiness were beginning to be felt. The spirit of speculative science once energized, all knowledge was thought worthy of elaboration. Hence arose the *Ionic School*. Given the phenomena of nature, what are their causes and effects? How is man influenced by these? Of what is nature the result? And what relation does man bear to the phenomenal world and its mighty Cause? These are some of the speculations which suggested themselves to the minds of the earlier philosophers. The man by whom these queries were first systematically considered—the originator of true philosophic thought, and the earliest thinker by whom truth for itself, and not for its utility, was sought—was THALES.

BIOGRAPHIC SKETCH.—THALES, of Miletus.—

“Great astronomer,
Wiseest of mortals in all kinds of knowledge,”—

was born in the first year of the thirty-fifth Olympiad (B. C. 639). Miletus was one of the twelve cities founded, on the south-west of Asia Minor, by the Ionians, when, under Nelus, the son of Codrus, they sought an asylum from Doric barbarism, and carried with them there the civilization, the commercial enterprise, the heroism, and the genius of Greece. His parents, disgusted with the oppressions to which the rich inhabitants of Phœnicia were subjected, emigrated to this flourishing city, and hence their son was brought within the range of Greek thought and activity. He is reputed to have spent his early years in the court of Thrasybulus, tyrant of Miletus. The training which he received there qualified him to take an active part in public affairs, and he speedily passed through the several gradations of office which the State at that time presented. As a magistrate or ruler he would necessarily acquire a considerable knowledge of human nature, and would have his speculations turned to the advisability of possessing some general facts regarding those habits and modes of thought which were most prevalent amongst them. It would appear to be no unimportant inquiry either, whether man was capable of fulfilling the requirements of the several laws which it had been found necessary to frame, and which it was then his duty to administer.

Nature he saw invariably obeyed the laws which the Gods had decreed. Man he found apostate not only from the laws of men, but of the Gods. Whence arose this difference? How could this strange distinction have arisen? Why did this singularizing property exist? How could an explanation be found? The key to all the enigmas regarding man are to be found in self-knowledge; hence his maxim—"Know thyself" (*Γνωθὶ σεαυτὸν*). To acquire an accurate knowledge of man, as he is influenced by political and natural circumstances, he is reported to have taken a voyage to Crete, and to have travelled in Egypt—the land which fable makes the source whence flowed all wisdom. Here he is represented as teaching the Egyptians the method by which, from the length of the shadows which they projected at noon, the height of the pyramids might be found. Having, in his travels most probably, become practically conversant with the astronomical formulæ of the Chaldeans, he predicted that solar eclipse which terminated the war between the Medes and Lydians, when Cyaxares fought against Halyattea, which has hence become not only a memorable fact in history, but "a matter of important investigation to modern astronomers." Another advantage resulting from his travels was his observation that the Great Bear (*Ursæ Major*), which his countrymen at that time made their guide-sign in navigation, was less adapted for that purpose, as it made a considerable circuit round the pole, than the Less Bear (*Ursæ Minor*). Returned to his native city, he devoted himself to the search after wisdom. He made observations on the nature, distances, and motions of the heavenly bodies; investigated the phenomena of light, the causes of winds, and other meteorological changes; discovered the electrical properties of the magnet and amber; and either invented or improved that arrangement of the constellations which is known as the Zodiac. He explained the cause of the inequality of day and night; divided the earth into five zones; determined the length of the solar year; fixed the number of days at three hundred and sixty-five; knew the exact time of the solstices; and was acquainted with the existence of the planets Jupiter, Saturn, Mars, Venus, and most probably Mercury. To him is also ascribed the invention of celestial globes, and geographical maps. In the midst of these physical researches, however, he did not forget his

former statesmanly accomplishments; for when the war between Persia and Lydia was waging, he recommended the Ionians to enter into a confederation, and to appoint Teos, their most central city, as the head-quarters of their State; and when this counsel was rejected, he was potent enough with his fellow-citizens to persuade them not to enter into alliance with Croesus, King of Lydia. The neutrality which he advised was successful in its object, for Cyrus, King of Persia, having conquered, sacked all the cities that had aided his opponent, while he spared Miletus. Tradition reports, that although thus politic in advising neutrality for the welfare of his native city, the personal friendship which he, in common with the other members of the Heptad, felt for Croesus, led him to the camp of that monarch; and that when, having arrived at the eastern boundary of his empire, the monarch found that the river Halys was unfordable, he, the king having neither bridges nor boats, undertook to render the passage of the river possible. This he readily accomplished by digging a crescent-shaped trench round the camp; the water being thus drawn off into a new course, the army passed over without difficulty. His old age was spent in peace and honour, in the zealous pursuit of wisdom, in systematizing the knowledge which in the course of a long life he had acquired, and in endeavouring to construct a theory of the universe. He left no works behind him—the verses on Nautical Astronomy, sometimes cited as his, are generally considered spurious; and a poem on Nature, attributed to him on rather doubtful authority, has not reached our time. All that we know of his acquirements and philosophic opinions; therefore, is derived from occasional references made to him by ancient historians and philosophers. He died, oppressed with heat and thirst while witnessing the combats in the amphitheatre, in the 58th Olympiad (B.C. 547), in the 92nd year of his age.

EXPOSITION.—It is no easy matter to reconstruct, from the mere snatches of gossipry which Time has spared us, a well-concatenated exposition of the doctrines of Thales. No consecutive abstract of his system has been transmitted to us. The speculations of that strong and subtle intellect which changed the current of men's thoughts and created Philosophy, must have possessed uniformity and coherence, although the union-links of his thoughts are now irretrievably lost. We shall endeavour to supply such interjected ideas as seem to us likely to have knit into a speculative unity the several dogmas attributed to him. The laws which regulate the universe influence men indirectly, and change their modes of thought and action. To know these laws and their influences, Nature must be interrogated. Observation is the means by which this may be accomplished. All things undergo change, yet sameness predominates.

"All changes; nought is lost; the *forms* are changed,
And that which has been is not what it was;
Yet that which has been, *is*."

There must, therefore, be some invariable element out of which the variable phenomena which Nature exhibits forth form themselves or are fashioned, from which all being is derived, and to which all being is ultimately resolvable.

This invariable element is the *beginning* (*ἀρχή*) of things. By a rude and instinctive induction of those various phenomena which lie within the circle of human cognition, it was easy to perceive that the original or elementary principle of things must be itself destitute of fixity or pre-established form. The one object which to Thales seemed to approach most nearly to the primitive matter required by the hypothesis was water.

Hence the maxim attributed to him by Aristotle,* *ὕδαρ εἶναι τὴν ἀρχήν*—*Water is the original of things*. Cicero also ascribes this opinion to him,† in these words, viz.,—“Thales says that water is the primal element of things; God the intelligence who formed all things from water.” And Plutarch,‡ explains the reasons on which the belief in this tenet was founded, viz.,—1st. Water is the source of moisture. 2nd. All animals and plants are produced and nourished by moisture. 3rd. The sun and other celestial luminaries seem to be fed by the vapours which rise from the earth. To these inductive arguments, Simplicius, of Cilicia, a commentator on Aristotle, conjectures that a fourth may be added, viz., Water is capable of taking any form, is liable to many changes, and is very universally diffused. These, however, appear to us to partake more of the character of after-thoughts than of those prerogative instances which a prescient interrogation of Nature would suggest, at such an early stage of philosophic speculation as that of which we at present speak. While we believe that he who first led the way to generalization from observed phenomena to unseen though ever-active law, must have formed some notion of the essential influence which water exerted in the transformations of matter, and the eduction and continuance of life, as well as some definite ideas upon its own inherent powers of change, we are not to suppose that even the wise Thales had outgrown the influences of the gorgeous myths in which the early Greeks incarnated their religious and philosophic ideas. They may have held divided empire in his soul, but the remembrance of these “fair humanities of old religion” could not have wholly vanished. When, therefore, we recollect that Oceanus,§ was represented as the father of all the Gods, that his sister and wife, Tethys, was the mother of all the rivers that flow upon the earth; while their three thousand daughters, the Oceanides, were the guardians of the children of men till they attained manhood,|| we can scarcely fail to perceive that a semi-conscious desire to rationalize the mythologic credences of his countrymen must have biassed him towards this peculiar theoretical decipherment of the mysteries of creation. Around Ionia, too, the ocean, “rising, falling, foaming evermore,” was continually visible. From its restlessly heaving mass the sun arose each morning with fresh glories wreathed around his brow, drew towards him in his progress a train of clouds—parents of rain—and then, in the cooling hour of even, sunk wearily into “the deep sea, calm and still”—

“Whence the broad moon rose circling into sight.”

Like a vast cincture the ocean girded the earth, while by a thousand springs it poured refreshment and fertility along the valley-lands, and the earth smiled and was glad. Water when rarified became air, when condensed formed earth. Water mingled in all things, and was necessary to all. This one all-absorbing fact—how needful to notice! how important to comprehend! Not to the caprices of man does the ocean yield: by its own will it seems to move and act.

“Man marks the earth with ruin—his control
Stops with the shore.”

Here, then, is a primitive element, possessed of a formative force, and this must be the substance of which all being and phenomena are but the special accidents or modes. The riddle of the universe is read! Here the harmonious in the discordant is discovered! No

* “Metaphysics,” I., 3. + “Thales . . . ait aquam esse initium rerum; Deum eam mentem quæ ex aqua cuncta Angeret.” De Nat. Deorum, Lib. I., c. 10.

‡ “De Placitis Philosophorum,” Lib. I., c. 3. § “Iliad,” XIV., 201. ¶ Hesiod’s “Theogony,” 346.

longer is it requisite that man should, in quiescent ignorance and awe, gaze on the ever-revolving changes which constitute to him the visible universe, without perceiving the unity which underlies all transformation and diversity.

As there is a unity of thought, manner, feeling, and character in man—a unity which subsists under all varieties of state, culture, and circumstance,—so also is there a unity in nature. Intelligence is the source of human similarities. Is nature also intelligent? We see it obey fixed laws. Now laws are the products of intelligence; why, therefore, should we hesitate to believe that nature is animated and ensouled? * “*The world is living, and full of demons,*” and “*all things are full of Gods,*”† are the doctrines ascribed to him upon this point. These opinions he illustrated by reference to the electrical properties of the magnet and amber. Hence, too, when one asked, “Can we conceal our ill deeds from the Gods?” he replied, “No; not even our thoughts!” And yet Thales is accused of Atheism! Atheism is a later development—is the creedlessness of despair. It is not in the early enthusiasm of speculation that Atheism arises. Not until every form of thought of which the age is capable has been exhausted, does Scepticism appear. And then it operates to clear a new field, upon which the contest between human curiosity and the phalanx of mysteries of Being may be resumed. At this early stage, hope and energy are young and buoyant, nor has doubt yet hung her sable curtain before the vision of the eager speculatist. There can be little doubt of the semi-panteistic tendency of his thoughts; but of Atheism we can discover no indication. Indeed, his practical moral precepts, independently of his theoretic doctrines, are far removed from the pseudo-utilitarianism of atheistic dogmas; as the following specimens will suffice to prove, viz.,—“Never do that yourself which you disapprove of in another.” “Silence the tongue of the slanderer by prudence.” “Get not rich by evil actions.” “Remember alike absent and present friends.” “Take greater care to culture the mind than beautify the outward form.” “*Know thyself.*”

“To talk too much proves not that one is wise:

Let rather one great thought,

One noble aim be keenly sought—

So shall you best above mere praters rise.”

REMARKS.—In a previous paper‡ we attempted to explain how the various conditioning circumstances of existence give birth to successive speculations, each tending towards the elucidation of some one point of permanent human interest. We saw Religion becoming rationalized, Legislation subjected to ratiocinative investigation, and thus to a certain extent systematized and withdrawn from the dominion of Empiricism to the control and government of Reason. Now, however, we have had a new element of speculation introduced. Nature—protean in her changes—is to be subjected to the investigations of the Reason; and the vague wonder with which phenomena have hitherto been viewed is to be, if possible, exchanged for a knowledge of the primal elements in which all phenomenal diversities originate and inhere. *Knowledge* is an accurate acquaintance with the facts of Nature, or Consciousness; *Wisdom* is a correct and systematic cognition (sensible or intuitive) of the causes of phenomena; *Philosophy* is the loving search after wisdom. Philosophy is in all its stages merely tentative, not positive. Its solutions of the problems of the Reason, at

* τὸν κόσμον ἔμψυχον καὶ δαιμόνων πλήρη.—“Diogenes Laertius,” Lib. I., 27.

† Πάντα πλήρη θεῶν εἶναι.—Aristotle’s “*Metaphysics*,” I., 5.

‡ In No. IV., p. 121.

any given time, are the highest efforts of thought possible in that age. To construct a perfect and absolute metaphysic requires:—1st. A perfect and absolute discernment of all the possible sources of human knowledge. 2nd. An adequate conception of the limits of the human intellect. 3rd. An exact and definite acquaintance with the whole possible sphere in which human reason may be advantageously employed. 4th. A clear and distinct differentiation between the subjective and the objective. In so far as any philosophy is wanting in the qualities definitively specified above, it is necessarily tentative and temporary, capable of further development and a nobler reconstruction. In which point, then, did the philosophy of Thales chiefly exhibit a deficiency? The chief defect, we apprehend, consisted in the possession of no clearly defined principle by which the subjective might be distinguished from the objective—the ideal from the real. The unity which was sought was not analyzed with sufficient care, and the analogy implied between the spirit of man and the soul of the universe was rashly, perhaps, overstrained. Here, in the first earnest struggle of mind with the mysteries it felt, it failed clearly to distinguish between itself and the phenomenal universe; and thus it clung to the tangible and visible in preference to the ideal. Everything changes and is metamorphosed, it is true; but by what power are these changes made—by what percipency are these changes registered? Are all changes equally fatalistically determined? If not, why is not man differentiated from the material elements around him? But, in this era, when the perilous questioning of the mysteries around man are merely fashioning themselves, we ask, perhaps, too much. Has not much been done, when a new tract of thought is opened up? Truly, we dare not hesitate to exclaim, with Pliny, of those who thus enrich the realms of thought, “Hail to you, and to your genius! Interpreters of Heaven! Worthy recipients of the laws of the Universe! Authors of principles which connect Gods and men!”

Religion.

WHICH SYSTEM IS MOST IN ACCORDANCE WITH THE SCRIPTURES, AND PRODUCTIVE OF THE BEST RESULTS—EPISCOPACY, PRESBYTERIANISM, OR CONGREGATIONALISM?

EPISCOPACY.—ARTICLE IV.

In reading the papers which have been written on this subject, in the *Controversialist*, I have been much surprised to notice how each writer, as by common consent, has departed from the thesis given; for if we except the first article on Episcopacy, the real matter in dispute has scarcely even been approached.* The talent displayed by the various writers forbids the idea that they have purposely avoided the theme as one too difficult for discourse, since they have entered into another equally difficult; yet, if this be

not the case, they must have mistaken their way, either through inattention, or for want of a larger development of that somewhat metaphysical quality, the faculty of abstraction, which enables a man to distinguish clearly between a thing and its extrinsic adjuncts or accompaniments. The subject is clearly written—“Which system is most in accordance with the Scriptures, and productive of the best results—Episcopacy, Presbyterianism, or Congregationalism?” If, however, I had not seen this heading, I could have come to no other conclusion than that the subject in dispute was the propriety or impropriety of a State Religion or National

* It is proper to state that this paper was sent to us when only two of the articles on each subject had appeared.

Church. It is a departure from the real subject into *this* which has led the Episcopalian to speak somewhat too disparagingly of his dissenting brethren;—which has led the Presbyterian to cite the non-endowed Papal church as a bad example of Congregationalism, and to attribute an apostolic foundation to the results of a “bad ambition.” It is the same departure, too, which has induced the Congregationalist to look with such jaundiced eyes upon a God-honoured and time-honoured order of men; and in the warmth of his declamation, to load with undistinguishing vituperation and slander a whole race of bishops,—to some of whom, as I may have occasion to instance, he is actually indebted under God for the liberty he now enjoys, for the privilege he uses to such excess, of “*speaking evil of dignities.*” Not less consistent indeed would the infidel be who denounced Christianity as an evil because it had produced such mad enthusiasts as the Scandinavian Anabaptists, such prelate-murdering fanatics as Balfour of Burley, or such demons in human form as the Spanish inquisitors, than are these writers, in attributing to different forms of church government all the evils which have accompanied those forms in the different phases of their chronological course.

The wanderings of which I complain will render it necessary for me to devote a little time to clearing the way of the obstructions thus thrown upon it, and to treat the subject rather less in “order” than I could wish. First, then, let me intimate that Episcopacy is not necessarily a State religion, nor is a State religion necessarily Episcopal; though our Congregational advocates have treated the two as almost synonymous terms. Indeed, “Rolla,” in his argument, seems to lose sight of the fact that there are any Episcopal churches in the world besides that of England, or any National or State churches but what are Episcopal; whereas, if he will look around him, he will find that, in addition to the Roman and the Eastern churches, there are *unestablished* Episcopal churches in Scotland, in America, yea, and even in England itself—as witness that of the Moravian brethren, of whom more anon; and that on the other hand, Presbyterianism is the established religion of Scotland, while something like “Congregationalism” has been repeatedly “established” on the Continent of

Europe, especially under the first French Republic.

Secondly, let me say that the general developments of Episcopacy have been anything rather than the making of bishops “the subjects and minions of the State.” There is a principle so strongly inherent in man, that even Christianity has, thus far, failed to eradicate it; and perhaps if we look beneath the surface of things, we may see therein a new evidence of the truth of our holy religion in the testimony that principle gives to one of the most controverted of its doctrines—the fall of man,—proceeding, as it seems to do, from an instinctive consciousness of his fall, and an attempt to raise himself,—I mean the principle of *LAWLESSNESS*, or political antinomianism. Christians are imperatively taught in the Holy Scriptures the duty of obedience to the laws, and the “authorities” or administrators of the laws, of the nation in which they dwell. Yet among Christians under every form of church government, this political antinomianism or lawlessness has, again and again, been manifest. Among Congregationalists, who are lacking in *union*, and consequently in *power*, this principle has generally displayed itself in resistance or disobedience to the law or its imposts. The “Independent” places himself *above* the law, his conscience being the sole judge of its propriety; and if he disapproves, he thinks it right to disobey. The Presbyterian and Episcopal churches being more like organised corporations, have displayed the same principle in a different manner. Theirs have not been individual acts of resistance or disobedience, but a combined effort to place *the Church above the Throne*. We have witnessed this latterly, as well as in former times, among the Presbyterians of North Britain; and numerous have been its manifestations among Episcopalians, *that* being the “*sacerdotal element*” which led to the corruption of the Greek and Latin churches: while in our own country, it has forced a pusillanimous monarch to do penance at the tomb of an arrogant archbishop; led another unfortunate king to the scaffold through foolish adherence to the teachings of *Laudian* ecclesiastics; and has latterly, under the Tractarian “conspiracy,” attempted to “*unprotestantize* the Protestant church.” Thus, then, by taking a wider gaze, we discover

that bishops are not usually the "subjects and minions of the State." Nor will our own annals fail to furnish us with more glorious and illustrious examples of this fact, of which I will just instance one. England had been freed from Papal domination, and almost freed from Papal error, when, through the intrigues of Jesuits at home and abroad, a monarch was induced to attempt the restoration of both. He usurped the prerogatives alike of lay and clerical nobles and commoners. He issued his commands, which often were clearly adverse to the laws of the land; and usually enforced obedience. But at length he tried his autocratic experiments upon men who knew their duty to their country and their God, and were resolved to perform it. They were *bishops*: and seven bishops were committed to the Tower because they would not become "the subjects and minions of the State." They both resisted and suffered as *Christians*. They resisted, not the law, but the arbitrary will of one who was seeking to over-ride the law, and set it at defiance. And their resistance, instrumentally, was the cause of the overthrow of the Stuarts, and the glorious Revolution of 1688; and laid the foundation of the civil and religious liberties we now enjoy.

One more fallacy I must endeavour to explode. It is that of attributing the degeneracy of Evangelical Christianity into formalism or dull morality, to forms of church government, or even to the accidents of "creed," "endowment," or "establishment." That degeneracy has its origin in something deeper—the common degeneracy of man, his fall from original purity. I will cite a few examples which our own recent history will furnish. Any one at all acquainted with the literature of our English Reformers (and the labours of the "Parker Society" have put them within the reach of many who otherwise could not have access to them), will at once give them credit for evangelical principles, and for a depth of learning to which we moderns can make no approach, simply because we have too much to do, and have to live almost at railroad speed. Yet, in a few ages after, we see their successors, under Charles the First, making a retrograde movement, and attempting to seize hold of that papal cup of abomination which their forefathers had emptied of

everything except a *little sediment*. The Throne and Church fell together. The Episcopal clergy, good and bad alike, were proscribed and hunted as wild beasts. Something akin to Congregationalism and Presbyterianism united was the "established" religion, a hatred to liturgies and creeds forming the principal cement of its union; and evangelical truth and wild fanaticism were apparently in close alliance. The "Restoration" succeeded. The Puritans were in their turn ejected; and cold formalism became the predominant religion, while the state of morals was eminently loose and bad. But must we blame Episcopacy for this? or even liturgies and creeds? I think not. The nation, escaping from the "iron rule" of the "Puritans," which was felt to be an intolerable restraint, ran somewhat naturally to the opposite extreme; and the Church, in defiance of her own ritual and formularies, yea, in direct contradiction to her own "form of sound words," taught doctrines inconsistent with them. But what became of the "ejected"? Truly, "*there were giants in those days*," the days of Howe, and Owen, and Baxter, and the Henrys, Matthew and Philip; but where are their successors? Where is the Presbyterian Church of England, *not* loaded and bowed down with creeds and rituals, nor corrupted by union with the State? Alas, how are the mighty fallen! Behold their remains in the congregations of Unitarians scattered here and there about the land, "*denying the Lord that bought them*." But the Congregationalist may object, that after the severance of their brief union with the State, these churches were *endowed* by mistaken men and women, whose wealth, left for the propagation of truth, is now prostituted to the propagation of error. Well, then, take another example. Where are the *old* denomination of General Baptists? They were *unendowed Congregationalists*, yet they universally fell into the same error; and are now fallen almost into annihilation! while the "Established" Episcopal Church is waking into new vitality and comparative purity.

I have thus, I think, made it manifest (as far as could easily be done in part only of a brief paper), that evils which have been attributed to various forms of church government have their root in something deeper; and consequently, that the bitterness with

which each in turn has been assailed, is not only a breach of Christian charity, but really ill-judged and misplaced. I have thus not only somewhat "cleared the way," but, in a sort of incidental manner, entered into the second branch of the subject proposed—the comparative *practical* value of that form of church government which I hold to be the right one.

Induced, and almost forced, by the "wanderings" of others thus to begin my observations at the wrong end, I will now proceed in the same direction, and endeavour briefly to show this practical value in a more direct form, before I turn to that which I consider its best foundation—*scriptural authority*.

B. S., the Congregational advocate, exults in his freedom from the restraint of creeds and formularies. He tells us, "it is in vain to frame creeds, to establish articles, and to publish canons of belief; no man can, no man ever did assent to them honestly and intelligently, because the governors of the religious community to which he belongs commanded him to do so. His mind must and will sit in judgment upon every thing which is offered for her belief; and unless she finds what she deems sufficient evidence she cannot (if she would) believe." To the latter part of this sentence I, as an Episcopalian, and a believer in creeds, cordially assent; but I deny that it is *therefore* in vain to "frame creeds, establish articles, and publish canons of belief." Creeds have been universal in Episcopal churches; and if a creed be in accordance with scripture—if it be a summary of scripture doctrine—it is *true*, and challenges the belief of a Christian, yea, of every man who believes the Scriptures. And even the Congregationalist practically denies his own axiom. He rejects creeds, but he expects his minister to believe and preach certain doctrines, which he (as a better judge than Councils or Reformers, or a whole host of wise and learned men) deems in his own popeship to be essential; and his unfortunate, but far from "independent" minister, has not, in most cases, the advantage of knowing by "creeds," and "articles," and "canons of belief," what those doctrines are; but may chance to find, and in many instances *has* found, that what is deemed sound doctrine one year may be deemed error next. In most congregations the law is not thus lax. There are recognized if not "pub-

lished" doctrines or "articles" of belief; and it used to be the practice, though I know not what it may be now, for men, quite as fallible as the inditers of the Episcopal Church's creeds and formularies, to examine the proposed minister as to his belief in these before he received his "call" to preside over the church. Where this is not practised, the danger is only greater. Ministers and churches both have lapsed and may lapse. *With no settled doctrines* it is impossible to predicate on what point between evangelical truth and Atheism either the one or the other may eventually land; or to what extravagant abuse they may ultimately carry "*the liberty wherewith Christ hath made them free.*"

Another fact on which the Congregational advocates lay much stress is the power they possess of choosing their own ministers. That serious evils have resulted from forcing upon parishes ministers to whom they were repugnant, I candidly acknowledge. But there are evils of an opposite character, when men "*seek unto themselves teachers having itching ears.*" The numerous splittings and discords, the heart-burnings and divisions which result from this practice are patent to every one; but every one does *not* know, what I, who have been occasionally behind the scenes, *do* know,—the state of *dependence* in which the *independent* minister is usually kept, or the necessity he is under (unless wealth or extraordinary talents render him truly independent) of preaching to please his people, or ceasing to eat bread. Nor is it easy to conceive of anything resulting from "church patronage" being more indecorous or antichristian than a scene which, some forty years since, occurred among a congregation in a Nottingham "chapel," where the officers of justice had to interfere on a Lord's day morning, to prevent a riot and an actual battle for possession of the pulpit, between the two parties into which the congregation was divided. To such evils both Presbyterian and Episcopal *authority* presents a check, though their institutions, like all other things in this fallen world, are not without their defects.

The Presbyterian, on the other hand, exults in the equality of the ministers of his church, which, though it possesses its advantages, is not, I think, without its *disadvantages* also. "I demand," said a very repub-

lican citizen to Lycurgus, "a form of government in which all shall have equal power." "Begin it, friend," was the law-giver's reply, "in thine own family." Were talents and mental acquirements equal, were moral character in all respects equal, then equality of power and privileges would be strict and proper; but such is not the case in any of God's providential arrangements in the universe around us. I defend no abuses. I plead for none of those excrescences which have grown around our venerable Church. I am far from defending the practice of giving the highest appointments, either civil or ecclesiastical, to the families of the rich and noble, holding as I do that for such offices mental capacity and moral worth form a far better patent of nobility. But I do hold that, apart from all abuses, inequality—a difference at once in position, influence, and emolument—is really an advantage to a church, and calculated to raise the *standard* of her ministry.

And now, in concluding this branch of the subject, I will just revert again to the impropriety of blaming any institution for evils which do not belong intrinsically to it, but are mere accidents of its existence. National establishments, whether right or wrong, have really nothing to do with this question. Were all the statements made and quoted by "Rolla" "the truth, the *whole* truth, and nothing but the truth" (and many of them are *mis-statements* and *half-statements*, the deductions from which have been refuted again and again), still his burning eloquence would be wholly misapplied. The objections even of John Milton were against the prelacy of his day, with its State corruptions and Laudian and popish developments. Episcopacy, as an institution, has existed and still exists independent of them all. And not to mention some of the bishops of our own Church, against whom the said advocate seems so strangely prejudiced,—a visit to any of the Moravian settlements in "this realm of England" might convince him, or any other man, that there are Episcopal clergy, and bishops ruling them, who partake more largely of the primitive simplicity of apostolic times than any other denomination in our most christian land.

The Episcopal form of government, then, possesses all the advantages of combination, order, restraint, supervision, and that in-

equality of office which is calculated to excite a laudable ambition,—a "*provoking of one another to love and good works.*" If it has been alloyed by a greater number of corruptions than the other two, it is only perhaps because it has existed so much longer in a world of contamination and sin. And as existing among the "United Brethren" it has never exhibited either that lawlessness which disobeys the civil ruler, or attempts to place the church above the throne; that worldliness which induces secularity; or that quarrelling, splitting, and dividing, which has been the reproach of the Congregational churches: but shows to the world at the present time, as it has done through all the ages of Papal darkness, a picture of a church imbued with primitive simplicity, possessing all the ardour of a first love, and gifted with a missionary spirit which makes the whole world its sphere.

I come now, in the last place, to that which is the first branch of the thesis—the scriptural evidence for Episcopacy; and here I need not be otherwise than brief, because the matter was well stated by F. J. L., in the first article. Indeed, after the Rev. J. A. James's admission that "no case occurs in inspired history where it is mentioned that a church elected its own pastors," I can well afford, not only to be brief, but generous. I can afford to give up the inference which may be legitimately drawn from the frequent use of the terms "bishop," "presbyter" or "elder," and "deacon," in the apostolic writings. I can afford to admit that the terms "bishop" and "elder" were somewhat indiscriminately used as designations of the same person. I can afford to admit that we have no such clear revelation respecting matters of church government as respecting matters of faith or things essential to salvation. I can afford even to allow that in the earlier days of the apostles no regular system of church government was established, though I will not allow, either to the Congregationalist or to John Henry Newman, that they left only the germs of a system for man in his superior wisdom to develop. I will only now press my claim to the indisputable and incontrovertible facts, that one bishop or overseer was enjoined *not to receive an accusation against an elder but before two or three witnesses* (1 Tim. v. 19); thus showing him (though not an apostle) to be a judge or ruler

over elders; and that another was appointed to "*ordain elders in every city*" (Titus i. 5), even the hundred cities of Crete, wherein he was located; and I will take these two facts to the succeeding age for its commendatory upon them.

Far be it from me to appeal to the Fathers, except as to fallible men, on matters of faith and doctrine. On matters of fact, however,—on occurrences of which they were cognizant,—I would take their testimony as readily as that of any other historian. Nay, I esteem it more reliable than that of *any heathen*, because they were trained under a purer system of morals, and taught to hold truth more sacred. And what is the testimony of the universal Church during the first three centuries? Orthodox and heterodox, catholic and schismatic, speak in this respect one language—it is, that no other form of church government than Episcopal was known or heard of, or dreamt of. In the language of

Chillingworth, "Episcopal government is acknowledged to have been universally received in the Church, presently after the Apostles' times. Between the Apostles' times and this 'presently after,' there was not time enough for, nor possibility of, so great an alteration. And therefore there was no such alteration as is pretended. And therefore Episcopacy, being confessed to be so ancient and catholic, must be granted also to be apostolic."

Here, then, I take my stand. On evidence which I conceive to be irrefragable, I believe Episcopacy to be accordant with the Scriptures; and I believe and am confident that God would not, by his Apostles, institute any form of church government which was not best suited to the varying wants of varying ages and conditions, and therefore calculated to be "productive of the best results."

T. R.

Birmingham.

PRESBYTERIANISM.—ARTICLE IV.

WE perused the second article on Congregationalism with much satisfaction: it appeared to us eloquent throughout, and generally conclusive as against Prelatical establishments. It is true, nevertheless, that some portions of it are characterized by a rhetorical fervor that sometimes obscures and occasionally distorts the truth; yet upon the whole it may be esteemed a candid and faithful exposition of what the writer deemed to be the truth on the great questions which are being considered, and, we hope, dispassionately discussed. The examination of the Episcopate already made is at once so full and elaborate, that it would be inexcusable in us to continue that examination much further; we will, therefore, simply notice a few points that have not, we think, been sufficiently insisted on.

Zealous Episcopalians strenuously insist upon the identity of their church with the ancient hierarchy of the Jews. The services, it is true, were conducted by the high-priest, priests, and Levites, but we cannot admit the inference sought to be deduced, viz., that its threefold orders were carried out into the ministry of the Christian dispensation, and hence that Gospel ministers should necessarily be of three distinct orders. Where is the evidence showing that the three orders of the Jewish priesthood were

typical of a Gospel ministry? Under the law the priesthood was hereditary, and its great business was the offering of sacrifices;—but neither of these particulars obtain in the clerical orders of the Episcopate, and hence the parallel fails. When the Son of God offered himself as a propitiation and a sacrifice for us, the type was merged in the antitype;—the work of salvation was completed, and the ancient economy, having served the end for which it was instituted, came to a close. Thus a change passed over the priesthood and the law;—the introduction of the Gospel dispensation supposed the desuetude and complete abrogation of the ceremonial law. In vain, therefore, do we endeavour to institute among the gradational priesthood of the Jews a parallel and a warrant for the gradations to be found in the clerical orders of the Episcopal Church;—they are so entirely distinct in their offices, their privileges, and their functions, that to insist upon their identity or similarity is simply to reduce to ridicule the whole Bible system of typical ordinances. Whittaker pithily says,—"*As there is now no sacrifice, neither is there any priesthood*"—an opinion which is corroborated by Bishop Stillingfleet, who regards this mistake of the Episcopalians as "*the original and foundation of many errors.*" The high-priest, if the ana-

logy be worth anything, must be represented by an individual, but there is no such personage in the English hierarchy. In the Vatican alone can we find a parallel to the one high-priest,—but such a parallel!!

A glance at the synagogue, its office-bearers and arrangements, will serve to show that the pretended analogy between the Jewish office-bearers and the various orders of the hierarchy are without foundation. In each synagogue there were ten office-bearers,—one, the minister or bishop of the church, by whom public devotion was conducted; three were ruling elders, who judged in all cases of offence among the members, and managed the financial affairs of the church; three were deacons, to whom were entrusted the special care and superintendence of the poor; the eighth was an interpreter of the Hebrew into the language commonly spoken; the ninth and tenth were sacred critics, appointed to the study of the inspired writings in order to assist the interpreter. Here, then, we have in each synagogue a minister or bishop, but no diocesan; just the same as a minister of the Scottish Church, with his elders and deacons; for the existence of the other three was obviously occasioned by the necessities of the situation and the age. Take away from the synagogue what was peculiar to the local state and condition of the Jewish nation, and you have the Kirk Session. The parallel is still more perfect when you take into account that an appeal might be made from the decisions of the elders of the synagogue to the Sanhedrim, or supreme council of Presbytery. This Jewish institution then, will, we think, appear to every candid reader as a model of Presbyterianism rather than Episcopacy. Yet, while we would not attach great weight to the argument derived from this analogy in support even of Presbyterianism, it is obvious, from various considerations, that the synagogue affords an example to be imitated by the Christian Church, whereas the temple affords none. From its simplicity the synagogue is the model upon which the Church, with some appropriate variations, might be made to meet the wants of every country under the eye of Providence.

During the personal ministrations of the Saviour, the Church had not received that regular organization that might have rendered it a pattern or model for all the subse-

quent ages of the Church; the times were extraordinary, and the means were suited to the temporary phases of the times.

It has been attempted to support Prelatical establishments by alleging that the twelve and seventy were of different orders. But on this subject we avail ourselves of the authority of Dr. Whitby, in the hope that his opinion may have some weight with the supporters of the hierarchy, and induce them seriously to reflect whether they are not in error on this point. "Whereas," says he, "some compare the bishops to the apostles, the seventy to the presbyters of the Church, and thence conclude that diverse orders in the ministry were instituted by Christ himself. It must be granted some of the ancients did believe these two to be diverse orders, and that those of the seventy were inferior to the order of the apostles, and sometimes they make the comparison. But then, it must also be granted, that this comparison will not strictly hold, for the seventy received not their mission as presbyters do, but immediately from the Lord Christ as well as the apostles, and in their first mission were plainly sent on the same errand, and with the same power."

The apostles were gloriously endowed,—the power of working miracles was theirs, and they were divinely commissioned to their holy office by the Redeemer; they were not confined in their ministrations to this diocese, or that congregation, but extended equally over "all the churches." Strange it is, that while the Church has been so solicitous regarding the regular and unbroken succession of its bishops, from the apostles down, it should not, among so many pretended successors, have chanced on an evangelist, or a new prophet, who might still deliver the inspired message. To trace the apostolical succession from New Testament times till now is a literal impossibility, which nothing short of the most arrogant assumption could pretend to;—the men, the office, and the times are changed, or, to say the least, there is some link of connection wanting—there is some power lost. But whence originates this absolute necessity for a continued succession of men invested with the same authority as the first apostles, and deriving from them power to ordain and keep a lawfully commissioned clergy, when the instances of Paul and Barnabas and Timothy may all

be cited in proof of the validity of Presbyterian ordination. It must be a humiliating fact, although historically indisputable, that the vaunted apostolical succession of the English hierarchy is derived, not in an unbroken line from the apostles, but through the medium of a corrupt church;—the notorious profligacy of the Popes, and the fact that the Papal chair was occupied by a female of equivocal character, together with the utter impossibility of determining who were the first seven bishops of Rome, leave the Episcopal clergy little room to plume themselves on their assumed successorship.

We shall now reply briefly to that portion of "Kolla's" paper containing an expositional statement of Congregationalism; and here it may be remarked that his style, hitherto clear and evincing not a little luminous grandeur and literary power of expression, becomes vague, indefinite, and unsatisfactory. At the very outset, he introduces himself by saying—"We deem it necessary to state, that divine philosophy is our basis, the New Testament our text-book, Christ our guide, and the attainment and accurate enunciation of religious truth our highest ambition." Now this sentence, from its generality and want of precision, might be adopted by any member of any church; any one of the three hundred sects in Christendom might employ the very same language; it is therefore not peculiarly happy as descriptive of the basis or fundamental principle of Congregationalism. Every sect differs as to the terms and meaning of the sacred text-book; and in this general dubiety originates the necessity for creeds as a preliminary test of church membership. We learn, as we proceed, that Christ "laid the foundation of civil and religious liberty;" that "this perfect freedom of universal man be guarded by leaving no decrees, but merely great and everlasting principles." The impression here sought to be laid on the mind of the reader is, that the Established Presbyterian Church is institutionally opposed to this mental freedom, whilst Congregationalism is institutionally the conservator of mental independence and spiritual freedom. Never was there a more unfounded mistake. On the subject of non-interference with the sacred liberty and prerogatives of conscience, the Church of Scotland is happily as free as any Independent or Congregational Church

in the country. The Confession of Faith is not an enforced creed; it merely expresses the Church's opinion of what constitutes the meaning and purport of the sacred writings, and forms an epitome of Bible truths for the guidance of those who are members, and for the assistance of those who desire to be in communion with her. If this be an error, then it is also chargeable against Congregationalists, because they have likewise, according to their own authorities, a creed, and declaration of belief in that creed. We submit, then, that there is no greater infringement of spiritual independence in expressing belief in a confession of faith than in making the declaration referred to. So far, then, they are equal; but in the matter of church courts and general efficiency the Church of Scotland possesses a marked superiority. This we shall endeavour to show, while taking exception to some of the more prominent points advanced by the advocates of the opposing views.

The era of the Reformation was indeed a glorious era for the world and the Church. The great men of that memorable epoch, who sought to embody the pure principles and holy doctrines taught by the Reformers, in a Church Establishment, have accomplished their great work in the existence and continued prosperity of a church worthy of themselves, and worthy of the great struggle in which it had its origin. To mention in the same breath the Episcopalian and Presbyterian forms of worship as nearly identical, is to overlook entirely the origin of the latter. Does not the history of the period attest that it sprung from a deep feeling of disgust—a heart-hatred of Prelacy, and that this very recoil of feeling drove them to the adoption of a form of worship, ritual, and church government, the simplicity, efficiency, and essential purity of which is as nearly apostolic as the nature of modern times would admit? The simplicity of its form well accords with the unostentatious and humble approach of the sinner before his God. First there is praise and prayer, then a chapter is read and expounded; here a small portion of a psalm is sung, and the discourse which forms the principal part of the service is delivered to the assembled multitude; now praise is joined in again by the whole congregation; prayer is offered up by the pastor, and the general benediction is pro-

nounced in conclusion. This studious simplicity of form, so grateful to the feelings of Presbyterians, and so accordant with scripture, is removed to an immense distance from the gawdaw ceremonial of the Episcopate—the carved altar, the chaunted liturgies, the many voiced organ and instrumental harmonies of various kinds, all of which, in connection with the gradational show and flaunting finery of the church officials, are seen with a jealous eye as wiles to captivate the imagination, and lead astray the devotional feelings of the heart. Presbyterianism, in contradistinction to this system, appeals solely to the understanding, and places the vital truths of religion naked and unobscured before the worshipper, and the result has been abundantly gratifying. As "Rolla" well observes, Presbyterianism has made the Scotch, "in vital religion and intelligence," "vastly superior to the masses of the English."

No doubt, much of this success is to be attributed to the fact that the sacred functions of the ministerial office are entrusted to the care of a pastor regularly trained by a course of theological and other studies; he is examined by an ecclesiastical court as to the extent of his attainments, which judges also of his general fitness for the discharge of his important duties. This is a feature that differentiates the Presbyterian from the Congregational and other forms of dissent—these, by a vote of the church, appoint any layman to the office whom they deem possessed of the necessary qualifications. This system cannot but give rise to many abuses, because they do not, like the Presbyterians, deem it imperatively necessary that their ministry should have an elaborate and collegiate education. Scholars can scarcely fail to arise from this cause alone. Men irregularly trained will doubtless see the great truths of the gospel from different standpoints; some of them inevitably tending to the spread of half truths and false doctrines. We believe, were it practicable that the Churches' population could be educated simultaneously, so that the whole might be elevated to the same point of attainment at the same period, two-thirds of the sects that now divide and distract the Church would quickly disappear. That we may be aided in approaching this desirable harmony of belief, give us an educated ministry, and let each

of them have the fervor of the educated Paul, who, both from the wondrous success of his labours and the grandeur of his eloquence, was the most illustrious of the apostles. Let the ministry have, as it ought, the highest culture the world can give; let them sit at the feet of Gamaliel; let them be learned in all the learning of the Egyptians; and let the torch of science ever be kindled at the sacred flame of the altar, so that a hallowed union may be formed for the mental and spiritual illumination of the world.

The Church of Scotland recognizes no diversity of rank, except that created by genius, worth, or talent, to interfere with the happy equality that prevails; and their authority for this is the synonymous use of the words, "bishop," "elder," &c.: the Moderator alone rises slightly above the level during his occupation of the presidential chair, which is filled by rotation, so that the essential equality of the whole remains un-infringed. In all matters relating to the general interests of the Church, the minister is assisted by a body of lay elders, with co-ordinate and equal power;—this practice is founded by the Church of Scotland on the bearing of the apostolic language in Rom. xii. 8; 1 Cor. xii. 28; and 1 Tim. v. 17—interpreted by the light of the Jewish Synagogue, which is believed to have been the model chiefly followed in the formation of the primitive churches.

The ecclesiastical polity of the Presbyterian Church is reared upon the authority contained in the 15th chapter of the Acts, where the church at Antioch is described as being greatly agitated by some important question, which was referred to a general convocation of the apostles and elders at Jerusalem; and it is narrated that the judgment of that venerable council was transmitted as an authoritative decision for the guidance of all the churches in "Syria" and "Cilicia." This incident in the early history of the Church is looked upon by the Presbyterians as giving them the fullest sanction for the synodical or ecclesiastical courts that obtain in the "Presbyterian North." It differs from the Congregational form of dissent in this particular:—that instead of resting in every separate church the exclusive government and administration of its own affairs, it furnishes to each the privilege of appeal to the whole body of associated believers,

thereby placing the question in dispute or debate before a tribunal of intelligent and dispassionate judges, who, removed from the influence of local prejudice, are not likely to be swayed by the caprices of an individual or the clamour of a party. In this detached system of Congregational church government, alien indeed to the entire teachings of Christ, and nowhere sanctioned by the sacred text-book, there exists the elements of weakness, of disunion, of schism.

Such a system is an infraction of common sense. Each little village might, with as much propriety, insist upon throwing off the government or political superintendence of the country, as for each church to insist upon being isolated and self-governed. The government of a country is introduced to the very end that each may enjoy greater freedom than could exist without it; and had the object not been attained, the human race would long ere this have rushed back to the wild freedom of the forest.

But what real immunity is to be gained, let me ask, by their rejection of church courts? None! We shall suppose a separate church dissatisfied with some member of their body. The elders think him refractory; the minister desires his expulsion; the congregation is swayed by its spiritual guides, whom it fears to irritate by opposition; the assumed heretical or moral delinquent is expelled—justly, it may be, but then there is no appeal—the church's decision is final. With Presbyterianism the reverse is the case; he may appeal from the Session to the Presbytery, from the Presbytery to the Synod, and from the Synod to the General Assembly or collective theological wisdom of the Church. These view the matter from a different standpoint, and are less likely to err than those who have been interested spectators and actors in the scene. The system cherished by Congregationalism as an "invaluable right" has been rejected by the wisdom of all nations as inoperative in securing the equity of decisions, and thus it is that a diversity of church courts have been found necessary in the administration of religious law. Religion, although a spiritual matter, is manifested in material forms and in temporal ways; and those who come under its influence must, as a consequence, be governed in the matter of spiritual heresies and moral offences by some form of

church polity; and why should it not be the best? In this, as in everything else, men require to be careful lest their decisions may be harsh and their censures unjust. Hence arises the necessity for synods and church courts, which are designed as defences against errors in judgment, and have been generally employed to secure, as far as practicable by temporal means and institutions, the religious and moral well-being of the people. For these gradational courts we find a parallel in our civil establishments; and if these be needful to secure the important administration of justice in temporal affairs, they are surely more imperatively demanded in spiritual ones, in deciding cases of conscience, diversities of doctrine, and moral culpability.—all of which involve consequences not only of temporal but of eternal moment.

It may be urged further, that the Presbyterian church courts are strictly representative in their character, and are, therefore, neither arbitrary nor despotic. Whatever the acts of these courts may be, they cannot be described by the phrase "ecclesiastical tyranny;" because their acts are authorized by the Church through its representatives. Hence, it is not correct that Presbyteries "elect or reject the ministers of their respective jurisdictions, regardless of the will or desire of the people," "Rolla" says truly, "Presbyterianism was not imposed upon the people, it was the voluntary choice of the nation," and "hence, under the divine blessing, that nation (Scotland) has become, to a far greater extent, wiser and holier than the English nation."

It is in vain, we are told, to frame creeds, articles, or canons of belief; and why? because the mind refuses to yield its assent to them. The Church does not command belief, but it insists, and rightly too, that those who desire to be in communion with her shall believe certain tenets. In this there is no compulsion—the worshipper is spiritually free to accept or reject these tenets, according as the evidence presented to his mind may lead. Presbyterianism is further represented, and we think unfairly, as arbitrarily causing those religious convulsions that led to separation from the Establishment of the Free and Seceding Church, overlooking the fact that the truth is not necessarily with dissent, and that the misunderstandings may have arisen as well with those who desired

to withdraw from the Church as with those who adhered, and not from any tendency in Presbyterianism "to enforce an iron framework of uniformity upon believers."

We object to Congregationalism because it repudiates *in toto* the benefits resulting from a State alliance; and for holding, as a primary and distinctive principle, the scriptural right of every separate congregation or church to maintain perfect independence in the government and administration of its own affairs (a position, as we have already shown, less accordant with scripture than Presbyterianism); because it recognizes no superior courts—admits of no appeal from the church's decision—constitutes the entire members, learned and illiterate, of each church into a supreme court—introduces laymen to the pastoral charge without ordination, and without having received a proper collegiate and theological education—and because it claims infallibility by rejecting gradational courts of review—and for insisting that the decisions of each separate church should be final.

We may, in conclusion, be permitted to quote the impartial language of Defoe, in order to convey a just idea of the character and efficiency of the Scottish Kirk. His words are:—"The office of a minister of the Church of Scotland is quite a different thing from the office of a minister in England; that is to say, as it is now executed, either in the National Church or among the Dissenters. Here are no drones, no idle parsons, no pampered priests, no

dignities or preferments to excite ambition, no pluralities and curacies to encourage sloth, no authority or power over one another to gratify pride, no exemption from the laborious part, or excuse for not performing it.

"Every minister in Scotland preaches twice a day, and lectures upon or expounds a chapter before the morning sermon; except only where, in some large parishes, there are assistants or colleagues allowed. Every minister is bound by his office to visit every family in his parish, ministerially, and at least once a year to examine every examinable person in his parish. Every minister is obliged, in conjunction with his elders—who, with the minister, compose the Kirk Session—to take cognizance of, and hear all complaints against, the morals of every person in his parish, and to proceed judicially, as the case shall require. Every minister, likewise, is obliged to visit the sick in his parish whenever they send to him;—nor is that easy work in the country, where the parishes are large, and the villages included in them remote from one another.

"Yet all this is supported and discharged with such courage, such temper, such steadiness in application, such unwearied diligence, such zeal and vigour in the work, that our *English sermon readers* know little of, not having the same support, and, I fear, not the same spirit to carry them through; and I must acknowledge, there seems to be such an appearance of the Spirit and presence of God with and in this church, as is not to be seen in any church in the world." J. N.

CONGREGATIONALISM.—ARTICLE IV.

"I have told
Most bitter truth, but without bitterness.
Nor deem my zeal so factious, or mistimed;
For never can true courage dwell with them,
Who, *playing tricks with conscience, dare not look*
At their own vices. Ye have been too long
Dupes of a deep delusion."

COLERIDGE.

"He who believes an opinion on the authority of others, who has taken no pains to investigate its claims to credibility, nor weighed the objections to the evidence on which it rests, is lauded for his acquiescence; while obloquy, from every side, is too often heaped on the man who has minutely searched into the subject, and been led to an opposite conclusion."

ANON.

AGAIN we desire the attention of the impartial inquirer after truth, as we farther pursue the subject of ecclesiastical polity,

according to the terms of our question. We could have wished that this debate had assumed a more abstract character; we would rather that the principles of the three systems of church polity had been made the subject of debate—we believe this was contemplated in the question when first proposed,—and each writer must feel that he has wandered a little from the points at issue by declaiming so much against the imperfections added to, not inherent in, his opponent's system. Being earnest and ardent suitors of truth, we feel that dignity, generosity, candour, and calmness should characterise our deportment towards those who enter the lists to break a lance with us in honour of our fair lady. The poetry and romance of

life consist in those pure emanations of intellect and affection, which, "in honour preferreth one another," and constitute the letters-patent of the gentleman, the scholar, and the Christian.

We are exceedingly pleased that J. S. J. has raised the question, Whether "church government is not so defined in Holy Writ that it *must* be followed, or so described that it can be said to be enjoined." He affirms that it is not so defined or enjoined; in other words, that the Scriptures are not to guide us in matters of church polity. Now, according to this hypothesis, no divine pattern is obligatory on Christians generally; but they are perfectly free to follow their own judgment in the matter, and to modify the government of churches, under the present dispensation, as the genius of the age or country may seem to suggest. Expediency is the only rule by which everything should be settled. The discretion or wisdom of men must mould and shape the arrangements of social worship. We demur to the admission of expediency in matters of religion equally with its introduction into social and political economics.* Principle and right—the embodiment of principle in fact, are the only sources of authority in religious discipline, independent of divine authority.

There is an *à priori* argument against this assumption of J. S. J., in the character and moral government of God, as evidenced in His dealings with men, and particularly as exhibited in the history of the Jews. Can we think that the infinitely wise and holy God should mark with the strictest precision the whole ceremonial detail of the Mosaic economy, and fail to give anything like a constitution for the government of his Church under the economy of grace? Shall the whole Jewish ceremonial be minutely particularized, while the Church of Christ is confided to the erring judgment of fallible man to provide rules for its conduct, laws for its government, officers for its permanent continuance, and decree rites and ceremonies for its observance? The very thought is self-condemnatory, and must be rejected by the candid and correct thinker as preposterously absurd, as it would make the *All-wise One* to attach more importance to the less than to the greater. The Apostle evidently

did not hold this doctrine, for he says, 1 Cor. iv. 17, "Timotheus . . . who shall bring you into remembrance of my ways, which be in Christ, as I teach *everywhere, in every church;*" and in 1 Cor. vii. 17, "*And so ordain I in all churches.*" While it is true that this question is not of the same importance as a question respecting an essential doctrine of the gospel, we find that it is of great moment in the conservation of pure truth in doctrine, because in proportion as correct views are entertained upon ecclesiastical polity, the doctrinal truths of Christianity are maintained in vigorous vitality; and departure from the apostolic model in one, conducts to and facilitates the development of erratic vagaries in the other. This is no mere assumption—no fiction of the imaginative faculty—but a fact written with sunbeams upon every page of church history. We recognise the principle, that the Christianity of the New Testament is fitted for every age, country, and condition of humanity; that no circumstances can possibly arise in the experience of mankind in which the gospel of salvation shall not be applicable to the individual man as a sinner needing salvation—in which it shall not be sufficient for the wants of any and every company or aggregation of saved sinners. The gospel does not, it is true, give a set treatise in theological form of the terms of salvation; neither does it give a formal constitution, drawn up with lawyer-like precision; but in both cases it gives the grand, general principles to which men must conform, if they are to make its provisions available for their particular benefit. Were it otherwise, the gospel dispensation would be deprived of its universality of applicability. Farther, if no polity in general principles is laid down in the New Testament, but men are left to their own considerations of what is necessary under any peculiarity of circumstance, the Church is placed, with respect to discipline, exactly in the same position as it would be placed in doctrine by those persons who hold the latitudinarian notion, that it is of no importance what doctrines a person believes, so that he is conscientious! Although J. S. J., as an Episcopalian, has adopted this assumption, his friends do not feel that it is of sufficient force to support their position; they are, therefore, at very considerable pains to trace their form of church government to apostolic

* See *ante*, pp. 180, 181.

times and scriptural origin; we accordingly find our friend F. J. L. endeavouring (p. 208) to establish, "after careful and anxious deliberation," "that Episcopacy is of Apostolical and Scriptural origin." We give him full credit for integrity of intention in his deliberations, but we must object to his conclusions. In reply to the assertion that "three distinct orders of ministers—episcopi, presbyteri, diaconi,—corresponding to the high-priests, priests, and Levites, under the Jewish dispensation," are to be found as officers in the Christian Church, on New Testament authority, we have previously (p. 294) shown that presbyteri and episcopi—presbyters and bishops—are the same officers. We further remark, that the passages from the New Testament, quoted by F. J. L. at foot of p. 208, not only do not prove the point for which he has produced them, but abundantly prove the contrary, viz., that presbyteri and episcopi are the same in office and person. Especially are these remarks applicable to Tit. i. 5—7, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain ELDERS (presbuteros) in every city, as I had appointed thee; . . . for a BISHOP (episcopos) must be blameless." Herein the person to be ordained and the person to be blameless are evidently the same; to affirm the contrary would be an insult to common sense. In Acts xx. 17—28, the elders (presbuteros) of the Church of Ephesus are said to have been made bishops (episcopou-) and are commanded by the apostle to "take heed to the flock;" to "feed the Church" of God. Again, 1 Pet. v. 1, 2, the elders (presbuteros) are exhorted by Peter, who also is an elder, "to feed the flock," to "act as bishops," or do their duty as bishops (episcopountes). These passages show—1st. That the qualification of an elder is precisely the qualification of a bishop; 2nd. That the duties performed by the elder are the same as performed by the bishop; and, 3rd. That several bishops are found in a single church or individual congregation of professing Christians.

Apostolic succession becomes a prop by which F. J. L. supports his tottering argument, founded upon the assumed distinction between presbyteri and episcopi. Upon this point we would have it remembered that the apostles received their commission personally from Christ himself, and were inspired and

prepared in a supernatural manner for their work. We have not one iota of evidence in the sacred canon that they either received the power to transmit their office to any successors, or even by word or act did attempt to transmit it; and in the absence of any evidence on these points, our reply is simply, that all arguments grounded on apostolic succession are utterly futile, and cannot be received by a "British Controversialist."

Returning, once again, to J. S. J., we agree with him that his Episcopalian friend is in error respecting the analogy between high-priests, priests, and Levites of the Jewish Church, and the bishops, priests, and deacons of the Episcopalian Church. We wonder that Protestantism has, for three centuries, tolerated such a gross exhibition of Papacy as the title *priest* for an ordinary pastor of her communion. We have always associated with the term *priest* the idea of sacrifice; and we cannot withdraw the sacrificial idea from the term without denuding it of all significance. The anomaly to our Protestant Episcopalian friends of an officiating priest and no sacrifice, must be peculiarly irksome; hence we feel greater surprise that F. J. L. should have introduced this as an argument in favour of Episcopacy. We remind him that *Christ is the only High-priest of the Christian Church, and every individual Christian is a priest to God in Christ Jesus*.

From the following remarks by F. J. L., p. 209—"I do not see how we are to explain the fact that we nowhere find the powers"—previously referred to as prelatical—"attributed to presbyters, especially of ordaining bishops, priests, or deacons,"—we presume he is altogether ignorant of such a passage as 1 Tim. iv. 14—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Here Timothy, for whom F. J. L. claims a position superior to the persons who ordained him; in fact, according to his assumption, a man receiving supernatural gifts by the hands of those very officers whom F. J. L. alleges have no power even to ordain an ordinary bishop. Surely, this is a sad oversight in his reasoning.

Many remarks have been made by opposing writers upon the relative value of the Congregational polity compared with Episcopacy and Presbyterianism, as to the quality of their results. One fact is worth a thousand

inferences, though ever so finely drawn. We appeal to the tables of the official report on Religious Worship and Education, wherein we find that 2,400,000 persons are brought under the influence of the Episcopal pulpit on the Sabbath day,* at an expense per annum of about 11 or 12 millions sterling: while the Baptists and Independents—the two chief bodies of Congregationalists—are found to bring under their pulpit influence about 900,000, at an annual expense of certainly not exceeding one million sterling. Again, our Episcopalian friends have about 940,000 children in their Sabbath schools, while the Congregationalists have about 650,000 children in their Sabbath schools,—and this with an equal disparity of means. In the presence of a fact like this, we cannot for one moment consent to trifle with the reader so far as to argue upon that part of our question which refers to the *results* of either system as the best evangelizer of the great bulk of the people.

It is deprecatingly observed by our opponents, that Congregationalism is unfitted for association with the wealthy and the noble. Upon the same ground, we observe, that the religion of Jesus is also unfitted for the society of the purse-proud and the titled of the earth. We remember that "it is as easy for a camel to pass through the eye of a needle as for a rich man to enter into the kingdom of heaven;" and if religion requires to be baited with *heathenish baubles and papal gewgaws*, before it is palatable to the diseased mind, we say, there is something radically wrong in the hearts of those who require this at her hands.

Christianity is fitted for all classes and every condition of society, and therefore, its simple ordinances, spiritual worship, and moral discipline, are most purely presented in the Congregational polity.

Presbyterianism occupies the halfway-house between gospel simplicity and human devices, and the mid-way between the extremes of the present debate. While it has many commendable traits, it has those which, in our opinion, destroy its claims to scriptural origin; for instance, it claims for itself territorial limits and jurisdiction; it admits of State endowments; of public and private

patronage; and glories in synodical action. These points are all conceded by the advocates of its polity—"Aristides," J. N., and "Walter." In all these points we believe it is unscriptural. We read of no parishes or territorial jurisdiction for the presbyteri or episcopi of the New Testament; but we do read of the "Church of God in Ephesus," "in Colosse," "the saints," "the faithful brethren," and many other similar characteristic designations.

The Christian religion being essentially a personal, voluntary, subjective reality, its development in the individual, and in the aggregation of individuals, must of necessity be also voluntary. State endowment is therefore, from the nature of the thing, repugnant to its genus, and, therefore, contrary to the Scriptures.

The only instances we have of the appointment of presbyteri or episcopi in the New Testament, not from the direct choice of the members of the Church, are appointments made by the apostles themselves, or by persons specially delegated for the purpose; and even in these cases the approbation of the Church, and the confirmation of the choice, is desired by the apostles. Hence, as the apostles have no successors, if they possessed the power to appoint church officers, that power ceased with the apostles, unless irrefragable proof is shown to the contrary, which we opine is impossible, therefore, public and private patronage is unscriptural. The Church, in its collective capacity, alone possesses the elective power in the appointment of episcopi or presbyteri. From the Scriptures we gather that Christians from different churches may consult upon the general wellbeing of the universal Church, but such have no authoritative powers; their influence is entirely of a persuasive character, and can only make itself felt in so far as it is perceived by individual Christians to be in accordance with New Testament authority. It is this peculiar element of Congregationalism which is the true conserving principle of the Christian system; and it is in proportion only to the measure of this principle possessed by the Episcopalian and Presbyterian Churches; that they have been preserved and prospered. But for this principle all Christian churches must necessarily become dwarfish and weak. The hard words, and harsher actions, of our aristocratic friends

* The numbers given here refer to the morning attendance, as being chiefly made up of regular attendants.

can well be borne by us as Congregationalists. We have espoused truth—evangelical truth—and we must not expect more respectful treatment than the bride of our choice—she has ever suffered reproach and persecution, but, phoenix-like, she is invulnerable, and when thought by her opponents to be entirely consumed, she rises more vigorous and powerful, in proportion to the intensity of the opposing fire of trouble and persecution.

"No might nor greatness in mortality
Can censure's scape; back-wounding calumny
The whitest virtue strikes; what king so
strong.
Can tie the gall up in the slanderer's tongue?"

Reader, we must close, but cannot do so without entreating you to try the spirits, whether they be of men or of God. Think not, because a man or number of men are strongly condemned as holding erroneous views, that the condemnation is just, or the opinions of the condemned necessarily false. Examine their opinions by the standard of all moral and religious truth—the Word of God. With respect to Congregationalism, we have the greatest confidence that it is the nearest approach to the scriptural idea of church polity, and the most beneficial in its results, because most spiritual in its constitution and development.

L'OUVRIER.

Social Economy.

OUGHT GOVERNMENT TO PROHIBIT THE SALE OF INTOXICATING DRINKS?

AFFIRMATIVE ARTICLE.—I.

SEVERAL direct means have been tried for the abolition of our drinking customs. Temperance Societies, which prohibited to their members the use of spirituous liquors, at one time existed. More recently, Total Abstinence Societies have sprung up. These associations have done much good; they have clearly shown that the safety of society consists in cessation from the use of intoxicants; or, in other words, that in that direction lies the means of cure. With untiring energy the principles of these societies have been pressed on the public attention. So far as these have been embraced, the evils of intemperance have been checked,—sometimes by prevention, and sometimes, though more rarely, by cure. On the other hand, the influence of the drinking customs has been proved to be so strong, that the class much addicted to the use of intoxicants are dead to the moral or economical appeals of the temperance reformers; or their feeble resolutions are readily broken, in consequence of the intensity of the inward craving, and the various outward temptations which exist. The more respectable class are so fettered by the prevalent drinking habits, that they have not the moral courage to abstain them-

selves, and thereby encounter a storm of opposition, and possibly much pecuniary loss; and hence, they either treat the whole question with contempt, as one with which they have no concern, or intrench themselves behind trifling fences of logic, which men easily rear when they have a selfish part to play. Thus the evil of intemperance is increasing, as repeated statistical returns have shown. Both the success of total abstinence—so far as embraced—and its want of success, arising from the strength of the drinking habits, more particularly from the prevalence of public houses, have naturally led many temperance reformers to turn their attention to the propriety of a law by which the outward temptations to drinking would be removed. So far as we can ascertain, total abstainers are almost unanimous as it regards the justice and expediency of such a law, whatever a portion of them may think of the propriety of an agitation for it at the present time; and the opinions of those who have examined the subject in every possible light—who have been long organized to oppose the evil of intemperance—and to whose endeavours the public are indebted for what has been already gained—must be entitled to considerable

weight. The opposition to such a law proceeds from those engaged in the traffic, and their coadjutors, who ignore total abstinence, and every other direct instrumentality for the removal of intemperance. The first law of this description was passed in the State of Maine, in 1837, and prohibits the manufacture and sale of intoxicating liquors for ordinary use, and appoints one person in each town to sell such liquors for medical and chemical purposes,—but only under the authority of a regular physician—a record of the particulars being kept; and various penalties are laid down, so as to secure the strict observance of the law. For the sake of brevity, we shall, in advocating the introduction of such a law into this country, speak of it as the “Maine Law.”

We at once admit that no legislature should interfere in such matters, unless to root out an evil, or to secure some great good. Is there any evil, then, against which the efforts of the “Maine Law” advocates are directed? Have total abstainers been fighting for nothing? This law is justifiable, not merely on the ground that it deals with a tangible evil, but because, however it may arise, the prevalent intemperance, to which it refers, is one of the greatest evils which afflict humanity; and because, in a peculiar manner, it affects our country. This has been proved repeatedly; proved in the circle of one’s own acquaintance; proved statistically—in towns, in counties, by ministers, physicians, governors of prisons; in a word, by every means known to us of gauging human misery and crime;—means which, in every case, can only fail by not going deep enough. For who can adjust the relative proportions of sighs and tears; who can estimate the wretchedness, and mental and moral deterioration, which intemperance causes? None; we can only faintly imagine the truth. The evil is not confined to one central spot, or affects its victims in a particular manner, but it is everywhere and of all kinds,—individual, local, national, secular, political, moral, religious, eternal. It has such hold on the lower classes as to render it hopeless to raise them without its extirpation;—brutalizing their tastes and habits. It thus falls with much force upon those least able to withstand it, and who inevitably, and at once, feel some of its worst results. The existence of such a class, and the hopeless-

ness of their condition, cannot but be considered by all thoughtful men as a canker-worm amidst the splendours and vigorous life of our civilization, engendering a mass of corruption, which, unless checked, can only lead ultimately to national destruction. Not alone, however, to this class is intemperance confined; intemperance is fed by the drinking customs; and these are to a large extent the media of friendship, sociality, business, and political warfare and union in all classes. Education and refinement are no certain checks against the evil. The most learned and talented members of the community are subject to it. The burdens of the nation are increased in every variety of way by this evil; burdens which press with much hardship upon the honest and industrious. On this part of the subject, however, we need not farther dwell; the facts are too obvious to admit of dispute. We may be allowed, by way of comment, to add two observations:—1. The evil of intemperance must be dealt with. To say that we will not lend a hand to overcome it is altogether to ignore the obligations of our Christianity. To maintain that intemperance cannot be materially checked, and thus to refuse to do anything for this purpose, is equally opposed to Christianity,—is an application of the doctrine of fatalism. Those, then, who combine to overthrow intemperance are setting themselves to a right work, and are deserving of sympathy, and should be listened to with candour. 2. Looking to the magnitude of the evil, we are bound to regard it, and the question of its cure, with an earnest spirit. An evil such as intemperance cannot rationally be expected to be removed without great exertions—without interfering with men’s favourite habits, or individual interests. We must look the whole matter broadly in the face, and not allow ourselves to be staggered by petty subtilities, of some weight only in a play of dialectics, or a contest of wits. Regarded in a spirit corresponding to the importance of the question, we could not doubt of a verdict in favour of a “Maine Law.”

From the preceding considerations it is clear that the “Maine Law” proposes to remove an evil of much magnitude. Indeed, if a prohibitory law is justifiable in any case, it is evident that it is so in regard to the use of intoxicants. If not required to stop

the evil of intemperance, it is not justifiable in regard to evils confessedly of less importance.

In the social relation, the best of writers agree, that the individual parts with certain of the natural rights which he is presumed to possess in the savage state, and takes certain burdens upon him, to promote the general good of society. The individual cannot, however, have any reason to complain of this. He is deprived of no liberty, in the higher sense of the term. He is admitted into a noble circle of duties, tending to the development of his faculties, from which he would otherwise be excluded. The most of human laws are founded upon the principle now adverted to. Particularly is the happiness of society, as a whole, the cardinal principle of the British Constitution, and the basis of our modern legislation. In this way, as ignorance is to a large extent the cause of crime, which is openly prejudicial to society, the State has the right to provide such an education for the people as may not so uniformly or effectively be afforded by themselves. It is equally legitimate in the Legislature to lessen or remove the outward temptations which exist to crime. The answer, that any man has a moral right to sell intoxicating liquors, for example, however prejudicial they may prove in their general effects, is at once met by the consideration that the evil consequences must fall on the State. The country pays dearly for the liberty of the publican to retail his liquors. Hence arises the right of the State to interfere; a right which may be thus maintained, without the necessity of entering into critical inquiries regarding the point, whether the State has a high religious or moral office; and a right which is not affected by any imaginary pictures of a condition of society in which the State interferes in the most of ways, so as to impede the free action of the people. Such a right is justifiable on the ground of self-preservation; it may be carried too far, but that is no argument against its legitimate application.

We find that the State does interfere in such matters. This is done, sometimes by usage or common law, and sometimes by statutory enactments. The number of theatres is restricted by license. Pawnbrokers are subjected to stringent regulations. Restrictions are imposed on ships of all kinds, on rail-

ways, and regarding the erection of chimneys connected with manufactures in particular localities. Penalties are inflicted for selling under weight, for selling articles prejudicial to the public, such as putrid meat, &c. Prohibitions exist against the employment of apprentices to chimney-sweepers, and children in factories, under a certain age; and rules are laid down to prevent youth in such occupations being overtasked or taken undue advantage of. In the instances alluded to, the law does not admit the right of parties cheating as they like, if people can be found simple enough to be circumvented; or even to enter knowingly into contracts obviously unfair and prejudicial. They are evidences that society is, however inadequately, a divine agent;—that it is no mere selfish or mechanical coherence, but is the united expression of beings who are bound to throw their shield of protection over their weaker brethren.

The very trade to whose evil results the "Maine Law" would apply, is subject to the same course of legislation as that to which we have now referred. The Government, instead of putting the trade down, encourages it by means of their excise system. On the other hand, various laws exist, which the country demands should be rendered more stringent, for the regulation of the trade in question. The license laws are a clear evidence of the application to the trade in intoxicating liquors, of the principle of Government interference, regulation, and restriction. It is felt, however, that while the restrictive or licensing system does good, yet it allows the evil of intemperance to continue, and even to increase. The number of public houses is limited; but these still exist to such an extent as to render access to them a matter of perfect ease. From these considerations we maintain that the "Maine Law" is just, constitutional, is in conformity with the theory and the practice of modern legislation, and more particularly, that the restrictions upon the traffic in question, if admitted to any extent, justify the principle upon which the "Maine Law" is maintained, leaving its expediency yet to be debated.

At this stage, the objections against the justice of a "Maine Law" demand consideration. If these are untenable, the principles upon which such a law is founded may be regarded as established. We can only now

advert to three objections, but these appear to us to embrace nearly the whole case of our opponents. 1. It is stated that a "Maine Law" would interfere with the principle of Free-trade. There is, however, under the licensing system now existing, no free trade in intoxicants. If it be argued that that system, as well as other restrictive or prohibitory laws, such as those we have enumerated, should be abolished for that reason, we maintain that the State could not with safety do so. Free-trade is justly preferable to unfair monopolies, such as the Corn Laws gave, but is quite inapplicable to the cases in question. The license laws are absolutely required, if the trade in intoxicating liquors is allowed; but the Temperance member of society may rationally condemn the monopoly altogether, by insisting on the total abolition of the trade. 2. It is said a "Maine Law" would invade the rights of domestic life. It would, however, do no such thing. Its object would be to put down the sale of intoxicants, the prevalence of houses for that purpose being the chief temptation to intemperance, both by the drinking carried on in them, and the liquors bought in them and conveyed to private houses. No one can complain that private houses might be subjected to search for liquors retailed there, in evasion of the law, any more than that domestic life should be considered as no shield for the protection of the criminal. 3. It is objected that a "Maine Law" would oppose the pecuniary interest of a considerable class, who live by the manufacture and sale of intoxicating liquors. This objection is one of those narrow and temporary barriers which are set up against almost every reform. It was urged against the abolition of slavery in the West Indies; against the repeal of the Corn Laws; and it is advanced against a national scheme of education. In every case, however formidable it may prove, by rousing the opposition of the parties whose interests are supposed to be in peril, it can but retard for some time the progress of any just cause. In various instances the objection is scarcely listened to—for example, in the case of the suppression of gaming houses. Even in reference to the handloom weavers,—men who did some good—the Legislature would not allow the interests of the nation to be sacrificed to theirs, and repealed the protective manufacturing duties. The pub-

lican would not be subjected to much loss; an opportunity would be afforded him of disposing of his stock; and he could easily engage in some other trade, as undoubtedly an immense impetus would be given by the enforcement of a "Maine Law" to new branches of industry. He would be saved from the weight of taxation which his present trade causes to the country, and a portion of which falls on himself. He would be delivered from the demoralization of his occupation. That his trade is demoralizing to the publican is unquestionable. He stands at a fountain-head of the world's misery and sin, which without him would be checked, and it is impossible to believe that he is not himself contaminated and polluted. Experience amply testifies that, independent of the individual cases of intemperance, either in himself or family, the publican is generally "a sordid, selfish wretch," as De Foe, in his time, found him to be, "all the world over." In every other view, the case is wholly against the objection stated. It is very true, the publican may consider his trade honest and respectable, but it is clearly prejudicial to society, and on that ground should be put down. The comparative antiquity of his trade cannot better the publican's position. The truth is, the trade in intoxicants ought to have been abolished long ago, or could its evil effects have been certainly predicated, it ought not to have been permitted. A "Maine Law" has been proposed after various means of cure have been tried. As previously remarked, the total abstinence movement receives little accession. The publican has no remedy to propose. The restrictions which have been imposed on his occupation are found not to be such as to stop intemperance. The supposition, that because a change might be hurtful to a particular class, society should allow itself to be hopelessly sacrificed to the curse of intemperance, is one too monstrous to require discussion. We plead, then, that the objection against such a law as that in question, arising from its interference with vested interests, is altogether untenable. It might possibly be urged that the publican would be entitled to compensation. This point we cannot now discuss, but would only observe, that it is not the custom to give compensation to any trade in consequence of its peculiar privileges being taken away. This is not a case for compensation, or even

for much sympathy. Many of the publicans have made fortunes by helping to make others wretched and poor. The handloom weaver did some work of a serviceable kind; but the publican's trade has all along been, and is now, wholly pernicious.

Would a "Maine Law" prove a sufficient remedy for the evil of intemperance? We think it would; though, of course, it would be comparatively inefficacious if forced into premature action. There is no intention, however, even if the power existed, of forcing such a law on the community. The object is not merely to have a law of this nature passed, but to secure obedience to it. The instrumentality used is simply moral;—an appeal to the country and the Legislature, of the same kind as that by which slavery was abolished in our colonies. It is true, the consent of every one will not be asked or given; but it is not required. For example, the publican will oppose such a law to the uttermost. He will, however, be unable successfully to resist it. A vast number of drunkards, we believe, will hail with delight the day when the overbearing temptation of the public house will be removed. Many of the intemperate will not do so, and will insist that they have been deprived of a certain degree of liberty. But we regard these as victims, and a true legislation would, irrespective of their own foolish fancies, protect them from a base imposition, as destructive to society as a whole, as to these individuals; and we are convinced that, were once the law under discussion fairly in practice, they would cease to be intemperate, and would become its warmest supporters. There is another class, unfortunately large, who are so fettered by the prevalent drinking customs, that they are prevented joining in the total abstinence movement, for fear of losing their station in society. This class would welcome the passing of such a law as that in question; they would, at least, do nothing to oppose its enactment; and, indeed, even at the present early stage of the movement, many individuals so situated have given it substantial assistance. These remarks show that a violent course of procedure is not required; that the advocates of the proposed law have, both in the way of silent acquiescence, and the actual support which they anticipate, reasonable grounds for believing that public opinion may be influenced

in favour of their views. They suggest a reply to the absurd statement that, before a "Maine Law" could possibly be sanctioned in this country, intemperance would have ceased; and at the same time, vindicate the wisdom of the total abstainer resolving on a political and national agitation, in addition to his appeal to individuals to sign the pledge. The observations now made, offer a reply to the general objection, that a law such as that in question would be speedily broken, and therefore, that it would prove a failure. The publican would be compelled to obey it; many drunkards would be glad of it; others would acquiesce in it, and, experiencing its happy results, would support it. The third class to whom we have referred would hail the law as a deliverance. We may add, that the moderate drinkers, not included in that class, would obey the law—(1) as the temptation of the drinking customs would be removed; (2) as their appetite for intoxicants is not of that violent character which would lead them eagerly to concert measures to evade or infringe the law; (3) as a portion of them, not inclined to abstain, might brew their own ale, or import wines, and would do so rather than incur the penalties annexed to disobedience of the law; and (4) as the many beneficial effects of the diminution in the use of intoxicants, arising from the passing of the law, would lead the great majority of moderate drinkers, not only to obey the law themselves, but to resist every attempt made either to evade or repeal it. A strong public opinion is the safeguard of any law, and we cannot doubt, that when the well-disposed portion of society can be induced to pass a "Maine Law" for this country, they will be sufficiently vigilant and energetic to secure obedience to it.

It has been proved, in various forms, and it is obvious, that the prevalence of public houses is the chief temptation to intemperance. It is naturally to be expected, therefore, that a law by which those establishments shall be closed, would dry up the springs of intemperance. It may be said, however, that without education, and without rational recreation, such a law would be of little benefit. Without a "Maine Law" it is quite impossible to embue the labouring classes,—now, to a large extent, brutalized by the drinking customs—with better tastes and aspirations. But the incubus of those cus-

toms once removed, a desire will gradually gain strength for new and better methods of occupying leisure time; and as total abstainers are the best friends of popular progress and elevation, the "Maine Law" advocates will not rest satisfied till they obtain for the people, not merely a "Maine Law," but means of improvement and recreation. The principles we have stated in the course of the present article, would, looking to the enormous evil of intemperance, afford sufficient grounds for seeking the abolition of the liquor traffic in this country. But the question is not left wholly to the issue of a process of ratiocination, however conclusive. The people of the State of Maine have set the example of adopting a prohibitory law of the nature referred to. The experiment has been attended with precisely the effects which the case requires. Intemperance in that State has been nearly extinguished, and crime and pauperism have been greatly diminished. Public peace and order, morality and religion, have much increased; and the prosperity of the community, in other particulars,

has been promoted. These results have been proved with reference to every town and rural district in the State. The law has been obeyed with very little resistance, and the publican has found other methods of occupation. So strikingly visible have been the beneficial results of the "Maine Law," that the attempts made to repeal it have proved successively weaker. Those results seem likely to be permanent; and other States have adopted the law, with similar success. The cause has so progressed that a law of the same kind passed the legislature of the State of New York, but was vetoed by the governor; and the proposal for such a law in Canada was defeated in the legislature of that country by a trifling majority. Both the success which has attended the efforts of temperance reformers in advocating a "Maine Law," and the excellent results which have followed where such a law has been put in practice, afford ample ground for a zealous and persevering agitation to procure for our native country a similar enactment. T. U.

NEGATIVE ARTICLE.—I.

NOTWITHSTANDING the stupendous powers of the human mind, and the almost infinite number of its achievements, it has not hitherto divested itself of a tendency to rely on State and other aid, in order to render its dictates all-powerful and supreme. It is much to be regretted that where truth is the sole absorbing subject of inquiry, that any should seek to promote its adoption through the medium of State assistance and compulsion, instead of depending on its own mighty power for success against the combined opposition of ignorance, error, and caprice. But does it not savour strongly of specious theorism, whenever and wherever we find that force, in any shape, is being sought to compel submission where conviction by reasoning has failed? Is not truth sufficiently powerful in itself to achieve victory against whatever obstacles may oppose its progress; and must not that be error which would adopt means for conquest other than self-reliance on great principles?

But the minds of those individuals who thus seek to attain their object must surely be influenced by error, and tainted with prejudice and bigotry. Yet within the last few months a society has sprung into existence,

having for its object the suppression by law of the traffic in intoxicating drinks. We demur to the propriety of the phrase, "intoxicating drinks;" it is, perhaps, used to give the most revolting and highly coloured illustration of the society's abhorrence of the liquor; but though the term is correct in a limited point of view, just such a view, too, as we could expect its movers to take, they only become intoxicating when improperly used. The abuse of anything, whether physical or mental, is always attended with deleterious effects; and therefore the term alone represents the prejudiced character of those who are so bitterly opposed to their use, whether sparingly or otherwise. Well, this society, for want of means more successful than those employed when known as the Temperance Society, and anxious for something novel, and at the same time *ultra*, made choice of the "Maine Liquor Law," as being likely to *compel* submission, conviction being now to them quite a matter of indifference. Albeit they considered that what suited and succeeded in America would be equally successful in England—though we must believe that the evidence of our senses, if they are to be our guides, would

teach us differently. However, the members of the Anglo-American Liquor Law Alliance persuaded themselves that the principles on which they had before grounded their opposition to the use of "intoxicating liquors" were fallacious or decidedly unsuccessful; and not feeling inclined to give the public credit for being capable of controlling their appetite for drinking, they have resolved, apparently, to "shut up" discussion, and "go in" for the total prohibitory sale of the "poison." But being desirous to rescue themselves and their darling proposition from the charge of selfish despotism, they allowed the privilege of persons manufacturing spirits, &c., for their own private use. This was, however, nothing more than "leaping out of the frying pan into the fire." For whilst prohibiting the sale, on account of the besotted habits which it gave rise to, they allow the subject to degrade as previously, by permitting private manufacturers, for the due provision of the liquor as a beverage. And what is still more remarkable, they do not even provide for the punishment of those who may, in this manner, give the bridle to their passion. However the temperance or total abstinence principle succeeded in this country, the Alliance has provided a substitute which for improbability of adoption can scarcely be beaten by any of the romantic schemes we sometimes hear of. One would suppose that the Alliance only sought to suppress drunkenness in public, in order that it might flourish in private. For our part, we can only look upon it as being the most absurd part of the scheme; in fact, resorting to the legislative use of "intoxicating drinks," in spite of the very reasons which they put forward in opposition to it.

But how comes it that our friends have changed their tactics, and taken totally different grounds of action? Are we to suppose that they were mistaken on the one hand, or that their exertions have been fruitless on the other? Have they discovered that their former landmarks were fallacies, or that experience and research have disproved the truth of these principles upon which they placed such implicit reliance? Their former position no one could assail; their present is assailable from every point. As a total abstinence society they relied on reason, experience, and the revelations of medical science and physiological research. So far

they appealed to the judgment; but *this* is not the case now, and you are to become a total abstainer, willing or not; in other words, you are morally unconvinced, but physically overpowered. For this century, at least, there is no necessity for speculating on the possibility of carrying the scheme. Now that the difference between the once Total Abstinence Society and its successor of the present day has been pointed out, it only remains for the British public to examine the difference between the two, and to see the glaring inconsistencies,—the loss of all faith in the former, and the despotism of the latter.

Again, we think we see that America and England cannot be fairly compared; and we question whether the Alliance would not dispute the justice of comparison on other matters. The transatlantic community has given unmistakable evidence, within the last few years, of a desire for everything novel and whimsical; and seems to lack that steady, sober judgment necessary for legislating on such important questions as the "Maine Liquor Law." Let it be remembered that the liquor traffic was originally introduced amongst small and uncivilized portions of the States—chiefly Indians—who did not understand the nature and properties of "strong drinks;" and so far as *they* are concerned, the prohibition would be salutary. In other cases, however, we deny its justice; and contend that it is unfair, irrational, and despotic. And we are not sure but that, in a short period, this act will not be as eagerly repealed as it was willingly enacted.

The grounds on which the members of the Alliance justify this aggression on the liberty of the subject, and the absurdity of the parallels which they endeavour to draw, are alike amusing and instructing. For instance, they contend that if it is legal to punish the publisher of obscene publications, it is equally reasonable that this act should be assented to; and again, that as it is a public duty to provide sewerage for the streets, it is equally proper and just to adopt the "Maine Liquor Law!" But they have one thing to prove, before these comparisons can be allowed. They must not only show that there is no nutritious principle in "intoxicating drinks," but that they invariably produce injurious effects. Until this be done, it is sophistry to compare, or endea-

your to show comparisons such as the foregoing.

We will, however, apply their comparisons to other subjects, and see if they will harmonize as expected. Acting, therefore, on this principle, why should not the Vegetarian Society (especially as some of our opponents are amongst its members) constitute itself into an "Anti-Flesh-Eating Association," for the legislative suppression of the breeding and consumption of oxen, sheep, &c.? The views of the society are unmitigable on this head; they contend that animal food brutalizes and inflames the passions, while they also protest against the taking of animal life, simply for the sake of humanity. And why should not the Bible Society apply for the destruction of infidelity, by punishing those who professedly encourage it? This is, we conceive, even more important than the "Maine Liquor Law," seeing that the spiritual man demands the first consideration. And why, as Mr. Hume justly asked, should not all the gold, silver, &c., be seized and declared as illegal property, because it gives rise to theft, robbery, and murder? Nay, why should not the Bible itself be henceforth condemned as a heretical work, because it is frequently made the authority for the worst of purposes? It is quite as reasonable for the Alliance to promote the above named propositions as

its own; and with the chance, too, of meeting with the same amount of success.

We at present defer farther observations. Meanwhile, let the Alliance respond to the objections urged. We want no statistics to prove, on the one hand, the extent to which drunkenness prevails; nor do we wish to know with what success the law has worked in America, on the other. What we want, and are asking for, is a justification of the principles on which the law is founded; or in other words, why the prudent and sensible man is to be deprived of the due use of a beverage, because his neighbour chooses to abuse it. Let us have no twaddle about "society being called upon to protect its weaker members;" else the next thing will be that a society will be established claiming to think for us, because we happen to entertain opinions differing from their own. In conclusion, let our friends apply their principles to other subjects; and they will behold, as has just been illustrated, an heterogeneous assemblage of wild, imaginary, and pedantic notions, something akin to what has been aptly described as

"the baseless fabric of a vision,"

and as being unworthy of the comprehensive, practical, and unsophisticated intelligence of the nineteenth century.

Manchester.

J. G. R.

The Essayist.

LIFE ASSURANCE.

STOCK is the constitution of man, that he highly values whatever contributes to the amelioration of his sufferings, relieves him of his anxieties, dissipates his care, or gives ease and comfort to his body or mind. This is the case not only with regard to the actualities of the present time, but to our expectations of the future; hence that old proverb, "Suspense makes expected sorrow double," and its converse, "Anticipation increases future joy." The principles and practice of Life Assurance are exceedingly important in our social economy. This will appear evident when they are distinctly understood; for whatever contributes to the

stability of the family circle—gives the security of permanent income to supply the necessities and comforts of life to the family bereaved of its head—induces comfort and well-being long after the author of the family's existence has ceased to labour for them;—whatever, we say, is calculated to do this, even in the least degree, is intrinsically valuable, and should be held in the highest estimation by all classes, but especially by those whose means of subsistence and comfort are principally derived from the father. With the families of the middle and lower classes it is generally the case, that when the father is gone their hopes are all

blighted, and the bright visions their offspring had erstwhile pictured of the future are consigned to oblivion by the sable cloud of mourning, and their all lies deeply buried in their father's tomb. But if the reader belongs to that honourable portion of our countrymen, the intelligent artizan, we would say, Life Assurance is especially valuable to you, for you will find your means of subsistence limited to the amount of your income, and your income is principally controlled by the amount of labour you are able to perform. When, therefore, your labour ceases, the supplies are stopped. Under such circumstances, who can describe the excruciating agony of the working man's dying bed? Already wan poverty appears in a dwelling once the home of economical comfort and frugal plenty. The members of his family, in their love to him, conceal their real condition and sufferings; but the iron has entered his soul, and more bitter is the anticipation of the future sad lot of his loved ones than any bodily pain he can suffer.

Thus, generally, have we defined the assurance of life as the security of the comforts of life to a bereaved family on the death of the father; and how far it is important and valuable to the various industrial classes of the community we shall be able to show in the following remarks, to which we would claim kind and continued attention.

Assurance and insurance are terms synonymous in their meaning, and are generally understood as signifying a security to pay a certain sum of money on the happening of a certain contingency. The particulars and terms of this payment are laid down in an instrument called a *policy of assurance*, which is of the nature of a bargain or contract made between the person assuring and the person assured.

Assurances are of various kinds, viz., life, fire, sea, lightning, and hailstorm assurances; to which have been recently added, the accidental death and railway passengers assurance. These are all the same in their first principles, but have different purposes and various methods of working out their benefits. Life Assurance claims our particular attention on the present occasion; but some of the other kinds of assurance we will briefly explain.

Sea insurance is the security of payment to the owners of a vessel of a certain sum of

money named in their policy, and for which they have paid a certain premium to the person or company insuring, provided the vessel should be lost or damaged in the course of its voyage. In the case of damage only, the damages are made good to the amount of the insurance by the party insuring; but in case of the total loss of the vessel, the whole sum insured is paid to the owners of the vessel. This kind of insurance is made to extend to the contents of the vessel, or cargo; but requires, in most cases, a separate premium, and consequently a separate policy or contract. The whole of the operations of sea insurers, or underwriters, as they are called, from their names being written at the foot of the policy, are based upon recorded disasters at sea, and by these records mathematical calculations are formed of the amount of risk incurred by a vessel going a voyage into any part of the world from the British shores; and according to the risk incurred the probability of the vessel reaching its destiny in safety is estimated, and the value of this probability regulates the amount of premium to be paid by the owners of the vessel and its cargo.

Fire, lightning, and hailstorm insurances are similar to sea insurances, with only this difference, that the calculations of these accidents are grounded upon their frequency and the average amount of damage sustained in a great number of accidents. Upon this foundation the estimate of risk, probability, and amount of premium is calculated.

We now proceed, in more minute detail, to consider the nature of Life Assurance and its various kinds. All the calculations of Life Assurance Societies depend upon the probability of the duration of life; and, consequently, all the premiums, or in-payments, also depend upon the probability of life. It is, therefore, necessary that we should know something of the doctrine of chances, or theory of probabilities, as it is called by the actuaries. When speculating astrologers and alchemists of a former day were busily employed constructing celestial tables for the use of the prophet, or investigating the qualities of bodies for the manufacture of gold, no one could imagine that they were accelerating the formation of sciences which should themselves be among the most essential foundations of navigation and commerce, and through them of civilization and govern-

ment, peace, security, arts, and literature. Yet such were the parents of those important sciences, astronomy and chemistry. In like manner cards and dice were the early seeds and aliments of the theory of probabilities; but its utility is now generally recognized in all the more delicate branches of experimental science, in which it is consulted as the guide of our erroneous senses and the corrector of our fallacious impressions. It is, moreover, the source from whence we draw the means of equalizing the accidents of life, and contains the principle upon which it is found practicable to induce many to join together, and consent that all shall bear the average lot in life of the whole. Human knowledge is for the most part obtained under the condition that results shall be at least of that degree of uncertainty which arises from the possibility of their being false, however improbable it may be: for instance, that the empire of the Romans was not overthrown by the barbarians, we don't recognize that amount of certainty in the fact which we do in the fact that fire will burn. Here, then, the phrase of *more or less certain* is clearly admissible; and if *more* and *less certain* are terms admissible, *most* and *least* are terms also to be used with propriety, and signs may be used to designate these relations of certainty. Thus, suppose there are three counters put into a bag, one red, another black, and a third white, out of which a person is required to draw the red counter, the first drawing is *less* certain than the second, while the third drawing is absolute certainty, providing he should be unsuccessful in the two previous ones. In this case the measure of certainty or probability would be correctly represented by the numerals, 3, 2, 1; i. e., first drawing, 3; second drawing, 2; third drawing, 1. This principle may be extended *ad infinitum* by the help of logarithmic numbers and tables. By the establishment of the foregoing principles we have these two legitimate conclusions: first, that the impression of probability is one which admits of the gradations of more or less, according to the circumstances under which an event is to happen; and, second, that when one out of a certain number of events *must* happen, and these events are entirely independent of one another, the probability of one or other of a certain number of events happening must be made up of the probabilities of the several

events happening: for instance, in a lottery of the letters of the alphabet, in which there are twenty-six independent possible events, the probability of drawing either A, B, C, or Z, is made up of the probabilities of drawing A, of drawing B, of drawing C, and of drawing Z, put together. Thus, in a lottery of such a character as this, of the value of £26, if I buy up all the shares at less than £1 each, I am sure to gain; but if at more than £1, I am sure to lose, the vested interests being clearly worth £1 each, and must continue so as long as the number of shares are twenty-six; but diminish the number of vested interests to thirteen, and it is equally clear that each interest is of the value of £2, and thus, were the whole held by one individual, absolute certainty is obtained by that individual. The possession of one share, when the whole number of shares is twenty-six, gives the probability of one twenty-sixth to its possessor, but, when reduced to thirteen shares, the probability becomes two twenty-sixths; and so on in the same increasing ratio until absolute certainty is obtained.

To apply these remarks to our question of Life Assurance, we observe, that if there be six hundred infants born, and if it were the law of human life that any individual is as likely to die at one age as at another, for any age not exceeding one hundred years, even then, and with so much more scope for fluctuation than is actually found, it would be more than 999 to one against the average life of the six hundred infants exceeding fifty-five years or falling short of forty-five years, and more than three to two that the same average should fall between forty-nine and fifty-one years.

To suppose that the duration of life is not regulated by laws, would be to make an assumption of a most monstrous character, and evidently false; for it is a law, were it the only one, that no individual shall attain the age of two hundred years. So much is known to all; but to those who consider the subject more closely by the aid of recorded facts it may be made as evident as the existence of a *limit* to human life, that the casualties of mortality are distributed among mankind in so uniform a manner that the average existence of a thousand infants will differ very little from that of another thousand born in the same country and station of life. It is true that differences of race,

country, climate, manner of living, &c., produce marked effects upon the duration of life, which is no more than might be reasonably expected; but it is equally true that the notorious uncertainty of life in individuals cannot be discovered in the results of observations made upon masses of individuals.

There are various results of observation which are called tables of mortality, which differ only in the methods of presenting the same sets of facts: the first we shall mention are called *tables of the numbers living*. These show, for a given number born, how many attain each year of age. Thus, in a table called the Carlisle table (because the observations were made on the recorded mortality in this city within a certain given time),—in this table, opposite to the 0, or zero, in the age column, we find ten thousand in the column of *numbers living*, being the numbers supposed to be born; and opposite to the fifty years we find 4,397, indicating that, according to the observations made, the proportion of those born to those who saw their fiftieth birthday was ten thousand to 4,397. Again: opposite to sixty years we have 3,643, which shows that of 4,397 persons living at fifty years, only 3,643 attain to the age of sixty years. In the second place we mention the *tables of yearly decrements*, in which the same number of persons are supposed to be alive at every age, and the proportion who die in the next year is set down in juxtaposition with the age. Thus, in the Government annuity tables, for ages fifty and sixty, we find 161 and 315, meaning that, of ten thousand persons aged fifty, 161 died before completing the next year of life; and of ten thousand persons aged sixty, 315 died before attaining the age of sixty-one. In the third place we have *tables of the mean duration of life*, or the *expectation of life*; and, lest we should be misunderstood by the use of the phrase “expectation of life,” we would say that no form is intended than that a set of lives, as a hundred, aged sixty years, will, one with another, enjoy fourteen years and four months each of life, some of them enjoying more, some less, but averaging about this period; and so of all other ages in like manner, the ages and numbers of persons being taken into consideration. The use of these tables, in connection with what we have already produced of the theory of probabilities, will

appear at once evident to all; for, supposing one hundred persons, of the age of twenty years each, join in the assurance of £100 on the death of each, whenever that event might happen, they would find, by the table of the expectation of life, that each one might calculate upon forty-one years and a half of life; and during this term he must pay into the common fund a sum of money, either at once or by periodical instalments, sufficient to amount, with compound interest, to his share of £100. In this case the average duration of life is shown as forty-one years and a half, and the probability against any single individual living to that age, within one year over or under, will be about three to two.

It is necessary to understand the bearing of compound interest on Life Assurance. Most generally the premiums, or in-payments, are made annually, therefore large sums of money come into the hands of the assurance office, and these monies, not being required for immediate use, are put out to interest. This forms the capital of the *Mutual Life Assurance* principle (respecting which we shall speak again). This capital being at interest, the interest accruing therefrom is added to the next premiums received, and again put out at interest, after satisfying the claims of policy holders; thus year after year interest is received upon the interest, as well as upon the principal or capital; hence the value of money at compound interest is a necessary part of the calculations of a Life Assurance Society.

In continuation of the case last supposed, one hundred persons wishing to secure the payment of £100 each at death would each pay, during the term of forty-one years and a half, the sum of about £1 per year, which would allow about twenty per cent. upon the amount insured for the expenses of office, management, risk, &c. This computation is based upon five per cent. compound interest; but in actual business only two-and-a-half to three-and-a-half per cent. compound interest can be relied upon continually; so that about £1 14s. would be required by the offices to be paid during the life of each individual, which would be equal to the payment of the same sum by every one of the individuals during the term of forty-one years and a half, because what time one life might fail below the term of

forty-one years and a half, the other would be above the term, and thus the average is established. Again: at five per cent. compound interest, the present payment of £13 10s. by each of the one hundred persons would secure the sum of £100 to each of them on his death according to the average of mortality; thus £1,350, at five per cent. compound interest, increases to £10,000 in about forty-one years and a half. As before stated, the offices calculate from two-and-a-half per cent. compound interest, and would require more than £30 in a single payment

to cover risk, 'expenses, &c. It must be borne in mind that £1, immediately put out at five per cent. compound interest, becomes doubled in little more than fourteen years, is trebled in little more than twenty-two years, and is increased tenfold in little more than forty-seven years; likewise, £1 per year, at five per cent. compound interest, becomes £100 in little more than thirty-six years, becomes £200 in about forty-nine years, and is £1,000 in about eighty years.

L'OUVRIER.

(To be continued.)

DECIMAL COINAGE:—THE NECESSITY FOR ITS ADOPTION—ITS ADVANTAGES OVER THE PRESENT SYSTEM—AND THE VARIOUS PLANS FOR CARRYING IT OUT WHICH HAVE BEEN PROPOSED.

No. I.

THAT, in a great mercantile country like ours, every assistance which science or art can render in simplifying our monetary accounts, and extending our commercial relations, should be secured, seems to be a proposition so reasonable that none will be found to deny it. That our present moneys of account are cumbersome, and, in some instances, defective in their powers of application—particularly in minute calculations, where accuracy is most needed—is a fact so notorious that we need not dwell upon it; and that the "decimal system" is not only capable of remedying the defects of which we complain, but has decided and intrinsic merits of its own, seem to us reasons sufficiently strong to justify our claiming for this latter system an impartial consideration.

Remembering also that a large proportion of the readers of this magazine are young men, who are destined to occupy important positions in the ranks of commerce, and the various professions, we think we have not erred in selecting these pages for our investigation. We therefore commend the subject to the careful consideration of those we are about to address.

Looking back to our school-days, when in the midst of our perplexities we were wont to exclaim—

"Multiplication is vexation ;

Division is as bad :

The rule of three does puzzle me,

And practice drives me mad,—"

and looking forward to the extension of our commercial relations with every country on the face of our globe, with the corresponding necessity for increasing arithmetical calculations, who is there among us who will not say, that if a change can be made for the better, the time for that change has not come?

It may be the opinion of some that it is better to wait for the improvements which will *naturally* creep into the present system with our increasing requirements, and the increase of scientific knowledge, than make any sudden and violent change. For ourselves, we deem it much sounder policy, in all matters of general utility, to lend our aid in bringing about improvements, however surrounded with difficulties, than to leave all the work, or all the advantages, to future generations.

Looking at the matter in another light, and seeing how "accidental" are the changes—we can hardly say improvements—in our currency which have come about, we think it probable that, unless vigorous measures are taken to bring on the change we are advocating—a change from our present cumbrous and unscientific to a *decimal* and *scientific* system,—our currency may indeed become "confusion worse confounded."

Before quitting this part of our subject, we may quote, for the amusement of our readers, and by way of elucidating the

fears we have just expressed, the following "rhyming history" of our "time-honoured" coinage:—

"What is the history of our British coins?
In thirteen twenty, by historians told,
Edward the Third had money made of gold,
Florences called, being made by Florentines.
Next the *Rose-noble* in rich splendour shining;
And shortly afterwards, amongst the great,
Lo! half and quarter nobles circulate.
Seventh Harry to his coiners gave command,
And British *Shillings* pass from hand to hand.
Half-sovereigns, Sovereigns, Crowns and *Half-crowns* too,

The Mint sent forth in fifteen fifty-two.
No legal copper coin Britannia gained
'Till James the First, that 'sapient monarch,'
reigned.

When Second Charles restored, the sceptre
swayed,

Of gold from Guinea, Guinea first were made.
And of succeeding kings and queens, behold
Our well-known coins of copper, silver, gold!"

Before proceeding further, it may be of service to some of our readers if we state what is meant by a decimal system of coinage. Briefly, then, we may say it is a system based upon "the numerical power of *tens*," each denomination of coin, or rather, each coin of account, is ten times *greater* than that which precedes it, and ten times less than that which follows it, and this, too, irrespective of the value of the unit. Thus, taking the pound as the unit,

10 mils make 1 cent.

100 ,, or 10 cents., make 1 florin,

1000 ,, or 100 cents., or 10 florins,
make 1 pound.

It is attributed to "Aristotle the wise," to have said that it must have been a *divine revelation* which first attracted mankind to the *numerical power of tens*: it is so universally diffused among mankind. Dr. Bowring, who is a great authority in these matters, and is taking great interest in the introduction of a decimal system into this country, gives some interesting details regarding the great proficiency in calculation which the Chinese have attained by the use of the decimal system: and it is quite certain that not only is no other system of calculation so simple, but none so accurate.

In illustration of the great power, as well as accuracy of decimals, it may be remarked that there is no calculation beyond their reach, when properly understood by the operator. We may here quote one or two rules necessary to be borne in mind in dealing with decimals:—"All figures on the *left*

of the decimal point (.) are *whole numbers*; all on the *right* are *parts* of one such whole number; and as whole numbers increase in value in a ten-fold proportion towards the *left*, decimal parts decrease in a ten-fold proportion towards the *right*.

Example—

3	2	1	.	4	5	6
hundredths.	tens.	units.		10th parts of one unit.	100th parts of one unit.	1000th parts of one unit.

Thus, every cipher *prefixed* to a decimal reduces its value ten-fold.

Example—

.5 is 5 parts out of 10 of one unit.

.05 is 5 parts out of 100 of one unit.

.005 is 5 parts out of 1000 of one unit.*

More examples will be given hereafter.

We must now see what measures have been taken, and are required to be taken, to bring about this desirable change.

Upon the motion of Mr. Brown, the member for South Lancashire, a Parliamentary Committee was appointed in August last (1853) to inquire into the subject. This Committee was composed of men practically conversant with the currency and coinage in all its departments, at home and abroad; and after the examination of 27 witnesses, selected for the knowledge they were likely to possess of the desirability, the practicability, and the effects of a change, the report of the Committee was *unanimous in favour of a decimal coinage* for this country.

The details of the plan recommended by the Committee, together with an abstract of the various plans proposed individually, by the witnesses and others, will form the subject of our next paper.

Mr. Brown says, in explanation of the motives which induced him to bring the matter before Parliament, — "considering that it is of much importance that we should not be behind any other nation in adopting a system that will abridge the labour of masters in teaching, and scholars in learning,

* For these examples and others, see *Mear's "Decimal Coinage Tables."*

arithmetic—that will simplify accounts and all monetary transactions, great or small—decrease the chances of error, and enable us to enter into many scientific and difficult calculations, which we cannot accomplish without using decimals, and which in many pursuits are now used; I thought I could not render a better service than by moving in the House of Commons for a committee to investigate the merits of a system which is adopted by *four hundred millions* of the human race; and whether any insuperable difficulties stood in the way of our availing ourselves of its advantages.* Nor do we think he could have rendered greater service than by doing as he has done.

An able writer on the subject asks, "How much more of our national existence shall we allow to elapse without the introduction, by means so simple and free from question, of a system enabling women, and boys of

seven years of age, to perform here, as for long past elsewhere, those important operations in figures, on which we now either waste the time of skilful, highly remunerated bookkeepers and accountants, or too often neglect altogether; and when this certainly can be accomplished with so little of even perceptible change, and with, if possible, still more important advantages as regards all our intercourse with foreign countries?" We reiterate the inquiry.

Having shown, then, that the agitation for a decimal coinage is not simply "got up" for the convenience of the few to the inconvenience of the many; but that its adoption would simplify the work of education—facilitate our exchanges with foreign countries, and save a vast amount of labour which might be otherwise profitably employed, and by these means confer great national benefits,—we hope we shall not err in anticipating the earnest support of our readers to the decimal movement. C. W., Jun.

* Letter to Liverpool Chamber of Commerce.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

234. In the reign of James I., "one Floyd, a gentleman confined in the Fleet prison, used some slighting words about the Elector Palatine and his wife," and was consequently subjected to punishment of a very outrageous nature, and amongst other things, was condemned "to be branded in the forehead with the letter K." I have long tried, but in vain, to discover the meaning of the letter K. Can any reader of the *British Controversialist* solve my difficulty?—J. B. M.C.

235. Can any reader of the *British Controversialist* furnish me with the original Latin of the "Dies Ira," by Thomas Celano, and also the English version of the same by Lord Roscommon. I have a copy of Mr. Iron's version, and also an anonymous translation.—J. B. M.C.

236. Would any reader of the *Controversialist* kindly inform me who is "George Sand," and what the character of his writings, &c.?—F. S.

237. Can it be philosophically proved that iron and brass bedsteads are safe to sleep upon, as regards the conducting power of the metals, and the dangerous effects of the electric fluid; if they are not, by what means could they be rendered safe?—G. H.

ANSWERS TO QUESTIONS.

193. *The Cromwell Family; a History*—(continued).—Richard, who is generally called the eldest son of Oliver Cromwell, became Lord Protector on his father's death. It is well known that

he did not possess anything like his father's ability. He was, however, blameless in character, unless timidity in such circumstances be considered criminal. He might, however, have reigned, had he not been surrounded by faithless counsellors, and been placed in a condition less adverse to him.

The history of Richard Cromwell, after his abdication, is sufficiently curious to warrant attention. On the Restoration, he retired to Geneva. Thence he removed to Paris, and, under an assumed name, lived unnoticed, in lodgings, in comparative poverty. He resided there till 1680, when, aware of the growing unpopularity of Charles II., he ventured to return to England. He lived at Cheshunt, near London, also in obscurity, and never alluded to his former dignity. After this, however, he was dragged for a little time before the public. Having been left the life-rent of the estate of Hursley, he sent his youngest daughter to take possession in his name. She and her sisters refused to deliver it up, on the pretence of his incapacity to manage it, and proposed to allow him a small pittance from it. He, in consequence, raised an action, and appeared personally in court. The judge paid him great attention, and rebuked his daughters for their cruel conduct, besides ordering the restoration of the property: for this the judge was thanked by the "good Queen Anne." A singular anecdote is related of him:—On his accession to the Protectorship, a large number of addresses poured in upon him, expressing confidence in his government. These were carefully laid aside in a trunk, and removed by him from Whitehall. Few were subsequently

admitted into his presence, and these were expected to conform to his peculiarities. On two gentlemen visiting him, after drinking together, he took them up stairs to the garret of his house, having a candle in his hand, and they carried the bottle and glasses in theirs. There was nothing except an old trunk! He brought it into the middle of the floor, and filling a bumper, toasted, with the company, "Prosperity to Old England." One of the visitors sat astride on the trunk, when Richard desired him to sit lightly, as he had the fortunes and lives of all England under him. The trunk was then opened, and the addresses shown, amidst much merriment. Richard might well value those addresses, signed by many of the true men of that time; those, too, whose after-struggles brought about the glorious Revolution of 1688. The ceremony referred to was Richard's usual way of introducing a new visitor. Richard had a family of eight; one of these a son, and the others daughters. The son, Oliver Cromwell, did not marry: those of the family who married had no issue, and the elder branch of the Cromwells failed in the person of Elizabeth, the eldest daughter. She and her sister, Mrs. Gibson, were very vain persons; they had one excellent trait of character, however—kindness to their poor relations. The son, Oliver, was, at an early period, resident in his grandfather's palace, where he remained, along with his brothers and sisters, till the ruin of the family, when they retired to Hursley. He had succeeded to a considerable property, where he resided till his death. He was very active in promoting the Revolution.

Henry Cromwell, the Protector Oliver's second son, was first engaged in quelling the Roman Catholic Rebellion in Ireland. He was afterwards one of the members returned from that country, and the same year (1653) he was sent by the Protector to reconcile the Irish to the Cromwell government; and this purpose he accomplished with much ability; and two years after, he was again sent to Ireland, and governed that part of the kingdom with equity. After the Restoration, he retired to his estate in Cambridgeshire, where he spent the remainder of his days in the employment of farming. On one occasion, Charles II., on returning from Newmarket, wishing to take some refreshment, was directed to Henry's residence by Lord Inchiquin, then in the King's service. On arriving, Lord Inchiquin took a pitchfork and carried it before Henry, who as well as the king was surprised, when it was explained by the lord that the gentleman was Henry Cromwell, whose mace-bearer he had been in Ireland. Charles laughed, and though Henry had been annoyed, he was soon put into good humour. Henry died of the stone. Charles had sent him some drops; the King having had a laboratory at Whitehall, and having been possessed of some knowledge of chemistry. To Sir Henry's excellence of character, Neal, Sir Anthony Astley Cooper, afterwards Lord Shaftesbury, Cardinal Mazarine, the Protector Oliver himself, and others bear testimony. He married Eliza, daughter of *Sir Francis Russell, Bart.*, of Chippenham. "She was," says Noble, "exemplary in her conduct, and elegant in her manners; the people still remember her by the appellation of 'the good Lady Cromwell.'" Her daughter Elizabeth married William Russell, Esq., a grandson of Sir William Russell, who belonged to a family already

allied to that of Cromwell. He lived in a style of rank much beyond his means, and died when his creditors had become importunate for a settlement; and his widow, by her improvidence, sank still deeper in debt. She died in London, in the year 1711. She had a large family. One of these, Francis, was a hosier in London! One of the daughters, Elizabeth, married a gentleman of ancient family, who, however, squandered his fortune, and died in a workhouse! His widow left several children and grandchildren, all in wretched circumstances. One of the children married a butcher's son named Saunders, who was a dissipated character; another became the wife of a person of property, called Wilkins; and a third was married to a servant of Wilkins's, who ran off, and left her to be supported by her brother-in-law. Thus low had become the position of the descendants of one whose name occupies so important a place in the history of the world. Henry's grandson had three daughters, who were unmarried, and lived at Hampstead, at the time of Noble. These Misses Cromwell possessed numerous paintings and other relics of the family.

Bridget, the Protector Oliver's eldest daughter, was born 1624. She married Henry Ireton, who was one of King Charles's judges, and Lord Deputy in Ireland, and who was distinguished for his religious zeal and republican principles. On his dying, she married Lieut.-General Fleetwood. She was of a very amiable and religious character. She had a large family, and died in the year 1681, predeceasing her second husband. Bridget's second daughter, "Bridget Ireton," married Thomas Bendysh, Esq., belonging to an ancient family. Mrs. Bendysh was an extraordinary person. She has been called a "female Cromwell," resembling the Protector, as she did, in personal appearance, and in boldness, determination, and religious zeal. She engaged in various pursuits, not usually undertaken by those of her sex—as in the trade of making salt. In doing so, she superintended a number of workmen, from an early hour, in a habit quite beneath her rank. She engaged in other speculations, from which she often lost than gained—for example, in the grazing of cattle. To purchase these she went to the markets, in her vehicle, a one-horse chaise, driven by herself. When driving on the darkest nights, on a wild moor, she was sometimes assailed by thunder, and when this happened, she occupied herself in singing psalms, and believed in the presence of protecting angels around her. She was a strenuous advocate of religious liberty, and frequently assisted Dissenters who had involved themselves with the civil authorities. She was the friend of the poor, pleading their cause with much earnestness before the rich; she also gave them money, and waited on them in sickness. She had a deep veneration for her grandfather's character, and ascribed her own good qualities to his example. On one occasion, while travelling in a stage coach, one of the passengers of the other sex began to abuse the Protector's character. On alighting, she suddenly drew his companion's sword, and demanded satisfaction, and the poltroon was compelled to apologise. She was a religious enthusiast; but, notwithstanding her wildness and eccentricity, she was a truly good and noble woman. She had three children. One of her family married *William Berners, Esq.*, of Wolverton Park, and they had issue.

Eliza, the Protector's second daughter, married John Claypole, Esq., who afterwards became his Master of the Horse. She was amiable in disposition, and dignified in deportment. She died at Hampden Court, at the early age of 29 years, amidst general lamentation, and was interred by her father's order, in the sepulchre of the English kings at Westminster.

The Protector's third daughter, Mary, became the second wife of Lord Falconbridge, and the marriage was solemnized at Hampden Court with much splendour. She felt very sensitively the misfortunes which befel the Protector's family. It is related that a cavalier alluding to the exposure of Oliver Cromwell's body on a gibbet, said to her once: "I saw your father yesterday." "What then, sir?"—"He stank most abominably." "I suppose he was dead, then?"—"Yes." "I thought so, or else I believe he would have made you stink worse." She died so late as 1712, and, having no family, left large sums to the poorer branches of the Cromwells. Bishop Burnet pronounces her to have been a wise and worthy woman; and Dean Swift, who knew her, said that she was both handsome in personal appearance, and like her father in person, singular as the statement may seem.

Frances, the youngest daughter, had two suitors—Charles II., and her father's chaplain, Jerry White! Lord Broghill attempted to accomplish a marriage with Charles II.; but although he is stated to have procured his consent, the plan failed. Jerry White next paid his addresses, but Oliver, of course, would not hear of such a union. She married Robert Rich, Esq., grandson and heir of the Earl of Warwick. Rich died, however, only three months afterwards. She married again Sir John Russell, Bart., a relation of the Cromwell family. She died at the advanced age of 86. She is described as having been a very amiable and accomplished person. Her daughter married Sir John Frankland for her second husband.

Oliver Cromwell had a variety of connections by marriage, with noble and ancient houses, who were persons of much ability, and moral and religious worth. Of these, Bishop Wilkins, Archbishop Tillotson, and the illustrious Hampden may be cited as examples.

Requesting the reader to keep in view the particulars stated, and coming down the stream of time, we proceed to answer the question—Who are the descendants of the Protector? We have been favoured with a communication from Dr. Thomas Cromwell. He explains his descent from Thomas Cromwell, Earl of Essex (not the Protectorate Cromwells), and relates a few of the circumstances regarding the rise of the family, which we have narrated. He refers to his own work, published in 1821, on "Oliver Cromwell and his Times,"—of which there was a second edition,—which led the way to that more generous and more just estimate of the Protector's character which has since prevailed. A writer in the "Notes and Queries" for October, 1851, points out this book as the best biography of Oliver Cromwell, and having perused it, we fully accord to it very high merit. Dr. Cromwell writes us:—"The 'Divine' you speak of, must have been an elder brother of mine, the Rev. George Cromwell, a clergyman of the Church of England, who died nearly two years ago, and a notice of whose decease appeared in the newspapers. Many years

back I knew the father (as I suppose it must have been) of the Mr. Field you speak of, who, I remember, claimed kindred with Oliver; but how he traced his descent I am not aware. A lineal descendant from the Protector's second son, Henry—*Mr. Oliver Cromwell*—lived for some years at Cheshunt, in Hertfordshire; and his daughter—Elizabeth Olivia, who married a Mr. Russell—became a resident in my neighbourhood some seven or eight years back; but they are gone, I know not where. Their numerous family are likely to perpetuate the blood, though not the name, of Cromwell; indeed, leave to bear the latter was refused to Mr. Russell by the magnanimous George IV., when his father-in-law solicited it in behalf of his daughter's husband."

It will be remembered that Henry Cromwell latterly resided at Cheshunt; and, as stated in the "Notes and Queries," this Oliver Cromwell was the last male descendant of the Protector, and died in 1822. When he and his two sons died, the name of Cromwell became extinct, as applicable to the Protector's descendants.

The following letter, addressed to us by Mr Carlyle, we insert with pleasure:—

"Chelsea, 15th October, 1853. Dear Sir,—There is an Archdeacon Berners in Essex, who claims to be descended from Mrs. Bendysh, Iretton's daughter and Cromwell's grand-daughter, of whom there is a curious though rather vague account in *Noble's* 'History of the Protectorate House,' which I could bring to no farther precision by inquiring about it. This Berners, not otherwise known to me, possesses the *Cooper* portrait, engraved from in 'Cromwell's Letters and Speeches'; and I believe is really descended from the Mrs. Bendysh in question. There is, likewise, a Mr. Field, an officer (I believe) in the Mint, whom I have seen; a very respectable man, who traces his pedigree in an undisputed manner to one of the daughters of Richard Cromwell, Oliver's eldest son. 'Artemidorus Cromwell Russell' died lately at Cheshunt, in this neighbourhood, the last of a family which always possessed some Cromwell relics, of a trifling and uncertain nature, and considered itself to be descended (I think) from one of the two younger daughters. The same is the case with George Cornwall Lewis, an official, and parliamentary and literary gentleman, well known here. His father, named Frankland Lewis, can count back to 'Fanny,' Cromwell's youngest daughter, once Lady Rich, who married a Frankland for second husband. Besides these, I never heard of any living descendants. This seems to be what the 'Miss Cromwells, of Hampstead,' &c., &c., enumerated in *Noble* (which see if you are curious on this matter) have now come to! Nor is there, in the hands of any of these persons, the least authentic illustration connected with Cromwell's history (if we except Berners' portrait, and an old petition from 'Fanny,' about her father's body, after the Restoration, which Frankland Lewis once showed to me, and which was only a copy), nor in their characters any qualities which could visibly boast to be hereditary. If these facts can be of any use or interest to yourself or your ingenuous young friends, you are surely very welcome to them. Wishing the Edinburgh Young Men's Association every success, I remain (in much haste), Yours sincerely. (Signed.) T. CARLYLE." We have already given an account

of the Mrs. Bendish to whom Mr. Carlyle refers, and it will be recollected we traced her descendants to a Mr. Berners. Mr. Carlyle has fallen into a mistake in supposing that Mr. Field is descended from Richard Cromwell. He would, in that case, be the heir of the Cromwell race. Noble traces the descendants, by marriage, of Henry Cromwell, the Protector's second son, to a Mr. Field, an apothecary; and Mr. F. claims descent from Henry. As previously remarked, Henry Cromwell had a lineal descendant, Mr. Oliver Cromwell, of Cheshunt Park, whose daughter married a Mr. Russell; and we are informed that this Mr. Russell and his family are still alive. Arteinidorus Cromwell Russell, it appears, was descended from the Protector's youngest daughter, Frances, who married Sir John Russell, Bart.; and Mr. Lewis from her daughter, who married Sir John Frankland for her second husband. We believe it is not strictly correct that there are no authentic relics or memorials of the Protector than those to which Mr. Carlyle refers. We are informed by Mr. Field that he does possess a number of such relics, of various kinds, including a mask of Oliver Cromwell, traced from his son Richard, and from which a fine marble bust was modelled by an eminent artist, which was seen by Prince Albert, and which was intended for the new House of Lords, but that a paucity of funds prevented its being placed there; indeed, from the variety of curiosities relating to Oliver Cromwell which were in the possession of the Misses Cromwell whom Mr. Carlyle mentions, there seems no doubt that there are a considerable number of relics extant. We have been favoured with a pedigree, which traces indisputably Mr. Field's descent from Henry Cromwell, the Protector's second son. Mr. Field has a large family of daughters; his brother is named Oliver, and his only son Henry Cromwell; and the Mr. Field, the clergyman, to whom we alluded in our question, was an uncle of his. We have thus, in no spirit of vulgar curiosity, given a history of the Cromwell family to the present day—a history abounding with singular vicissitudes, and we trust not destitute of instruction.—T. U.

220. *The Division of the Sciences.*—Many a youthful student, in common with your correspondent, has been perplexed with the division of the sciences, often being at a loss to know where to draw their boundary lines, how to arrange the different departments, and how to distinguish one from another. Some years ago, I met with a very clear and interesting paper on this subject in one of our religious periodicals; and as but few of your readers have probably seen it, a summary of its contents may not be unacceptable.

The labour of ages has at length nearly completed an arrangement of the materials which constitute the universe, under three great classes of minerals, vegetables, and animals—the three kingdoms of nature, the description of which is termed Natural History. The changes that are going on around us are merely a repetition and mixture of a few simple manners or kinds of change, which are, in all cases, constant and regular. All these changes may be referred to four distinct classes,—physical, chemical, vital and mental. The simple expressions which describe them are denominated Laws of Nature: and as a body of knowledge they constitute what is called Science, or Philosophy, in contradistinction

to Natural History. These two make up the whole of our knowledge of nature. The general laws of nature being thus divisible into physics, or natural philosophy, chemistry, life (commonly called physiology), and mind, these four classes may be said to form the pyramid of science, of which physics is the base, and the rest the superstructure.

The laws of physics govern every phenomenon of nature in which there is any change of place. The great physical truths are now reduced to four, and are referred to by the words atom, attraction, repulsion, and inertia. These atoms of matter, by mutual attraction, cling together, and form masses, solid, liquid, or æreiform, according to the quantity or repulsion of heat among them; and which, owing to their inertia or stubbornness, gain or lose motion in exact proportion to the force of attraction or repulsion acting on them. Can anything give a more astonishing idea of the nature and importance of methodical science than the fact that the man who understands these four words understands the greater part of the phenomena of nature? Solid bodies, existing in conformity with these truths, exhibit all the phenomena of mechanics; liquids exhibit those of hydrostatics and hydraulics; airs, those of pneumatics; and so of others, as set forth in the subjoined table.

The laws of physics do not explain all the phenomena of nature. Had there been only one kind of substance or matter in the universe, these laws would have done so; but there are iron, sulphur, and charcoal, and about fifty others which appear distinct. These, taken singly, obey the laws of physics; but when placed in contact, they give rise to a new order of phenomena. All such changes are called chemical. Chemistry, therefore, is a superstructure on physics; and can only be understood and practised by a person who is acquainted with physics. Chemistry seems full of wonders; but life appears to present something still more complicated. Under its influence, matter forms bodies with a curious internal structure of tubes and cavities, in which fluids move, and produce incessant internal changes. These are called Organized Bodies, because of the various organs which they contain: they form two remarkable classes, vegetables and animals; the former fixed to the soil, the latter endowed with the power of motion. The phenomena of sensation, self-motion, growth, decay, death, and others, belong to life: thus life is a superstructure on physics and chemistry, and must be studied in connection with them. Mind, unlike that of organic life, could not be understood until physics and chemistry had been previously investigated, attained considerable perfection in an early age, especially among the Greeks; while of the others but little was known. The work of pure analysis, however, was reserved for the moderns, who, from a few simple laws of mind, have deduced all the subordinate departments of mental philosophy; just as they have deduced mechanics, hydrostatics, pneumatics, and so forth, from the laws of physics. These four great departments unitedly form the groundwork of the very curious, refined, difficult, and important science of mathematics. Most of the facts and laws of physics, chemistry, and life, are expressed in terms of quantity, signifying more or less,—as when we speak of the magnitude of a body, or say that the

force of attraction between two bodies diminishes as their distance increases: hence the necessity of a set of measures or standards with which to compare all other quantities, which at first were supplied by nature,—as, for numbers, the fingers, fives and tens; for length, the human foot, cubit, pace, and so forth; for surfaces, the circle, the square, the triangle, and the like; and for solid bulk, the corresponding simple solids of globe, cube, cone, pyramid, and so on. The rules for applying these standards to all cases, and comparing all kinds of quantities with each other, constitute a body of science called the science of quantity, or mathematics, which may be considered a fifth department of science.

The table of sciences is as follows:—

1. Physics:—Mechanics, hydrostatics, hydraulics, pneumatics, acoustics, optics, electricity, astronomy, &c.

2. Chemistry:—Simple substances, mineralogy, geology, pharmacy, brewing, dyeing, tanning, &c.

3. Life:—Vegetable physiology,—botany, horticulture, agriculture, &c. Animal physiology,—pzoology, anatomy, pathology, medicine, &c.

4. Mind:—Intellect,—reasoning, logic, language, education, &c. Active powers,—emotions and passions, justice, morals, government, political economy, natural theology.

5. Science of quantity:—arithmetic, algebra, geometry, &c.

From the mutual dependence of these different departments, it is obvious that, in order to complete erudition, this is the order in which they ought to be studied, so as to prevent repetitions

and anticipations, and to diminish as much as possible the labour of acquirement. The greatest sum of knowledge obtained with the least trouble is that which proceeds from the study of the few simple truths of physics. The laws of philosophy may be compared to keys, which open the way to scenes such as fancy never pictured; or to a touch of the finger of Omnipotence, which removes the veil from the face of the universe, and discloses wonders of glory and beauty, without number and without end!—J. M. S.

233. *Pyrotechny*.—In answer to R. J. H., as to the composition of the crimson and bright green with which both fixed pieces and rocket stars are sometimes so beautifully ornamented, I beg to offer the following directions; and first as to the composition of crimson. Take of the flux No. 1, four parts, of magnesia one fourth part, and fuse them till the whole mass be transparent; mix them with one part of copper, calcined to redness, and paint with the composition. Where this is required to be transparent, the calcined copper should be vitrified with the other ingredients; but this requires great care in taking the composition out of the fire as soon as the vivification is perfected.

For the composition of bright green, take of the fluxes No. 1 or 2, six parts, and of copper precipitated by alkaline salts one part; mix and flux them till the mass be transparent. This will produce a very fine deep green, but inclining to the blue, which may be easily corrected, when desired, by the adding of a small quantity of the transparent yellow—R. H.

The Young Student and Writer's Assistant.

MATHEMATICAL CLASS.

SOLUTIONS.—XVI.

(a) Question 61.

As 3 lbs. : 28 lbs. :: 11s. : £5 2s. 8d.

SPERO.

Question 62. As 3 : 6 :: 14 : 28.—Ans.

AQUILA.

Question 63. The proportion of the ounce troy to the ounce avoirdupois is—

As $\frac{5760}{12}$: $\frac{7000}{16}$ = As 480 : 437½.—Ans.

AQUILA.

Question 64.

$\frac{437 \cdot 5}{400}$ = 911458.—Ans.

MAR.

(b) Question 65. Let x = the number of miles B travelled per hour. Then, by the conditions of the question,

$$\frac{35}{x+2} + 1 = \frac{35}{x}.$$

When carried out x will be found to = 7·42615 miles.

∴ A travelled 7·42615 + 2 = 9·42615 miles, and B 7·42615 miles per hour, respectively.

P. T., Manchester.

Question 66. Let x = number of books, and y = the price per book in shillings

$$xy = 140 \quad (1)$$

$$(x+8)(y-2) = 140 \text{ or } x(y-2) = 156 - 8y \quad (2)$$

$$\text{But by (1) } x = \frac{140}{y} \text{ and by (2) } x = \frac{156 - 8y}{y - 2}$$

$$\therefore \frac{156 - 8y}{y - 2} = \frac{140}{y} \text{ or } y^2 - 2y = 35.$$

By completing the square, and extracting the square root, y will be found to = 7.

$$\therefore \text{The number of books} = \frac{140}{7} = 20.$$

P. T.

Question 67. $9^3 \times 24 = 1944$ cubic inches = the capacity of the parallelopiped, and $9^3 \times 7854 \times 24 = 15268176$ cubic inches, the content of the cylinder.

∴ The difference in capacity = $1944 - 15268176 = 4171824$ cubic inches.

GEORGE.

Question 68.

$$\frac{4171824 \times 8}{277274} = 120363 \text{ pints.} \text{—Ans.}$$

ELIEN.

Question 69. Let x = the lesser number. Then by the question x^2 = the greater, and $x^2 + x = 20$. Complete the square, and $x^2 + x + \frac{1}{4} = \frac{81}{4}$.

$$\therefore x + \frac{1}{2} = \pm \sqrt{\frac{81}{4}} = \pm \frac{9}{2}$$

$$\therefore x = 4 \text{ or } 5$$

$$\text{And } x^2 = 16 \text{ or } -25.$$

Question 70. In this question, after the word "Johnson's" introduce "square," and the following solution will be found correct.

16 acres = 1600000 square links;
 $\sqrt{1600000} = 1265$ links nearly = the side
 $1265 \times 2 = 2530$ = semiperimeter.

Let x = the length and y the breadth. Then by the question,

$$x + y = 2530 \quad (1)$$

$$\text{And } x y = 800000 \quad (2)$$

$$\text{Square (1) and } x^2 + 2 x y + y^2 = 6400000$$

$$\text{Subtract } 4 x y \quad (2) \text{ and extract the square root,}$$

$$\text{And } x - y = 1789 \therefore x = 2159.5 \text{ and } y = 370.5.$$

Question 71.

$$\begin{cases} x^2 y^2 = 170 \\ x y^3 - y^2 = 798 \end{cases}$$

From the second equation,

$$y^2 = \frac{798}{x-1} \text{ and from (1) } y^2 = \frac{170}{x^2}$$

$$\therefore \frac{798}{x-1} = \frac{170}{x^2} \text{ or } 798 x^2 - 170 x = -170$$

$$x^2 - \frac{170}{798} x + \left(\frac{85}{798}\right)^2 = -\frac{170}{798} + \left(\frac{85}{798}\right)^2$$

$$= -\frac{(798)^2}{135660 + 7225}$$

$$= -\frac{(798)^2}{128435}$$

$$= -\frac{(798)^2}{128435}$$

$$\therefore x = \frac{85 \pm \sqrt{-128435}}{798}$$

$$\text{And } y = \frac{\sqrt{170}}{\frac{85 \pm \sqrt{-128435}}{798}} = \frac{798 \sqrt{170}}{85 \pm \sqrt{-128435}}$$

Question 58. *Errata.* The following solution is inserted in lieu of the one given p. 316.

By the question the portion of the pyramid above the water = $\frac{1026-700}{1026}$ of the whole = $\frac{326}{1026}$

Whence $\frac{326}{1000} : 1 :: 400^3 : 201423312.8$, &c.

$\therefore \frac{1}{201423312.8}$, &c. = 586.1876 , &c., feet.
 Then $586.1876 - 400 = 186.1876$. — *Ans.*

QUESTIONS FOR SOLUTION.—XVIII.

(a) 85. If $\frac{2}{3}$ of a yard of cloth cost $\frac{1}{15}$ of a pound sterling, what will a piece of 30 yards cost?

86. Reduce 13s. 4d. to a decimal of a pound sterling.

87. If a 10-foot staff when held perpendicularly casts a shadow of 3 feet $9\frac{1}{2}$ inches long, what is the height of a building which at the same time casts a shadow of 13 feet $6\frac{1}{2}$ inches?

88. Find a fraction $\frac{2}{3}$ of which = $\frac{4}{5}$.

(b) 89. What fraction is that $\frac{2}{3}$ of the square root of which = $\frac{1}{2}$.

90. A B and C have together £100. A and C have together £60 more than B, and B and C £40 more than A. What sum does each possess?

91. Tea which cost 3s. per lb. is mixed with tea at 4s. 6d. per lb. What quantity of the latter may I mix with 100 lbs. of the former so as secure 10 per cent. profit by the sale at 3s. 6d. per lb.

92. An estate of the annual rental of £750 has been lying vacant during 50 years. What sum of money ought the proper owner to receive on coming to it, at $3\frac{1}{4}$ per cent. compound interest?

(c) 93. An obelisk which is at present lying on

the ground, composed of granite at a specific gravity of 2662, has to be set on a pedestal 7 feet high. Its length is 18 feet on the level side; its base a square whose side is 3 feet; and it is surmounted by a pyramid, the side of which is $1\frac{1}{2}$ feet, and height 9 inches. Required the units of work necessary to raise it to its position.

94. If Three per Cents. be bought at 88 $\frac{1}{2}$, what interest does the purchase money make?

95. Required the content of an oblate spheroid, the axes of which are 52 and 40 inches.

96. Also the content of an oblong spheroid of the same dimensions as (95).

LOGIC CLASS.

EXERCISE NO. XVI.

Junior Class.—What is a Hypothetical Syllogism? How many moods have these? What is a Disjunctive Syllogism? What is a Dilemma? How many kinds are there? What is a Logical Euthymena? What is an Epichirema? What is a Sorites? What is a Prosylogism? What are the rules of Analogical Reasoning? What is the law of Inductive Syllogisms? How many kinds of Induction are there?

Provector.—Exercise XVI., Vol. III.

RHETORIC CLASS.

Junior Class.—(Exercise No. V., "Rhetoric," No. III.)—What seems to be the natural law for the development of language? What influences did Perceptivity exert in the formations of language? the Societarian instincts? the Analogical faculties? the Colligating faculties?

Provector.—*Short Essay.*—What mental powers are necessarily exerted in the formation and progression of a language? Or on "The effect which the study of language exerts on the mind."

GEOGRAPHICAL CLASS.

EXERCISE NO. VII.

(Omitted in last Number.)

1. Name the chief wild animals of Europe, and say where each is found.—2. The domestic animals. Those used in the north. Those in the south.—3. Describe the birds of Europe.—4. The principal fish, and say where each is found.—5. The chief useful insects; where found? 6. Where are the largest forests? chief forest trees? their limits?—7. Chief objects of culture? their limits?—8. Where are the oil and butter countries? why so called?—9. The wine and beer countries? why so called?—10. What is the beverage just between them?—11. What corn is largely used in the wine countries?—12. Where do hops grow best?—13. The sort of fruit that is superior in the cold countries?—14. Chief minerals; where found?—15. Is Europe rich in precious metals?—16. What metal is exported to the gold mines of other parts?—17. The countries of Europe richest in mineral wealth? Prove that.

EXERCISE NO. VIII.

1. Of what race are most Europeans?—2. How many chief families? Name them.—3. The countries inhabited by each?—4. Of the less important families, and where found?—5. The population? Number to square miles? Number belonging to the three great families?—6. Religion? The three principal forms, and the part in which each is professed?—7. Number of Roman

Catholics? Of Protestants? Belonging to the Greek church?—8. Besides Christianity, what other religion is professed? By whom? Where?—9. How many principal countries? In the north? their capitals? The central? their capitals? In the south? their capitals?—10. In all how many independent states are there?—11. The five great powers?

GRAMMAR CLASS.

Junior Division.

Exercise XIX., Vol. IV., p. 398.

Senior Division.

Parse the following sentences, pointing out the use of each word.

From the character of the agency which it

pleased the Almighty to employ in making known his will to mankind, it seems no more than reasonable to conclude, that while every class of men have their prejudices, those of the philosophical and learned are of a nature to deserve, in the view of the Supreme Ruler, the smallest degree of consideration.—*Vaughan*.

We have seen enough of human nature, in the course of our present inquiries, to be aware that this falling from the exalted theism of Revelation, in favour of lower natures, possessing more in common with ourselves, was always to be feared.—*Ibid*.

The king looked at her, and was silent awhile: then he said, "Dame, I wish you had been somewhere else; but I cannot refuse you. I put them at your disposal."

MODEL EXERCISE, No. XVII.—*Vide* Vol. IV. p. 317.

SYNTAX.

<i>The Nominative and its Adjuncts.</i>	<i>The Verb.</i>	<i>The Objective and its Adjuncts.</i>
A good boy, who learns his lesson, <i>Fortune</i> Every person <i>he</i> <i>We</i> A good conscience, and a contented <i>mind</i> <i>Philosophy</i> <i>Christianity</i> <i>Dissimulation</i> " Self-conceit, presumption, and ob- <i>stinacy</i> Old friends and new ones That friend whose friendship Greater virtue The regularity of the seasons A young man named Eutychus <i>George</i> He The man who Whose thoughts Whose mind He who Prudence, moderation, and religion The least return that children	deserves favours has wants should [never]* despise make teaches converts degrades obscures sinks blast are preserved are procured { is to be [highly] re- spected is [chiefly] distinguished is required to bear to bear (understood) may be classed at is [where] (adjunct) is [here] (adjunct) { may be [justly] num- bered retires to meditate to exasperate are employed [only] [never] passes to indulge enjoying has does produce can make are	commendation. industrious men. just as much pride as sense. people. a happy man. [to] us to endure afflictions; them [into] blessings. parts and learning, { the lustre [of] every accomplish- ment, us. the prospects [of] many a youth. [by] a grateful disposition. [in] adversity. good fortune bad fortune. { [among] the great blessings and wonders [of] creation. [in] a window. mischief, his own rage; { [on] means [of] distress, [on] (understood) contrivances [of] ruin; { [from] the remembrance [of] his own wrongs, some hope [of] enjoying the calamities [of] others { [among] the most miserable (men) [of] mankind. the most pleasure the most good. true peace and comfort. [to] their parents.

* The words in the column of verbs enclosed in brackets are adjectives.

Those enclosed in the objective column are prepositions governing the words in the objective which follow them, and are marked.

Literature.

LITERARY INTELLIGENCE.

M. de Lamartine has just sold a History of Turkey, in six volumes, to the proprietors of a Paris daily newspaper, for £4,800.

We hear from Paris that Mr. Thiers is occupying the leisure which ejection from political affairs affords him, in writing his book on "Italy and the Fine Arts in the Sixteenth Century." M. Villmain is completing the second volume of his "Souvenirs Contemporains," the first of which created great sensation on the continent. As to the less distinguished portion of the literary fraternity in Paris, it is still doing nothing, and in consequence is still in frightful distress; but some of its more energetic members are trying to establish three or four partly literary partly satirical periodicals.

The sale of the books, manuscripts, and letters of the poet Gray, forming part of the library formerly belonging to Granville Penn, Esq., of Stoke Manor, Buckinghamshire, took place last month, at Messrs. Sotheby and Wilkinson's rooms. The chief object of interest was the original autograph manuscript of the "Elegy," which was sold, after considerable competition, to Mr. Wrightson for £131. The manuscript is inscribed by Gray, "Stanzas wrote in a Country Churchyard," and in Mason's handwriting it is inscribed, "Original

Copy of the Elegy in a Country Churchyard." In confirmation of the authenticity of this as the original completed copy, the remark of Mason deserves to be noted, when he says that Gray "originally gave it only the simple title of Stanzas," and that he persuaded him first to call it an Elegy. The manuscript copy at Cambridge is so inscribed; and the rejected stanzas, which appear in this manuscript, are omitted in that, so that the present copy has every indication of priority, and as far as is known of being the original autograph. The manuscript of the "Long Story," accompanied by the little note left on Gray's table from Lady Schaub, and Miss Speed's complimentary letter, was sold for £25.

The next Actonian prize of £105, under the trusteeship of the Royal Institution, will be awarded in 1858, to the best essay illustrative of the wisdom and beneficence of the Almighty, as manifested by the influence of solar radiation. The essays of competitors must be sent to the Royal Institution before the end of December, 1785, and the adjudication will be made by the managers on the 12th of April following. The subject is one of much interest, and will afford a wide field both for the statement of physical facts, and for the management of philosophical arguments.

NOTICES OF BOOKS.

O Tempora! O Mores! or, a Word to the Wise on the Use of Tobacco and Snuff. London: Houlston and Stoneman. Price 1s.

We have here a collection of arguments and extracts against the use of tobacco; with the reports of two or three lectures, and four or five poetic effusions, on the same subject! Those who wish to learn what can be said against the use of "the weed," in all its forms, cannot do better than peruse this medley of reason and raillery.

The Natural Capabilities of Man Briefly Considered, with Especial Reference to the Question of Human Accountableness. By Joseph Wright, author of "Israel in China." London: Piper, Stephenson, and Spence. Price 2s.

This is an ingenious work on a recondite subject. Mr. Wright with considerable ability advances some new views of the "fall of man," and his natural and moral capabilities: but we feel bound to add, that the tone of the writer is very self-confident, his style unpolished, and his theory in some parts inconsistent with itself.

The Great Winepress, popularly called Armageddon. Being an Intellectual Battle of Opinions:—The Turco-Russian War—Fears of it may be Banished. By the author of "Trinology," &c. London: W. Strange. Price 6d.

The writer of the pamphlet bearing the above anomalous title has previously given to the world another, entitled the "Seventh Angel." This fact he informs us of in the Wrapper, in the second line of his Introduction, and repeatedly in subsequent pages. In both he attempts to unravel some of the mysteries of apocalyptic prophecies. In the "Seventh Angel" he begins with that variously expounded text, "Let him that hath

understanding count the number of the beast, for it is the number of a man; and his number is six hundred threescore and six." The application of this famous number may give some notion of his line of interpretation. The number being the number of a man—sovereignty—monarch—ruler, he endeavours to find out the number 666 as forming the constituents of the legislature, representing sovereignty. This he finds in the legislature of Great Britain, made up of 654 members of the Commons, and eight of the Peers, making together the prophetic number of 666. The beast that ascended up out of the bottomless pit, having "seven heads and ten horns," is also a representative of this same Great Britain. The "ten horns" are—1st, royalty; 2nd, peers of the blood royal; 3rd, archbishops; 4th, dukes; 5th, marquises; 6th, earls; 7th, viscounts; 8th, bishops; 9th, barons; 10th, commons. The "seven heads" on which these ten horns are placed are 1st, the crown; 2nd, the church; 3rd, the war department; 4th, law; 5th, the civil or municipal establishment; 6th, educational establishment; 7th, trade—the commercial. The "angel" mentioned in the 10th chapter, which came down from heaven clothed with a cloud, a rainbow upon his head, his face like the sun, and his feet as pillars of fire, with other concomitants of majesty, represents the spirit of the Reform Bill in 1832!

In the pamphlet before us the author professes to find the explanation of the 9th, 14th, and 15th chapters of Revelation, in recent Scottish ecclesiastical history. The "great river Euphrates" he believes to mean the Presbyterian National Religion, and the "battle of the plagues" the political and religious conflict of the kirk of Scotland with the State! What say our Scottish friends to the honour thus put upon them?

Aids to Self-Culture.

No. III.

HUMAN life is conditioned. To be conditioned is to be environed with objectivities which circumscribe, influence, or operate against our nature. These externalities — all that belongs to the Non-ego—are under the government of Law, and regularly and invariably obey its requirements. Hence, Man is ever encircled with, and impressed by recurrent *series* of sequences to which he must become subject, or over which he must *attain* and *retain* supremacy. To acquire and preserve this dominance, he must gain a correct knowledge of the laws which govern phenomena, and conform his habits and actions to the irreversible statutes ordained throughout the empire of Nature. Within that empire all is Law, and every objectivity which exists therein is surely though silently submissive to its influences. These objectivities have and retain certain inherent and special qualities, affections, and properties, which distinguish them each from each, and constitute the signs of their individuality. Each objectivity strives not only to preserve its own specific properties, but also attempts to subdue to itself the peculiar attributes of every other. There is, therefore, in Nature a continual and continuous warfare and change. In the centre of this immense intertwistment of actively operating causes Man has been placed, and amongst these he must effectively assert his right to live. Thus it is that life becomes a discipline. Over all circumstances the personality of Man must triumph. The full and perfect development of human personality is culture.

There exists in Man special and peculiar capacities potentially excitable on the presentation of certain given stimulants. Upon the due and proportional excitement of each of these specific powers in its own time, and after its own manner, properly subordinated, however, to the design of the individual life, human development depends. To place one's own life into such circumstances, and to bring it under such influences as shall most efficiently and certainly conduce to the consentaneous development of all the powers with which it is endowed, by a sustained and continued voluntary intellectual effort, is the prime specific and essential of self-culture.

Thus, alone, is it possible to elevate one's-self to the true dignity of man,—

“ The master-work, the end
Of all yet done ; a creature who, not prone
And brute as other creatures, but *endued*
With *sanctity of Reason*, might erect
His stature, and upright with front serene
Govern the rest *self-knowing* ; and from thence
Magnanimous to correspond with Heaven,
Be grateful to acknowledge whence his good
Descends, thither with heart, and voice, and eyes
Directed in devotion, to adore
And worship God Supreme, who made him *chief*
Of all his works.”

Culture occasions growth. Wheresoever growth or progress is observable—throughout

the whole domain of life and organization—it results from the excitation of a self-developing potency, inherent in the germant object, by some agency exterior to itself, towards which, however, that object exhibits the utmost nicety and choiceness prior to its exerting that adaptive assimilation which constitutes growth. So also is it in man. Phenomena surround him, and Law governs phenomena; amid these phenomena, and within the circle of these ever-active laws, his life-lot is assigned—amongst these he must inweave his will, and with them or against them he must achieve his personality and assert his self-hood. The sense of conscious existence and personal activity and power thus excited and nurtured, must never be resigned. Ever the human Ego must proclaim war against the enslavement of the phenomenal world, and resolutely do battle against the ensnarements of sense. To have all the powers and faculties of the intellect under the supreme dominion and entire control of the self-conscious activity of the mind—to be self-directive and self-motived—is to be truly cultured, is to be truly great, is—

“To stand forth
And turn this frame of things the right side up.”

These general views of the philosophy of life being propounded, lead us now to consider how these externalities may be employed as agents in self-culture, and this we shall do while considering—

THE EXTERNAL MEANS OF SELF-CULTURE.

Life is educative. The formation of individual character, and the acquirement of intellectual, moral, and religious habits, are its grand purposes. Hence, Life is a discipline of duty. Everywhere we are admonished that *Duty* ought to be the centre-light of every thought and deed. Duty is the result of true knowledge and right desires. Man must *know* in order that he may be able to *do*. To acquire knowledge is the preparative to, and the initiation of, Duty,—the first step towards the great end of being, that is—“to keep the spirit pure by the repellant strength of virtue.” Let us now proceed to enumerate one or two of those means of culture with which we are surrounded.

1st, *Nature*.—Nature, most beautiful of illuminated manuscripts—eternal classic-primeval book of God—how vast, how wisdom-filled! Ever as the ages roll, and thoughtful men acquire a profounder knowledge of those combinations of “the alphabet of heaven” which constitute *facts*, or are interpreted into *truths*, the page of Nature becomes more lustrous in its beauty, and more adapted to excite intellectual activity and emotional warmth. “The celestial cipher,” blazoned on the broad blue evening sky, who can rightly read?—the symphonies of the ever-billowed sea, who can adequately translate?—the mellow music which the autumn breezes utter, who can re-echo? When earthquakes open the rock-leaves on which God has imprinted the secret records of creation, whence can the fitting expounder be summoned? Does not every chemical change—every electrical phenomenon—every exertion of mechanic force—every transformation of matter—every mode of life and being contain within it a mighty mystery, of which whoso can supply the *exegesis* is recognized as a glory to his race? To find the great thought which lies hid in the centre of each phenomenon—to discover one of the great principles which regulated the counsels of creation—to construct an index of causation—to elucidate the laws which give harmony and order to the universe—and to teach the relations between objects and events—are not these

the acts to the accomplishers of which, as their fit reward, fame presents a passport to immortal honour? The choicest truths, the most important lessons, Nature hesitates not to impart to him who, with a student's earnest perseverance, pores upon her ample page. Nay, Man is so constituted that she entices him to read. The beauty and the glory, the sublimity and the grandeur, which permeate the universe, culture his taste, excite his curiosity, and stimulate his desires. Then, again, his wants imperatively demand an acquaintance with the structure and qualities of those things amid which he lives, while his fierce impatience of restraint makes him feelingly alive to the necessity of learning at what point Nature inclines to say to his invention—"thus far shalt thou go, and no farther; and here shall thy pride be stayed." Thus it is that scientific culture is originated, and these are the influences and opportunities which Nature supplies as aids to self-culture.

But we require more than scientific lore to make us truly wise. Not thought alone, but thought resulting in and combined with action, is the greatness of humanity. To accept "Nature and Nature's laws," and within the realms wherein they act, whether in subservience to or by the overmastery of them, to work out the purpose of our individual life, is not less needful than to know the attributes, and qualities, and powers of everything around us. Not for itself alone does any object exist, the entire end and aim of its being is not circumscribed by the circle in which you can encompass it; nor is its own nature that for the sake of which it was made. Creation is a harmonious unity, in which all is closely joined, and in which every item suggests, pre-supposes, and implies every other as its full complement.

"Each part may call the farthest, brother."

All the relationships, therefore, into which man is thus placed or brought, are educative agencies, from which the personal power of each individual man must derive nurture, if he be wise in soul. Think how firmness and concentrated mental energy are taught to the mariner by the rude ocean and the unruly winds; how, in the still quietude of summer, thankful gratitude is educed in the bosom of the sickly or toilworn; how, in the structure of a bridge to span a river's rapid waters, the endurance of disappointment and the patient contest with difficulty is learned; how faith and works require to be actively conjoined by the husbandman before he can receive rich autumn's gifts; and how, in every circumstance and station, death, and misfortune, and sorrow impart the lesson of humble dependence and eager watchfulness over the life and conduct, and it will be found that Nature is not less really and effectively a ministrant to moral than to scientific culture.

Trust, then, and labour to realize that trust, that Nature is no valueless instructress to those who stoop to win her favours. Bacon says truly, "Nature is only conquerable by submission." To know the laws to which she conforms, and to act in accordance with them, is the only effective way of making her work out our purposes. Every scientific or mechanical invention is but an adaptation of the laws of nature to the fulfilment of the will of man. If we can make her conform to our wishes, and fulfil our plans in these matters without violating her eternal purpose, why not also use her as an educative agent in the development of that mind with which God has endowed us? Why not cultivate a devout discipleship to Nature?

2nd, *Society*.—By Society, as an educative agent, I mean to include law, government, social duty, friendship, acquaintanceship, business, conversation, amusements, and all the

relations of life, which are implied in, or result from, the institution of Society. Shall I then be asked,—From that terrible assemblage of uniformity and common-place—that viaduct of anile persiflage—that sweltering mass of selfishness and merchantic sinuousness—that organization of abuses named Society, what can be learned? “Much every way.” In the confused “babbledom” of gregarious humanity, *all* is not idle talk and insincerity; *some* lives are victorious over the pretentious ineptitude of the mob of mankind. The feverish titillation of the palm at the touch of gold is not all-powerful; the vain conceits which rank erects into barriers, shutting man from man, are not always strong enough to dispute successfully against the influences of friendship and love’s sweet ecstasy; the emulative zeal which urges mankind onward, is not unfrequently free from petty jealousy and pettier hypocrisy; the old insanities of birth, rank, fortune, pre-eminence, or power, are sometimes exchanged for the generous honesty of hearty appreciation; sordid self-seeking is occasionally placed in bold contrast by honourable and praiseworthy disinterestedness; and the intense rivalries of man with man are often conducted with gentlemanly and candid acknowledgment of the merits of others. Keenly as the worldling’s soul may be sharpened in its desires—torpidly as the luxury-out-worn spirit may feel the nobler impulses of emotion—the universal heart of humanity is not wholly polluted and vile. True, that—

“Temptation hath a music for all ears,
And mad ambition trumpeteth to all.”

That is life’s mystery. And all is doubtless well. This at least we do know, that these very evils, within our own hearts, and abroad in society, are all useful in the culture of the soul. Resistancy to sin may overcome temptation, and thus the spirit may be strengthened in virtue. Example may be powerful to lead astray;—may it not be made equally efficacious in leading back? A knowledge of man—his errors, his weaknesses, his glory, and his greatness—may be acquired, and thus a lesson in our own heart may be re-echoed and impressed by the voice of experience. And surely we may even learn from the hypocritical homage vice pays to virtue—from the disguises in which men enwrap their evil doings—from the fear that is felt lest the eye of a fellow-man should fall upon us while engaged in the commission of a shabbiness or a sin—how sedulously careful we should be to avoid the indignant glance of the sin-hating God.

“Sure, ’t should fright the sinner,
And make him a good coward; put a reveller
Out of his antic amble;
And cloy an epicure with empty dishes.”

“No idlest word thou speakest,” thought thou thinkest, or act thou doest, “but is a seed cast into time, to grow through all eternity.” Society is a schoolmaster of wondrous efficacy; ever he teacheth; enter whatsoever class you choose—you have the choice—and he will instruct you, in good as in evil, still he worketh the monitorial system with exceeding infallibility, and in all classes secures progress in his pupils. Not the most insignificant of the many multitudes of men, but as one of the environments of our existence affects our progress. Hence the danger or the blessedness of companionship. Mingle not, therefore, heedlessly in the vast heterogeneity men call the social circle; choose well, act bravely, resist evil, persevere in good, keep on “the ethereal, heavenward side of things,” be full of hope, and then—

" Press on ! for it is godlike to unloose
 The spirit, and forget yourself in thought,
 Bending a pinion upwards to the sky.
 And in the very fetters of your flesh
 Mating with the pure essences of Heaven !
 Press on ! for in the grave there is no work
 And no device ! Press on ! while yet ye may."

3rd, *Books*.—Books are the transcripts of the thoughts of men.

" Great men have lived among us, heads that planned,
 And tongues that uttered wisdom ;"

And books are the legacies they have left us. " Books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are. . . . A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." How grand a privilege must it be, then, to have—

" The sayings of the wise
 In ancient and in modern books enrolled"—

and thus made ours ! Well, indeed, may we rapturously exclaim with the poet of olden time—

" Oh blessed letters ! that combine in one
 All ages past and make one live in all :
 By you we do confer with those now gone
 And the dead-living into council call."

It is not necessary that we should enlarge on the value of books, and the advantages of reading ; these have already been accepted by the common sense of mankind as the guides of human thought. They are, in essence, only the ideas which men entertain regarding Nature and Society, and those truths which seem to rise out of their constitution and organization. If, then, the two former means of self-culture be vastly beneficial when properly employed, so also must this. Nature and Society present us with facts, but leave the interpretation of these to men. Books contain that interpretation ; they explain the processes by which men were led to deduce certain conclusions from the facts which environed them. To us they fulfil the office of teachers, by leading our thoughts to the best modes of investigation. They permanently record what has already been done. All that the might and energy of mind has ever accomplished—all the changes and mutations which society and its usages have undergone—and all the grand and wonderful results which Nature's laws effect are detailed, described, and explained in them. The warrior's conquests and the scholar's victories ; the poet's glory and the merchant's success ; the student's struggles and the patriot's strivings ; the inventor's dreams and the mechanician's realization of them ; the monarch's efforts and the peasant's trials ; the speculator's schemes and the gamester's distresses ; the philanthropist's generous and elevating endeavours to aid and bless, and the villain's cunningly-planned devices ; the tyrant's fate and the mob's misery ; the honesty of friends and the duplicity of enemies ; and all the innumerable chances and changes which work in and influence Society, are here recorded for our " reproof, correction, or instruction." The gladsomeness of Summer, and the phenomena

which she exhibits; the ripe, rich beauty of Autumn, and the changes she occasions; the cold, white shiveriness of Winter, and the mutations and sequences which he introduces; and the laughingness and glee of Spring, with her contrasts and her progress—all the appearances which, in her different aspects, Nature wears, are, so far as they are known, chronicled and registered for us in books.

It needs not the gaudy mimicry of eloquence to convince our readers of the vast help to self-culture books supply. History therein recites her tale of deeds of marvel done by living men; Science unfolds the vast record of her discoveries; Poetry thrills the soul with its potent lays; Fiction reveals her world of witcheries; Biography introduces all great men to us as friends; Philosophy informs us what men have thought regarding the mystery of being; Morals presents her estimate of right and wrong; while Religion—

“With radiant finger points the way to God.”

What need, then, for enlarging on the benefits the study of all these may confer, and their immense importance to the student of books. Verily, he who careth not for good books, my soul, come not thou into communion with him!

The soul of man is constantly exposed to influences which leave their impress on his nature. To determine, therefore, in the full plenitude of self-hood—to accept and welcome all and every influence which may aid in adding efficacy to the efforts of the intellect in its eager upward aspirations, is the duty of each earnest student. Nature should be mirrored in our souls truly and fully; Society should be the excitant to pure and noble thoughts and deeds; and Books should be our chief counsellors. Let enthusiasm nerve the mind; reason regulate its activity; imagination flash her intense irradiations over all our thoughts; morality reign in our hearts; scientific truth direct our work-day labours; and religion shed her hallowing incense over and around our whole mental life—and we need not fear that in the nobility of self-hood, we shall constantly advance. The full energy of one single soul devotedly consecrated to any great and heaven-loved object is powerful against innumerable objects; undismayed amid difficulties and disasters, success never fails the earnest. If we succeed in nothing else we at least fail not in showing how bravely and heroically the human soul may bear the destiny allotted it—fail not in manning the spirit to vigorous endurance, to indomitable resistancy, and to nobility of being.

“Fail! fail!

In the lexicon of youth which Fate reserves
For a bright manhood, there is no such word
As *Fail*!

True self-culture will enable us to utter with our latest breath the words—“*I have not failed!*”

For my own part, I have ever gained the most profit, and the most pleasure also, from the books which have made me think the most; and, when the difficulties have been overcome, these are the books which have struck the deepest root, not only in my memory and understanding, but also in my affections. If you would fertilize the mind, the plough must be driven over and through it. The gliding of wheels is easier and rapid, but only makes it harder and more barren.—*Archdeacon Hare.*

Religion.

WHICH SYSTEM IS MOST IN ACCORDANCE WITH THE SCRIPTURES, AND PRODUCTIVE OF THE BEST RESULTS—EPISCOPACY, PRESBYTERIANISM, OR CONGREGATIONALISM?

EPISCOPACY.—REPLY.

First, true Christian government,
Jesus to His Church through thee
Light and peace and strength hath sent.
Be as of old thy banner wide unfurl'd,
And wave in peace throughout the Christian
world.

In my previous articles on this subject, I had occasion to state briefly what appeared to be the leading arguments in favour of Episcopacy from the scriptural and from the utilitarian point of view. It becomes now my duty to consider some of the specific objections which have been urged against it, and also the arguments adduced in behalf of the other two systems. The number, variety, indirectness, and occasional obscurity of the latter, render a formal and systematic reply to every allegation they contain impracticable; but, taking up the chief of them in the order of importance, I shall, according to their nature, sometimes give a formal refutation, sometimes show the consequences to which they lead, so as to leave, I trust, no question raised by them unsettled.

Now the opponents of Episcopacy, as T. R. and J. S. J. have pointed out, attack it not directly, but the Church of England, of which, in common with most other churches, it is a feature only. Losing sight of its scriptural origin, and of its fundamental principle, which is its regulative and corrective power, they fix upon what are mere accidents of English Episcopacy:—the subordination of the Church of England to the State; the temptations to secularity and subservience to political ends in the clergy; their wealth, &c.—though the example of the Free Episcopal churches of Scotland and America might have taught them that these do not bear at all upon the abstract question of Episcopal regimen, as proposed for comparison with the other systems.

Now, falling into this error, "Aristides" complains that the independence of the English Church is destroyed by her subordination to the State. If by independence he means her power of free healthy action upon

the masses of the people, his assertion is belied by the actual and well-known condition of the Church, which never showed so much vitality, or made so much progress, as now; but if he means by it a power to set the State at defiance, I can tell him that there are very few English Churchmen who would ever wish to have this independence, which history proves to be dangerous alike to civil and religious freedom, restored. If, however, he intends by it such freedom as the Kirk of Scotland enjoys, I may remind him that the presbyteries are really subject to the Crown, which is represented in their highest court by the Lord High Commissioner; and as they dare not make any enactments contrary to State provisions, are as really subject to the State as the English Church, while at the same time, the form of their relation to it renders them utterly incapable of influencing the higher and more intellectual classes of society.

"Aristides," then, arraigning the hierarchical system of England, asserts that it leads to a servile spirit in the clergy, and afterwards drawing a comparison favourable to the ministers of the Kirk, says:—"No inequalities of rank exist to abstract their minds from their avocation." The first assertion has been ably rebutted by T. R. With respect to the Scotch clergy, I may ask—does not the nominee to a ministerial charge ever feel himself in galling dependence on his synods and presbyteries, and on his parishioners? And if not in inequality of rank, does the minister of the Kirk find in nothing else aught to abstract his mind from his true avocation? As "Aristides" plumes himself upon the fact that "all the ministers are working members," I may venture to consider this question further. I might add at once, "hence the need of a proper check upon their almost certain ignorance and corruption." But as "Walter" doubts a statement I made as to the nature of part of their work, illustrated from the

experience of Dr. Chalmers, it may be as well to give at greater length the substance of the passage referred to. In the large towns, we are told, ministers are entrusted with the administration of innumerable charities—in Scotland called “mortifications”—to old and infirm paupers. Mortifications indeed they prove to many a poor clergyman, who would, but cannot, devote himself wholly to the ministry of the word. ‘His study is continually broken into by hundreds of applicants for these charities, nor can any remonstrances prevent a minister of a city being expected to perform a whole host of secular services. He is encumbered with the disposal of *numerous vacancies*, each of which gives rise to innumerable candidates, and each candidate engages in his behalf a host of acquaintances, who worry the minister out of all patience by innumerable written and personal entreaties.” Such is the testimony of one of the Kirk’s most distinguished ministers, to the state of things in his time (which “Aristides” and J. N. appear to admire so much), and who, after showing the serious losses which the learning and efficiency of ministers must suffer from this cause, and the great advantages it gives to the enemies of religion, exclaims, in words of burning indignation against the folly of those who would have their clergy thus overworked, when the interests of religion require that they should be a learned, spiritual, separated order, and rich in mental accomplishments—which, as every one knows, they can only become by being allowed to give “their ample and exclusive leisure to the labours of the closet.”* And this is what at present, on J. N.’s own showing, if the quotation from Defoe be applicable still, the ministers of the Kirk can rarely do; and this I believe is the reason why, despite the examples of Drs. Chalmers, and Candlish, and Gordon, paraded by “Walter,” in England so many, and in Scotland so few, of the most distinguished names in literature and science have been clergymen. Notwithstanding the vaunted superiority of the Scotch to the English “in vital religion and intelligence,” I yet find, from the same authority, that in Dr. Chalmers’s time, in a single portion of Glasgow

only, “swarming multitudes” were found “living in ignorance and guilt, and dying in darkness.” What is there to wonder at if parochial influence was a mere name, not systematic, not understood; if there was no machinery for the moral elevation of a town population; if the people were left alone, when the entire responsibility fell on the poor and overburdened clergy? Could such clergy ever effectually bring the religion of Jesus before the attention of those who most need to have its claims forced on their notice, “the purse-proud and the titled of the earth?” Were the Presbyterian model forced on this country, the result would be to drive all the superior clergy from the Church’s ministry. “Aristides,” therefore, and his coadjutors have utterly failed to prove that this system has any claim to that catholicity, that adaptability to all the external and internal condition of states and empires, that suitability to all classes and degrees of men, without which it can never fulfil the true mission of the christian teacher, to “become all things to all men, if by any means he might gain some.”

Now, the union, in England, of the spiritual and temporal Lords in the House of Peers, cavilled at by “Aristides” and others, preserves at least the semblance, if not the reality, of religion in that august assembly; it secures, at least, the outward moral decorum of the aristocracy; and living, as they do, one and all, under the very eyes of the nation, their example must tell immensely upon the general religious tone of all classes of society. I doubt not, but this union of the Spiritual and temporal powers—the one re-acting upon and preventing the undue influence of the other—has been the means, under God, of raising England to the high moral position she enjoys among the nations, and has been powerfully instrumental in raising the standard of European civilization. The Church cannot safely rule the State: but had religion been kept upon her knees, or with her face in the dust, to move the contempt of the “purse-proud and the titled of the earth,” this country never could have attained her present intelligence and freedom.

“And if two hemispheres prosper, the cause
Lies in Old England’s religion and laws.”

In J. N.’s papers there is little which is not already satisfactorily disposed of by

* “Memoirs of Dr. Chalmers,” vol. ii., p. 120, &c.

J. S. J. and T. R. It can scarcely be necessary to point out how the scripture quotations he has given will not answer his purpose. Paul and Barnabas, it is evident, were not first ordained ministers by the presbyters of Antioch; that was impossible. Paul was already an apostle, called by Jesus Christ himself; but in this place, was merely set apart by the Holy Ghost to a particular work,—the preaching to the Gentiles. He was undoubtedly previously a minister himself (see Acts xii. 25, and ix. 20). And where does J. N. find proof that Timothy was *ordained* "by the laying on of the hands of the presbytery?" What is there to show any more than in the case just cited, that this "laying on" occurred at his ordination to the ministry, that it constituted him a presbyter, or was in any way connected with his ministerial character? The circumstances of Barnabas, and Matthias, who were chosen by lot, being apostles, combined with that of the plenary powers delegated by St. Paul to Timothy and Titus, prove that the *apostolic powers*, of governing the church, of ordaining ministers, and enforcing discipline, were transmissible. But, as "L'Ouvrier" supposes I was ignorant of the text on which he and J. N. lay so much stress, I may inform him that I had referred to it in the original, and, nevertheless, was unable to detect in it any satisfactory evidence that "elders" ever did lay hands, in order to ministerial ordination, on Timothy. For the word which he has transposed into "*those very officers*,"—translated in the English version, "presbytery" is in the Greek *presbuterion*, which Calvin himself, the great apostle of modern dissent, did not understand of the *persons*, but of the *office*, and accordingly did not apply it in the way "L'Ouvrier" and his friends have so confidently done. Now, in this, Calvin's, sense, the "presbytery" might refer to the ordinance of Paul, of Barnabas, or of other apostles. It was most probable Paul would ordain Timothy, who was "his own son in the faith;" and this is almost set at rest by his words in the second Epistle, i. 6, where he says, "Stir up the gift of God which is in thee, by the putting on of *my hands*." Here at least is no doubt as to whose hands were laid on. And there are plenty of texts (as Acts vi. 6; viii. 14—17, &c.) which seem to me to warrant the assumption that only apos-

tles, or their deputed successors, ever did ordain.

In his second paper J. N. has enlarged upon the comparison made between the Jewish and Episcopalian distinction of orders; and "L'Ouvrier" has carped at my employment of it. I may observe, that in referring to the analogy between the two orders, which, notwithstanding what has been said to the contrary, undoubtedly exists, I did not intend it to be understood, as J. N. and others appear to think, that I considered the analogy a necessary one, the direct result of Divine ordinance, or as in any way giving a sanction to the continuance of three orders, except in so far as "a threefold ministry, distinguished into a ruling, a pastoral, and diaconal function, is essential to the true order and well-being of the Christian Church in all ages."*

In "Walter's" article there is not much requiring separate remark. How he could make that singularly unfortunate reference to the Council held at Jerusalem, I cannot conceive; for a close inspection of the whole account of it gives strong reason to believe that no laymen whatever took part in the discussion; and, secondly, from a comparison with other passages, and the testimony of the early christian writers, we know that James the Less, surnamed the Just, was at this time Bishop of the Church at Jerusalem† (which Church, be it observed, now probably included great numbers of persons, far more than could be comprised in a single congregation), and on this occasion he presided at the council. We find him authoritatively claiming to be heard,—"*Hear me*," and shortly after,—"*My sentence is*," *ἐγὼ κρίνω*, "I thus decide, judge;" had all in the council been equal in authority, would he have ventured to employ so judicial a tone? And in the other passage cited by "Walter," he shows a want of candour in trying to make it appear that St. Peter addresses the "scattered strangers," as co-elders of the same authority with himself. In the churches he addresses, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, there must have been many bishops, and St. Peter evidently refers to the heads of the Church—the bishops and presbyters

* J. A. Baxter's "Church History of England," vol. ii., p. 198.

† Bingham's "Antiq.," book ii., c. 1.

—and in ver. 5 adds, “Ye younger, submit yourselves unto the elder,” where elder is the same word—presbuterol. With far greater reason might this text be quoted as proving that apostles had successors in the Church, as far as equal powers are concerned. Further, “Walter” brings an unfounded charge against me of asserting that “the priests are equal to the bishops of apostolic times.” Our “priest” is derived from the Greek word *presbuteros*, “signifying a superior, properly in age, and thence also in worth and gravity; and the terms bishop and presbyter, or priest, never meant the same thing, though they sometimes may have designated the same person, who was called *episcopos* with respect to his office, and *presbuteros* with respect to his age and dignity.”* Neither has the Anglican Church abolished an office, or brought in a new one, for we have strong evidence not only that the term “apostles” came to be *distinctively* applied to the Twelve, with only three exceptions, but that immediately after, if not during apostolic times, the term *episcopoi* was applied only to the highest officers of the Church, the *presbuterol* or *priests* being the second. Neither is to be understood as involved in the term “priests” the offering of sacrifice. Their duties are, as defined by Richard Baxter—“To be the guides of the congregation in public worship, and to stand between them and Christ in things pertaining to God as subservient to Christ in his *priestly office*; and so both *for* the people, and *in their names*, to put up the public prayers and praises of the Church to God. It is their duty to administer to them, as in the *name and stead of Christ*, His body and blood; and to subserve Christ, *especially in His priestly office*.”†

“Walter” alludes disparagingly to the church accommodation provided by “Episcopacy, with all its vaunted wealth and rank,” in England, as compared with that provided by the Kirk; and as “L’Ouvrier” descends to employ the same kind of argument against Episcopacy, I cannot pass it wholly without comment. First, then, in respect to “the influence of the Episcopal pulpit on the Sabbath day,” it appears from the official report

on religious worship, that the Church of England has attending *its three services* more persons than all the other bodies put together (3,773,474 against 3,487,558); and moreover, the inaccuracies in the attendance tables, which are probably considerable, go against the Church. Dissenters in work-houses usually leave to go to a neighbouring chapel, not so Episcopalians. At Preston, the evening attendance at church is put down at 180, while frequently, at *one church there*, the evening congregation has amounted to a thousand. “But if clergymen will not give answers to Government inquiries, as they at Preston did not, they cannot find fault if misrepresented.”* My own personal knowledge of more than one dissenting chapel and its minister, and of their general eagerness to depreciate the Church’s strength, and “make the most of themselves,” leads me firmly to believe that the tables do not adequately represent the Church’s strength. They prove, however, that she out-numbers all the dissenting sects put together; which is enough to satisfy one that Episcopacy is not at fault.

Now, a word as to Episcopal revenues. On this subject much misapprehension, and I must add much misrepresentation exists. In the report of the Commissioners appointed to inquire into the ecclesiastical revenues of England and Wales, in 1835, it appears that *the total Episcopal revenues amounted to £160,292*, in the proportions of £120,568 to the see of Canterbury, and £39,724 to the see of York, distributed in various proportions among the archbishops and bishops.† Since then, however, the Episcopal revenues have been, I believe, reduced, and more equally distributed. Then, with respect to the incomes of the inferior clergy, they are by no means great—scarcely enough, on the average, to keep a family upon.‡ And, with respect to deaneries and cathedral dignities, which offer far more ground for animadversion than Episcopal revenues, even Dr. Chalmers said that he would be glad to have them in his own church; his opinion being there should be some learned men maintained

* Wordsworth’s “Theophilus Aug.,” pp. 85, 89.

† Idem (quoted from “Christian Directory,” p. 714, ed. 1673).

* See an able article in “Fraser’s Magazine” for this month (September) on “The Church among the Tall Chimneys,” p. 361, &c.

† See the “Penny Cyclopaedia,” under “Bishops,” p. 456.

‡ See “Edinburgh Review,” No. 301, “Church Parties;” and “Fraser’s Magazine,” as above.

at leisure to contribute to theological and other literature. And we cease to wonder that the ministry of the Kirk is mainly recruited from the lowest and most indigent classes; and that, in spite of all its church accommodation, it exercises little or no influence over the better educated; when we consider the general poverty of its ministers, and the drudgery they are expected to go through. And can we hope for a better state of things in England, if she should ever trust wholly to the "voluntary principle" for the service of her altars?

Passing now to a consideration of the Congregationalist articles, we see that their writers have certain principles in common which may be most easily evaporated. While charging those who differ from them with "spiritual bondage—the subjection of religious belief to human authority,"—with intolerance and bigotry, they display themselves strong signs of that rationalism which is a feature of their class, and the true spiritual bondage, and of that want of charity towards any system but their own, which is the true intolerance and bigotry; and some of their theories, when carried out to their full extent, lead to the most erroneous consequences. Is not B. S.'s view of religion really one-sided, when considered impartially? Does he not, like most of his class, appear to regard it as consisting chiefly in mere outward impressions on the feelings and imagination? For though, rather inconsistently, he can worship "in an upper room," "in deserts and caves," and loves "the storied windows richly dight," he yet admits of no denominational form or practical procedure. In questions of practice B. S. would profess to be indifferent; let us then see to what his Congregationalist principles lead. These consist in "Spiritual independence, the subjection of religious belief to God in Christ, and his revelation alone." Now, wherein does this consist? Is it consistent with any kind of spiritual communion (of which B. S.'s class talk so much) between man and man? Does it admit, when closely followed out, of joining in the prayers and praises of any one church or denomination? Does it not thrust out of view the characteristics of members of a really spiritual communion—faith, charity, and the essence of obedience—humility? Each person must adopt a creed for himself, and the number of

such creeds which may be, and in past ages have been, extracted from "God's revelation alone," must be legion—revolving at various distances, and in ever-changing orbits, between the two opposite poles of truth and error. Each Congregationalist, then, of B. S.'s views, being resolved on spiritual independence, each being attached to no denominational form or practical procedure whatever, but as to all outward acts of worship wholly isolated from every other being; where lies, I would ask,—in what consists the "external brotherhood" he speaks of? Of what kind is it? "In itself, and by itself, soul has no bonds of communion. The Spiritualist, therefore, needs to have nothing to do with any other but God himself—nothing with living rational beings—nothing with angels or men. But he sees the utter unreasonableness of his position, and therefore, to hide the deformity of his denial of a bodily unity and its principles, he loudly proclaims a spiritual unity. How antagonistic to such a view is the proper notion we should be led to entertain from scripture of the bodily abode of our Lord in heaven, of our own bodily state in the world to come, of our bodily condition in this world. Thus, scripture assures us that as members of the Church we are members one of another; that God gives to each member his peculiar gift; that we must beware of giving offence to one another, of interfering with one another's province; must be careful to be of the same mind, in all lowliness and meekness, paying all attention to our social duties."* This spiritual independence "injures faith, by bringing things unseen into sight through assurance; damages scripture, by admitting equal truth in the interpretation of all that open it (for of course the ignorant peasant has as much right to judge of a difficult passage as the well-trained minister); it is unfavourable to the development of pure religious feeling, by making light of appointed channels for its exercise; contributes to the spread of infidelity by means of rationalism; and tends to the dissolution of good government in a country, by favouring the sovereignty of the will of the individual, by casting a slight on antiquity, and by allowing the introduction of novelties."†

* R. W. Evans's "Ministry of the Body," p. 252.

† Idem, p. 456.

Now B. S. may object that the foregoing is informal, and introduces new matter. I answer that the loose and obscure language he has employed with respect to "external brotherhood" and "spiritual independence," has rendered it necessary to examine how far they are compatible with each other, and that I have strictly confined myself to carrying out his theories to their consequences.

In conformity with his principles—or rather, want of principles—B. S. proceeds to arraign creeds and articles of faith, on the assumption that a man cannot be brought to adopt any belief at the will of his fellows. Now, firstly, I remark, that this assumption is only partially true. Outward circumstances, which depend in a measure on men, have a deal to do with the inner life. How came B. S. not to be a Brahmin or a Mahomedan? Had education nothing to do with the matter? This assumption savours of fatalism, and would strike at the root of Christianity as well as what the Church from the earliest time has recognized as a true expression of Christianity's fundamental doctrines, the creeds. To a half-educated person, disposed to gloomy views of God and nature, the difficulties in the Bible would appear more inexplicable and weighty than the arguments for its truth. To such a person, endowed with some knowledge, suppose, of the natural sciences, of astronomy, geology, natural history, &c., belief would be difficult; unless, as in the case Butler has supposed, a long statement of arguments, all tending to conviction, were carefully and discreetly laid before him; which even then, Butler thinks, only would "appear of very great weight to a considerate, reasonable person."* And children may be educated in this or that set of habits and opinions, and their religious faith and feelings moulded by the forms under which they are brought up; wherefore articles of faith and creeds are not so utterly futile as disciples of B. S.'s school would have us believe. Our Lord himself, as every reader of the New Testament knows, proclaimed in the strongest language the necessity of faith to salvation, and that faith must have been capable of being put into a form of words. There is every reason to believe that the apostles themselves used a short form or profession

of belief before admitting converts to baptism; and it is certain that the use of creeds was general in the Church from the very earliest times. Now, having disposed of B. S.'s illogical assumption, let us next consider the superstructure he has built upon it. He says—Episcopacy, in claiming authority in matters of faith, and yet avowing that it is not lawful for the Church to ordain anything that is contrary to God's written word, takes up a position of puerile absurdity. How so? Does the judge, who claims authority in the settling of criminal questions, and yet proclaims that he may not give sentence contrary to the laws, act absurdly? Rather B. S. acts absurdly in denying the existence of any power because that power has its limits; and not the Church in claiming that authority which Christ himself has given her, and yet disclaiming all right to act contrary to His will, as revealed in His word. When our Lord said, "If he will not hear the Church, let him be unto thee as a heathen man and a publican," he gave the Church authority, and commanded its employment, though of course, not against the very charter and title-deeds in which it was secured to her. We find that this "authority in controversies of faith" was actually exercised, not only by apostles, but by bishops in very early times; for one of the complaints of St. John against the Bishops of Pergamos and Thyatira was that they suffered false doctrines in their churches.* And this gives some degree of probability to the opinion that the Apostles' Creed, if not actually drawn up, as some have supposed, by apostles themselves, dates from apostolic times. It may at least account for the fact that the apostolic order of Episcopacy has almost invariably been accompanied by set forms of belief, as well as of prayer. The necessity for such an authority is evident. From want of the two concomitants—the disciplinary order and the creeds, embodying the authority of scripture, and the consentient voice of the Church Catholic, which early recognized them as the necessary and sufficient safeguards of sound and vital faith to those who cannot—as very few out of the great masses of society can—study or inquire diligently for themselves what to believe;—from want of these have arisen the most fearful pervers-

* "Analogy of Religion," Part II., chap. 7.

* Rev. ii. 14, 15, 20.

sions of scripture, the most revolting forms of bigotry and superstition, and the most bloody persecutions in all ages.

Episcopacy, however, which B. S. most illogically attacks through the medium of creeds and articles, could do without them. Its fundamental principle, which he and others have prudently overlooked, is its corrective, regulative, and combinative power. The fact is, it is easy to perceive, *this* is one of the principal stumbling-blocks in the way of, at least, many of its opponents. Antipathy to being governed—as in the family or state, so in the Church—leads, through the spirit of *lawlessness*, on which T. R. has so judiciously commented, to questioning the right of the governor. This feeling leads us to expect demonstrative evidence where none but probable can be offered.

Strongly and decidedly as the general tone of scripture, (as must be known to all readers,) militates against the extreme views of B. S. and "L'Ouvrier," they have not hesitated to array against Episcopacy a variety of texts, carefully picked out, many of which, on a close examination, would be found positively adverse to their cause, while others refer not at all to the question in hand, but to personal charity among Christians, as the quotations from scripture in my opening article would be alone sufficient to prove; and the views the latter would naturally lead us to entertain of church government in apostolic times are fully borne out by other passages, so numerous that *with truth* it may be said, "to transcribe all were to copy no small part of the New Testament." A few, however, must suffice; compare with B. S.'s texts and his views of spiritual independence the following:—First, as regards authority in the Church, Christ says to his apostles, and as even Mr. Alford, whose views are not favourable to Episcopacy, allows, to all who *by legitimate appointment* are set to minister in the Church, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven," Matt. xviii. 18; and compare John xx. 23, "Whosoever sins ye forgive, they are forgiven unto them; and whosesoever sins ye retain, they are retained;" and Matt. xvi. 19, "I will give unto thee the keys of the kingdom of heaven." Compare with these words of our Lord, the following:

—2 Cor. x. 8, "Our authority, which the Lord hath given us for edification." St. Paul, addressing Titus as a bishop, says, ii. 15, "These things speak and exhort, and *rebuke with all authority; let no man despise thee.*" And compare iii. 1, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work;" and Rom. xiii. 1—5. Secondly, as regards authority "in controversies of faith," see 2 Tim. iii. 14, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them;" and iv. 3, "The time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves, teachers having itching ears." By the "itching ears" is meant a constant and eager desire, like the men of Athens in Paul's time, "to hear something new." Tit. iii. 10, 11, "A man that is an heretick (*i. e.*, not a heathen, or denier of Christianity, but who, as a Christian, held unsound doctrine) after the first and second admonition, *reject,*" *i. e.*, cast out from the church's communion, excommunicate. St. Paul gave this advice, not to a congregation, nor to a mixed presbytery, but to a single man,—to Titus, as bishop or overseer. 1 Cor. xvi. 13, 16, "Watch ye, stand fast in the faith; submit yourselves unto such," &c. 2 Pet. i. 20, "Knowing this first, that no prophecy of the scripture is of any private interpretation;"—here is a refutation of the spiritual-independence theory; and see ii. 1, "There shall be false teachers among you, who privily shall bring in damnable heresies;" 1 Tim. vi. 2, 3, 4, "These things teach and exhort; if any man *teach otherwise*, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing," &c. Now, comparing some of these texts, which are only a few out of many having the same tendency, with those quoted by B. S., especially from Rom. xiv., one is struck at first sight with the *apparent* discrepancy; but on examination it proves to be only apparent, for on looking closely at that chapter (Rom. xiv.) we find it refers primarily to the disputed question of Jewish meats and drinks, which excited much heartburning between Jewish and Gentile converts in the first ages of the Church. On

such trifles, St. Paul exhorts them to mutual forbearance; but on matters of greater consequence his tone is more decided:—"Him that is an heretick, after the first and second admonitions, reject," and that advice, too, as observed, given to a single bishop. How clearly does scripture oppose the vaunted right of private judgment—of spiritual independence! And how clear and indisputable is the right of the Church to decide in controversies of faith, while yet it is equally clear she may not ordain anything contrary to God's word; and how just is the language of our scriptural church, in proclaiming the great truth that "Whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man as an article of the faith, or thought requisite or necessary to salvation."—Art. vi.

It has been said, Episcopacy was intended to be temporary. What proof have we of this? None whatever. Rather, the fact of its having been kept up, and transmitted to others by those who were disciples of the apostles, as by Clement, Polycarp, &c. (see the quotation from Chillingworth, given by T. R.), proves their opinion to have been that it was meant to continue. And this objection might equally be urged, be it observed, against the Lord's day, the holy communion, against religious meetings of all kinds, in fact, against Christianity itself.

Here I could wish to have closed; but I cannot overlook the charges B. S. and "L'Ouvrier" have made against Episcopacy, that "its spirit is persecuting; that it enforces subscription to its articles," &c. Now, I deny the charge *in toto*. Does Episcopacy in England, or Scotland, actively interfere with Dissenters? But if B. S. must refer to transactions of two centuries back to show what Episcopacy is, I may follow the same course to show what Congregationalism is; for on B. S.'s own showing "it knows no variations; to modify it is to destroy it." On such a subject, also, it is the easiest thing in the world for those who have the will but not the power to persecute, to complain of intolerance; but the question is, if the tables were turned, how would they behave? for "men vested with unlimited powers are generally the same in all communions." Now, during the Cromwellian usurpation, we know that both Presbyterians and Dissenters considered toleration of other

religions almost as odious as infidelity itself. "In 1643, Episcopacy was abolished; in 1644, three thousand clergy were ejected from their benefices; in 1645, the Prayer Book was suppressed. Under Cromwell's administration, the Royalist clergy were severely persecuted by the Puritans, no one being suffered to receive them as instructors of their children, while those who still retained an affection for the recently abolished ritual, were prohibited from using, either in public or in their families, the Book of Common Prayer. And the London clergy, at a meeting at Sion College (Dec. 18th, 1645), in a letter to the Westminster assembly, say, 'We cannot dissemble how, upon the forementioned grounds, we detest and abhor this much endeavoured toleration.' And in accordance with such sentiments all the clergy of Wales were ejected as malignants."* Can anything worse than this, or even equal to this, be alleged against the Established Church? Does she not allow those conscientiously differing from her to worship in the way they deem most scriptural? Would Nonconformists, if they had equal powers, act with the same moderation? I believe not. From speeches I recently heard, of an highly inflammatory and offensive nature, made by *leading members* of the Congregationalist ministry, I am firmly convinced that Nonconformists still have among them spirits nearly as intolerant as those of their Puritan forefathers. Was it not, during the usurpation, the very principles of Independency which mainly contributed to the death of Charles the First—to "the grossest outrage on law, justice, loyalty, and religion that England has ever witnessed?" B. S. should at least consider to what his Independent principles *have* conducted men, before he talks of the persecuting spirit of Episcopacy.

The latter system has now, I think, been clearly proved to have a foundation in scripture, to possess an admirable suitability to the wants of man in all ages, under all circumstances and forms of government; and it has also been seen to have many negative merits, when viewed in apposition with other systems. But its merits and defects cannot stand upon anything here said. It must

* "Report of Religious Worship, 1851," and Hume's "England," vol. vii., p. 203.

be judged by history alone. And already have twenty centuries given their verdict in its favour; and for anything I can see to the contrary, unless a fearful retrogression in civilization, of which there are no signs, is to take place, it may stand as much longer. In every quarter of the civilized world its banner is being steadily borne forward. And should the tempest of anarchy and infidelity ever rave over England—should we be destined to learn, by a long and tremendous discipline, the worth of those institutions, delivered to us by our forefathers, which bind men together as one society, and connect society with its Divine Author—Episcopacy may rise as a beacon amidst the storm, and be recognized by men once more as the pioneer of order and civilization—the “restorer of paths to dwell in!” At present, if it is not doing all that it might, or that its adversaries require, it is yet fulfilling a loftier mission than any other church system under heaven. It is planting the seeds of future churches in every quarter of the globe,—in the gold regions of Australia, in China, in India, in Africa, and the isles of the sea. Let those, then, who view it through the false medium of sectarian prejudices, beware of hastily or inconsiderately raising their hands against it. And let us all, looking beyond the present times

and circumstances, and considering the numerous and powerful enemies that may ere long stand up against religion and the Bible, and the many and tremendous conflicts that the church militant of the future may be called on to wage against superstition, anarchy, and infidelity,—let us beware of destroying her compactness and strength by refusing support to those who, in her hour of trial, must be her captains and generals,—the guardians of order and discipline, the true overseers of the Church of God. And let us, when reviewing this discussion throughout, bear in mind our own weakness and fallibility of judgment, and endeavour to follow the advice of an ancient apologist for Christianity (Octavius of Minucius Felix; Holden, p. 89):—

“Now, as every discussion is carried on with great trouble, and as, on the one hand, the truth is generally obscure, and on the other, there is a wonderful acuteness, which sometimes, by profusion of language, gains credit, and looks like conclusive demonstration,—let us, suspending our judgments awhile, weigh all arguments with the utmost diligence; that while commending shrewdness, we may select, approve, and retain those only which are just.”

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PRESBYTERIANISM.—REPLY.

HAD it been left to our own choice we would have willingly rested the issue of this debate on the representations of Presbyterianism already made, and on the examination of the other systems, in the course of which so many salient points have been indicated and successfully assailed; but some of the writers so manifestly overstep the boundaries of discretion in stating their claims for Episcopacy and Congregationalism, that we cannot allow silence on our part to be construed into concurrence, and therefore join issue with them regarding the claims which they have so extravagantly set forward.

F. J. L. sees in the Church of England an establishment free from the remotest taint of error. Scriptural in her doctrines, offices, and orders, perfect in her connection with the State, subserving high political ends without derogating from her still higher religious mission—the embodied mas-

terpiece of human sagacity in this connection, and enjoying withal the superlative virtue of apostolical succession. Surely F. J. L. conceals a jest under his very grave defence of Episcopacy, for few indeed of its defenders have seen in its constitution matter for such unqualified admiration; we will, however, suppose all in good faith, and reply accordingly.

Episcopacy, or the government of the body of ecclesiastics by bishops, is without countenance in New Testament times. The pastors of the congregations, or synagogues, were called bishops also; but then they were bishops only in their own synagogues, bishop answering to the office of teaching elder or presbyter, and not having that extended signification given to it in the English Church of ecclesiastical jurisdiction throughout a diocese—no such thing, in fact, existed; a perfect parity of rank and authority having prevailed, except in so far as that

was modified by superior natural parts or extraordinary zeal; influences which obtain everywhere, and among all orders of men. Bishop was used to mean oversight of people, not of ministers; for all who exercised the sacred functions of the ministry were on a level, were of one order, and without distinction of rank. The others who were associated with them in the management were not teaching elders, but men of good report, called to assist these in maintaining a supervision over the morals of the people, and to give effect to the discipline of the church: they assisted the deacons, also, in attending to the temporal affairs of the church, and in seeing that the poor were properly cared for. But, supposing for one moment that the ministry had consisted of three orders (as he contends for in his first paper, p. 209, and J. S. J. in the third paper, p. 286), gradational in rank and power, the existence of these cannot surely be accepted as a scripture warrant for all the orders which we find in the Church of England; viz., curate, chaplain, vicar, deacon, rector, incumbent, canon, archdeacon, subdean, dean, suffragan bishop, archbishop, primate, together with all the disparity of circumstances connected with these, the poverty of some, the pomp and glory and worldly consideration of others. The origin of all this may be shortly stated: the designation of bishop was the name occasionally used towards pastors of particular congregations in the first ages of the Christian Church, but more frequently given by way of courtesy to such as from their age, learning, or superior parts, were called upon to preside in the ecclesiastical courts. Subsequently the ambition of the clergy became inordinate, especially among those in the capital cities and large towns, who thirsted to be distinguished from those in rural districts, and thence devised that long array of offices, from metropolitans downwards—offices unheard of among the apostolical churches. These orders, with slight modifications, Henry VIII., through a spirit of rivalry, adopted in order that he might have something to pique himself upon in contemplating the gorgeous hierarchy which his quarrel with the Pope had left him in possession of, and of which he was now the supreme head.

For our own part we have quite as much faith in the apostolical succession as we

have in the pedigree of the knight of La Mancha. We beg F. J. L. to refer us to the genealogy of any one bishop carried up to any one of the apostles with indisputable authenticity, in order that we may take knowledge of the circumstance, and confess our error. He alludes to something of this kind, but forbears to mention it broadly; but until this is vouchsafed to us, we cannot do other than respectfully refuse to accept assurances where proof may be had. We would, however, direct attention to one or two particulars, which may serve to disabuse his mind of this cunningly devised fiction.

There is no evidence in the Scriptures that the apostles transmitted the virtues of their own characters to successors; the fact that they did not keep up their own numbers by this means renders it extremely doubtful. Contemporaneous history is silent regarding an event of unspeakable importance to succeeding ages; it seems improbable that the numerous small communities of Christians, scattered over the wide-spread extent of the Roman dominions, should be each superintended by a pastor deriving episcopal authority from the apostles. It must be confessed that, during the decline of the Roman empire, the history of the Church is involved in considerable obscurity; and the occasional glimpses of fact discernible, tend rather to make the apostolical succession more mythical than before, from the irregularities occurring during these uncertain times. At the breaking up of the empire, when Christianity found its way into the partially-civilized and wretchedly ill-governed countries of Europe, it is just possible that it did so by means of a chance-ordained ecclesiastic; but we can scarcely suppose the propagation to have been continued throughout a long series of years, during these unsettled ages, without some lapse or escape from the prescribed ordination, when temptations to assume the ecclesiastic habit for personal safety, or from lust of ease or luxury, were so strong. But if the mind can assent to it, let us even suppose all these mischances overcome, and the efficacy of the apostolical character safely transmitted by the strictest lineal descent to the churches of the middle ages,—what better are we? There exist heretical churches sprung from these which have the same claim to the episcopal character, and how are our bishops to prove

that they do not derive their title to exercise the functions of their order from bishops of an heretical persuasion; besides, wherein consists the value or utility of the succession, if it may circulate in heretical churches, and proves no safeguard or guarantee to sound doctrine? Turning from the stream of history, we cannot refrain from examining the validity of the claim put forward to the successorship, from the analogy which we are justified in supposing would exist between the cases: there, where we would expect to find a similarity between the apostles and their successors, no such thing is discernible. The apostles made the preaching of the word their business and delight: their pretended successors have made this over to their inferior clergy. To teach and to preach is too mean an office for Episcopal Church dignitaries; to govern is more consonant with their exalted notions, thence that which in a faithful Christian ministry should be esteemed the most honourable office holds but a secondary place. The apostles, in addition to this their principal work, gave a completed character to their ordinary ministrations by dispensing the sacraments, by exercising the functions of discipline and government, and by an occasional act of ordination—a prerogative which they exercised in common with the presbyters; these, however, they did not put forward as a pretext for exemption from the performance of their more humble though not less useful duties, as the bishops of the Anglican Establishment do. The offices of the apostles and bishops have no similarity thus far; the apostleship of the twelve was confirmed by their power of working miracles, and of imparting the same miraculous agency to others. But our modern bishops have neither the same extraordinary parts to perform, nor have they the same extraordinary means at command. In fact, as J. N. observes, “the men, the office, and the times, are changed;” there can be successorship in an office the duties of which have been superseded, and the powers for which have been withdrawn. Who can fail, then, to contemplate with profound satisfaction the influence which this “visible and undying representation of apostolical functions” exercises upon the clergy and the people of the Church of England. To be sure, “in her ordination of ministers (it must give)

solemnity and strength to the discharge of their functions;” and surely, the awful consciousness that they are watched over by bishops in alliance with the throne, bishops odorous with the sanctity of the successorship preserved eighteen hundred years by strict lineal descent, for these latter days,—surely, we say, in the words of F. J. L., “Presbyters and others of her ministers (will) do their duty,” guided as they are by “established formularies and ceremonials,” and “creeds,” “those inestimable safeguards against error,” “found always in the company of bishops.” “That the perpetuation of the apostolic office has been the means of preserving the Church, and linking together different ages and different countries in chains of harmony and love,” *who can doubt?*

F. J. L. puts the political aspect of Episcopacy in a very taking light—the worst abuses are seldom beyond being supported with plausible arguments, and we confess to his adroitness in making the worse appear the better reason; but to one acquainted with the gradual development and multiplication of orders in the “venerable sister establishment,” even his specious defence must fail to give satisfaction. The theory of a gradational clergy, as we apprehend it, is to have religion “mix throughout the whole mass of life, and blend with all classes of society,” by means of accredited ministers of corresponding rank. We agree in thinking it an arrangement capable of being wisely applied to our state of civilization; but we decidedly object to the inversion which our provident Constitution has seen it necessary to make, by which the higher a clergyman rises in office, the more he has to do with temporal, and the less with spiritual concerns. So much is this the case, that the burden of spiritual care and instruction—the most difficult and important part of the work—is confined to the poorer, well named the working clergy. One would have thought that a hierarchy, culminating in the apostles’ successors, would have had the ministry of things secular in a subordinate part; and that those holding the most exalted position in the hierarchy, would have been the most emulous to follow in the footsteps of their predecessors. No supposition could be further from the mark. Had such been the case, we could then have given cordial compliance to the injunction of Paul:—“The elders who

rule well," saith he, "count worthy of double honour, especially them who minister in the word and doctrine." It matters little to the bishops who are counted worthy of double honour, provided they enjoy the temporalities. No, we can never agree that these should abandon their proper duties to religion, for the purpose of enabling them to exalt her "mitred fronts in courts and parliaments." That Episcopacy is not politically useful, in the sense indicated by F. J. L. and J. S. J., of bringing the gospel effectively to bear on all classes of society, we have no hesitation in asserting, both from the duties attached to the respective dignities, and the manner in which these are distributed. A short review of the various clerical duties may not be out of place here. The spiritual care of the parishes is chiefly intrusted to curates, along with the vicars and rectors of the poorer sort; these steadily conduct the public services. Rectors in easy circumstances employ curates, and, of course, rank higher, while they do less. Somewhat superior to these are the rural deans, who exercise a degree of superintendence over a certain number of ministers. Next in order are the venerable and reverend archdeacons, who, in subordination to the bishop, charge themselves with the care and inspection of a division of the diocese, visiting the clergy *triennially*, and delivering to them, when assembled, charges, ancient matters of discipline, or changes in ecclesiastical law. High above canons, honorary canons, and minor canons, is placed the very reverend dean; the most weighty part of whose duty is to inspect the *church buildings once every three years, or cause the same to be done*. This office is next in rank to that of bishop, and much more of a sine-cure; for, with the duties devolving on him as a peer in parliament, as a diocesan maintaining strict discipline among his clergy, as an extensive landowner superintending his estate, he may always have his hands full of work if he chooses; and he possesses the power of doing much good, if his mind lie that way; but we cannot conceal from ourselves the fact that, even if his Episcopal duties are faithfully performed, his mind is diverted from things spiritual and ecclesiastical, by things civil and temporal. Not to make mention of the archbishops and primate, whose duties differ little from that of ordinary bishops, it is very evident, that as

these church dignitaries do not themselves officiate, the end is not served of leavening all ranks with the principles and practice of Christianity, which, according to the theory upheld by our opponents, the institution of a gradational clergy should serve. The Church of England derives no superiority, in point of usefulness, from the graduated rank and authority of her ministry, for her officiating clergymen do not hold an equal civil position with the ministers of the Scottish Kirk; and, therefore, according to the reasoning endorsed by F. J. L. and J. S. J., less likely of being listened to with sentiments of respect by the different classes of the commonwealth, especially those of aristocratic pretensions. Let no argument, then, be founded on the rank and wealth that prevails among the high ecclesiastics of the Episcopal Church, for they are not called upon by virtue of their office as clergymen, armed with "the word and doctrine," to mix with the class to which they belong, nor expected to exercise their prerogatives, and privileges, and influence, with those who, from their worldly position, esteem themselves superior to reproof, instruction, or edification. There is more warmth of sunshine in the valley than on the hill-top, and so it is in the hierarchy. There is more true godliness of character, and more zeal for the propagation of the gospel among the humble pastors, than among all the dignitaries by whom they are over-ridden and impoverished.

The entire polity is so defective, that there is no reasonable prospect of exhausting the exceptionable matter, and we therefore turn to Congregationalism.

Congregationalism, unlike the other systems of church polity, does not represent any one code of doctrines—any one body of principles. Every handful of seceders constitute themselves into a congregation; under the same polity we find off-shoots from every church, connected with each other only by the name under which their distinctive principles are hidden. Congregationalism is so diversified in its phases, that it cannot be synoptically placed in any creed: its creeds are multifarious; it embraces the accumulated defections of all the churches. B. S. seems to think this its chief claim to our suffrages. "The Universal Church," says he, "thus becomes a great firmament of thought, where star differs from star in

glory, and in 'distance' from the central light of God's absolute truth, but where each reflects some rays of Divine wisdom, as it moves in its own appointed path." Congregationalism gives full scope to each clergyman or layman "to preach and teach as his own taste may direct," uncontrolled by any authority; it does not "legislate in matters of faith," or "govern" its subject communities. In this, with all deference to B. S., we say it is opposed to human nature, for the majority of men do believe in established forms of belief; the mind has a tendency to epitomize its knowledge, that it may be the more easily recollected, or communicated to others with the greater certainty and effect. In this tendency, confessions of faith have their origin; they have a necessary and derivative authority, in proportion to the fidelity with which they render the great truths and principles of the sacred writings. This rejection of defined principles of belief is a serious defect in Congregational Churches. Authority in spiritual matters is the prerogative of the pastor, and, generally, no limitations are set as to the doctrines to be preached. Congregationalism is wanting in principles to test its clergymen by, in admitting them to orders; to guide them in their expositions of Divine truth; to aid the members in judging of their pastor's faithfulness; and to present, as it were, a partition-wall betwixt them and defection. There is in it no stability; in the course of years, or by a change of pastor, it may touch any point from high Calvinism to ultra-Latitudinarianism. It presents no bulwark against the influx of error, and possesses no inherent self-sustaining principle; but, supposing the Congregationalism in view to be Evangelical, we feel persuaded that it does not possess that unity and compactness of constitution necessary to give it that aggressive character which a church ought to have, and without which its usefulness is certainly much abridged. It may subsist where true piety, and mutual forbearance, and respect, inspire its members; but it never could have made head-way as Presbyterianism has done, bringing within the courts of God's house the vagrant multitudes of practical heathens, that live without either the love or the fear of Heaven before their eyes. It may do good service as a supplementary institution, but cannot have vigorous life, independently of some

more energetic instrumentality to pioneer the way for it.

"Such churches," in the words of one of the defenders of the system, "can only prosper in proportion to the earnest Christianity of their members; a promiscuous mass of mere professors would never act upon purely spiritual laws, and an enlarged piety is absolutely necessary to counteract the tendency in man to turn freedom into licentiousness." Even looking at it in this mild light, Presbyterianism is preferable; seeing that while it proffers equal spiritual freedom to the believer, it at the same time guarantees an immunity from those distractions which this unlimited admission of the popular element renders almost unavoidable.

In closing our defence of Presbyterianism we believe we cannot do better than give additional prominence to one or two points which have not, in our opinion, been sufficiently insisted on.

Where the affairs of the Church are entirely in the hands of the clergy, they have ever been found chargeable with legislating for themselves; but the principle of having the management conducted by an equal number of laymen and clergymen renders this impossible. In the Presbyterian Church this system forms part of the constitution, and has been found to work to admiration in uniting the cordial sympathy of the people along with that of the ministry, in forwarding the interests of the church temporarily and spiritually; this arrangement gives the people to know that it is, indeed, their church, and that they are not called upon to take part in her counsels for the purpose of merely in name securing their concurrence to her measures. Both have an equal right and liberty to propose and object; and excepting the merely local and private transactions of the Kirk Sessions, the whole business, being supposed to be of public interest, is conducted in open court. It is impossible, under circumstances like these, for the clergy to acquire an undue amount of influence, or even to acquire powers unpalatable to her people; for the elders are elected by the people to represent them in these courts, on account of their superior intelligence, respectable standing in society, uprightness of character, and christian piety. With such men to mingle in her councils, and give the benefit of their large and various experiences in business and the world, we

can conceive of no assembly of men capable of more certainly giving well-advised and judicious decisions, nor any whose decisions should carry with them greater weight throughout the country at large. This certainly presents a favourable contrast with the Church of England, whose ecclesiastical courts have been in abeyance somewhere about a century and a half, and have at best no power to act without a mandate from the Sovereign.

Let us now consider, for one moment, her alliance with the State,—this feature that calls down such unmerited reprobation from our Congregational brethren. To our judgment, this is placed in a very satisfactory light by one circumstance, which seems to be very generally overlooked, viz.:—her standards of Christian doctrine—her books of discipline—her form of government—were all settled, existing, and in operation prior to her connection with the State; and that these underwent no modification, but were incorporated as a part of the institutions of the country, and remain to this day in all their original force. The connection would certainly have been censurable, had she bated one tittle of her spiritual independence; but as the case stands we look upon the connection with the State as an arrangement by which religion is honoured as it ought to be at the hands of the civil magistrate, and by which her ministers are enabled to carry out their important mission with greater faithfulness and effect.

Exception is frequently taken to Presbyterianism because it admits of patronage; but patronage, as limited and contracted in Scotland, is a very different thing from the patronage practised in the appointments to livings in the English Church. "In general, patronage is held as a trust by a superior for the benefit of the parish in which he possesses a patrimonial interest; and the attachment which resident proprietors naturally feel towards the people among whom they dwell, together with the influence of public opinion, affords a security for the judicious and careful exercise of the right. This observation is especially applicable to

the patronage vested in the Crown, which has, for many years, shown a strong disposition to settle vacant parishes in accordance with the wishes of the people, wherever there appears a general agreement or unanimity in their choice."

Mark with what jealousy even this guarded against the possibility of abuse. "By the existing law, objections of all kind can be received; and the Presbytery, having regard to the character and number of the objectors, as well as all the circumstances of the case, are empowered, if they see fit, to stop the settlement. The presentee, of course, can appeal to the superior court. But if the Assembly, the court of last resort, homologates the decision, there the matter 'takes end,' and the presentee is set aside."

In opposition to the insinuations of F. A. and his coadjutors, we feel persuaded that it is to the moderate yet competent provision made for our clergy that we are indebted for that zeal in the discharge of their duty which obtains among them. We feel a national pride in contemplating their generally high intellectual and moral status; we are satisfied that, when all circumstances are considered, we need not hesitate to pronounce them a wise, honest, pious, and useful body, in whom are reflected the various excellencies of the system which we advocate. The Scottish people are pre-eminently a religious people, in all their ranks; and it is a glorious testimony to the evangelizing energy of the Presbyterian Church that it does possess this character. Had the ~~benefit~~ been more liberally endowed, it might have opened up the way for the admission of persons to holy orders that cared little for religion beyond her emoluments. It is, indeed, to us a matter of gratitude that the revenues of our Establishment are not such as to present a temptation to unsanctified ambition. We have no faith in the dramatic machinery of rank in the Episcopal Church, and can never be convinced that earthly dignities would have added effect to the eloquence of Paul, or to the teachings of Him who "spake as never man spake."

ARISTIDES.

CONGREGATIONALISM.—REPLY.

A MOST interesting and important debate now draws to its close; and with mingled feelings we summon our energies for a final reply. The most striking features of

the discussion are the maze of perplexity into which many of the writers have wandered, and the direct antagonism of advocates nominally ranged on the same side. There

is something disheartening in finding so little of unity,—a sense of loneliness and oppression weighs upon the mind; but we derive considerable encouragement in the belief that the confusion displayed arises entirely from a departure from principles and an appeal to expediency—a desertion of the spirit which quickeneth for the mere letter which killeth.

Before proceeding farther I may remark, as a means of economizing much space, that the debate is neither a State Church* nor a party question. The Free Church of Scotland and the Episcopal churches of the New World are sufficient proofs that an alliance with the State forms no essential part of Presbyterianism or Episcopacy; and we believe that an Established Religion might co-exist with Congregational discipline;† we shall therefore treat all mere State Church reasoning as unconnected with the subject. Again, we no more intend to make any *particular* community the sole representative of Episcopacy or Presbyterianism, than to admit that Nottingham Chapel and its brawls (as related by T. R.) is a fair specimen of Congregationalism. We shall not discuss the claims of the Church of England to an apostolical origin, since Episcopacy may be corruption, seeing that many an indifferent character has come of good ancestry. We wish to answer Lutherans and Americans, as well as Anglicans. The English Church may serve as an illustration, but must not be treated as the *only one*.

It is now three months since our opening article in favour of Congregationalism appeared in these pages. The question was then chiefly argued as one of abstract prin-

ciple, in respect of the nature of Christianity, and the necessary laws of the human mind. What replies have our six opponents made? F. J. L. and J. N. the second have not ventured on criticism. J. N. the first simply remarks, p. 252, that Presbyterianism "does not differ so widely" from Congregationalism "as B. S. supposes." J. S. J., p. 286, admitting that there is "some force" in our abstract reasoning, attempts to evade it by pretending that we "concede" the harmony of Episcopacy with scripture.* He afterwards makes a foolish supposition about a *congregation* of believers in sunrise, as though denied the right of *internal* self-government! In joining an association we of course submit to its necessary regulations: what we object to is *external authority*, and not *internal consent*. The true analogy to Episcopacy would have been a Bishop of Moonshine claiming to *legislate* on matters of astral science, and to govern every local association of astronomers throughout the kingdom. "Walter," p. 290, instead of answering our arguments, from principle objects to an *illustrative* quotation from Milton; and flatly contradicts the testimony of Sir James Mackintosh, quoted in page 221! In reply to his *tu quoque* argument on persecution, we simply remark, that if the synod persecutes and causes convulsion and disruption through a whole country, it is *merely exercising a power it claims*; if the Congregationalist persecutes he denies the principles he holds, and ceases to be a Congregationalist. T. R., p. 329, can find no vulnerable point but our objection to creeds and articles. Now we expressly stated that "Congregationalism can *adopt* a creed for *itself*, but will not *impose* it on *others*." Let every man *extract* a creed from his *Bible*, and *associate* for mutual instruction with those whose belief is the same; but do not leave to bishops and synods the task of framing a creed to which he is to *adapt* his Bible.

* When T. R., p. 327, accused the "Congregational advocates" of treating Episcopacy and a State Church as synonyms, he had either never read or entirely forgotten the character of my opening article. I never even alluded to "Establishments."

† An Established Church would, of course, be impossible on Congregational principles; but surely the State *might* support all Independent *congregations* voluntarily acknowledging certain doctrines; or it might subsidize all creeds, without interfering with the internal organization of any congregation. The doctrines already established on either side of the Border are opposite in many respects; and, therefore, by extending the principle, we might everywhere have Calvinism and Arminianism established on opposite sides of the street, and Antinomianism at the corner. We hope Congregationalists never will accept State pay, but they *might*.

* We suppose that this is his version of the sentence,—“If the temporary officers of the churches in the days of the apostles were copied now, we should have a form of church government, *different from all existent schemes*, but probably nearest resembling Episcopacy.” And even these words are part of an argument that Episcopalianism has erred against the spirit of the Scriptures, by adopting a distorted copy of *provisional and temporary* institutions. Surely, after this, J. S. J. ought to be bound over to keep the peace by a strict use of quotation marks.

"Every man shall give account for himself." May we not claim to have escaped "unscathed by harm"—to have passed the ordeal unhurt? Have not the predictions in which we ventured to indulge (p. 220, bottom of col. 1) been verified to the letter?

We now propose to glance succinctly at the general reasoning of our opponents, replying to the Episcopalians first.

We hope the reader will pass over F. J. L.'s fancy pictures of Congregationalism—mere schoolboy caricatures, whose only point lies in the name written beneath; and his taunts (p. 207) of self-importance, female intrigue, and general illiteracy. The liberality and good feeling displayed by J. S. J. and T. R. might be advantageously copied by their compeer.

F. J. L. accuses Congregationalists of mere "negative teaching," and attributes it to the want of "universally recognized formularies of belief." This certainly is strange. Who is, of mere necessity, the most positive in his views, the man who *forms* his own opinions, or the man who takes them on trust in the shape of a creed or catechism? Have not "methodistical" and "puritanical" become cant terms of reproach, on account of the minute positivism of most Dissenters? Who wrote the book most read of all, save the Bible? Bunyan, when in Bedford Jail for his dissent. Who is admitted to have been the most eloquent of modern preachers? Robert Hall. Who is now the ablest defender of our common Christianity in the pages of the far-famed "Edinburgh Review"? Professor Rogers, of Spring Hill. Is the theology of Owen (the very prince of theologians), Howe, Henry, Baxter, Adams, Charnock, Doddridge, Watts, Edwards, Dwight, and a host of others, their contemporaries and successors, mere "negative teaching"? Who raised the first missionary society,—who now meet infidelity face to face wherever it rears its banner,—who established town missions and home missions,—who have preached, for the last three centuries, by the wayside, at the market cross, in the schoolroom, and the cottage? On the other hand, Bishop Horsley actually preached against missionary enterprise, and the open-air preaching of a *few* Episcopal clergy is now chronicled in every paper of the day as "some strange thing."

In pp. 208—9, F. J. L. argues that there

are three distinct classes of church officers, "corresponding to High Priests, Priests, and Levites." We reply that the Jews had only a High Priest, and Paul tells us that Christ is our High Priest, so that F. J. L.'s own argument proves that there are only two orders of church officers. Again, he maintains that there is an order of Apostles, and that, though the names are altered, "the scriptural functions remain unchanged." Now the scriptural functions of the apostles were to preach "the word with signs following;" and when F. J. L. can show us a company of Evangelist bishops gifted with inspiration and the power of working miracles, we will forthwith renounce Congregationalism. The argument from history, pp. 209—210, in no way establishes Episcopacy as apostolic; the mystery of iniquity *began* to work in the lifetime of the apostles, and a stream may be polluted *very* soon after it issues from the fountain.

In his second article, p. 247, F. J. L. accuses Congregationalism of "antagonism" and "disunion."* Has he ever heard of the "Shore" and "Gorham" cases? Does he not know that the disciplinary power he claims for bishops is become a mere farce in his own community—that the Bishop of London considers the opinions of his oracle, Mr. Maurice, heterodox if taught in the Strand, but orthodox when preached in Lincoln's Inn? Is there no antagonism between Dr. Pusey and the Evangelicals; between Archdeacon Hare and Mr. Kingsley and Henry of Exeter? Is not Wilberforce preaching transubstantiation in a nominally Protestant church, and yet not a bishop dare rebuke him? The Church of England has all the names, orders, and evils of Episcopacy, while as regards the *repression* of *heresies* it is a mere congeries of Independent churches.

F. J. L. objects to the dependence of our ministry, and rejoices that his church is suited to the richer classes. Did not Christ send forth the Seventy "without scrip or purse," to subsist on freewill offerings, adding that "the labourer is worthy of his hire"? Paul accepted the bounty of the Philippian church, Phil. iv. 16. Again, we remind him of the texts, "to the poor the Gospel is preached;" "the common people heard him

* F. J. L. alludes to an Islington chapel. Has he ever heard of certain doings at St. Paul's, Knightsbridge, and St. Barnabas, Finsbury?

gladly;" and of a certain rich young man, whose Christianity was tested by a command to sell all that he had, and to take up his cross and follow Christ.

To the reasons for Episcopacy, p. 248, we answer: (1) The public recognition of each individual minister by his people is surely as calculated to give "solemnity and strength" to his office as ordination by a bishop. (2) Is a spice of Anglicanism not Episcopacy? (3) If a priest requires the superintendence of a bishop, the bishops in turn must require supervision. "Search the scriptures," and "try the spirits," is the Bible plan; and we prefer it to the dictum, "Ask the bishop."

"But lastly," says F. J. L., "I would ask, have reason and religion been utterly dormant for nearly two thousand years? Did a few poor men," &c. Is F. J. L. a Catholic? if not, how does he answer the query, "Where was your religion before Luther?" John Milton, John Owen, and the other "few poor men" alluded to, never pretended that bishops were utterly irrational animals, nor that Episcopalians were necessarily atheists.

J. S. J., pp. 285—8, raises the question whether church government is defined in the Scriptures; and inclining to the negative, simply argues for "example." Now it is quite evident that there are many precepts in the Scriptures which refer solely to the age of the apostles. Thus the Christians at Antioch were commanded to abstain from blood and things strangled; James directs the sick to be anointed with oil; and Paul dissuades from marriage. Can it be supposed that Protestants are justified in laying aside these *direct precepts*, but that they are bound to adopt an external organization, only *casually* and *indirectly* mentioned. May we not naturally conclude that a system only partially described, and evidently adopted to suit the exigencies of the times, was intended only to be temporary, and *ought* to be changed when the general spread of Christianity made it less suitable? The apostles could not instruct their converts in all the minutiae of Christianity, and therefore they appointed suitable ministers over each church (*ecclesia*, or congregation) to perform this duty, while they passed on to the next city to found new churches; but as inspired men and founders of the churches they exercised a general superintendence, re-visiting and "confirming the churches;" or directing

epistles to them. The very same thing may be seen in our modern missions: the missionary goes forth from this land of Bibles, bearing the volume of inspired truth; he founds a number of "stations," places "native teachers" here and there, but in respect of his superior knowledge reserves a general superintendence to himself. Now the Congregationalist retains the two offices suited to the present day,—deacons to minister to the poor and "serve tables," and ministers to edify and build up the churches; but he rightly regards the Holy Scriptures as the true successor of the apostles, who, being dead, yet speak through its pages. The Bible, not the Bishop, represents the order of apostles. Christ promised to be with them unto the end of the world; and notwithstanding the fall of empires, the wreck of learning, and the long night of barbarism, the promise is fulfilled, and Paul and James, Peter and John, now stand in every house of Britain. The temporary nature of the early regimen may be seen still further by the manner in which the offices were interchanged. Stephen preached; Philip the *deacon* preached and baptized; Ananias, a *private disciple*, administered baptism, instruction, and "ordination" to Paul; Luke, a *physician*, wrote one of the Gospels.*

To the four reasons in favour of Episcopacy, p. 287, we reply: (1) This is in direct opposition to Matt. xx. 25—7. (2) A Bishop of the kind described here may be found in such men as Wardlaw, James, Pye Smith, and other Congregationalist ministers. (3) Is a proscribed topic. (4) Is merely a reiteration of (1) in different words.

Lastly, J. S. J. "fearlessly" declares Episcopacy to be productive of the best results. We deny not his courage. Episcopacy in fifty years (1801—51), aided by the State, has built 2,698, while Nonconformity has raised 16,689, places of worship. (See the late "Census of Religious Worship.") In 1839 it was computed that there were, in the United States, "above 8,000

* I regret exceedingly to find "L'Ouvrier," p. 337, desiring "again to be in bondage," and turning to "the weak and beggarly elements" of Judaism, in order to prove Congregationalism to be "a system of government" ordained by God. I look upon it as the only system accordant with the spirit of Christianity, and therefore the *best* system; but I cannot regard it as positively commanded by scripture, so that it is sinful to resist it.

churches or religious societies; of which about 3,000 belonged to the Baptists, 2,000 to the Methodists, 1,200 to the Congregationalists, 900 to the Presbyterians, 600 to the Episcopalians, and a small number to other sects," *Encyc. Brit.* xxi. 481. Omitting the Methodists and smaller sects, the relative efficiency of the three great systems of church polity is represented by 4,200, 900, and 600, respectively! One fact more—in 1853 there were 137 Episcopal clergymen in Maine, New Hampshire, Vermont, and Massachusetts; and 1,078 "Congregational Orthodox Churches." Which is the most efficient?

In the article of T. R., pp. 326—31, there is really nothing to reply to. The former part merely "clears the way," and the latter part contains but little argument. T. R. seems to feel ashamed of his cause; he recounts abuse after abuse, and pleads that they are "excrescences," "State-corruptions," &c. The Episcopacy he defends is in fact little more than Congregationalism; his bishops are simply to be men holding a higher "position, influence, and emolument," than their brethren. Does he suppose that his fellow-townsmen, the Rev. J. A. James, has no higher "position, influence, and emolument" than the least educated of village pastors? Merit, whether moral or intellectual, cannot fail to rise under the free or Congregational system; while the partiality of a bishop may extinguish it for ever. Of course, if men were perfect, the question in debate would scarcely be worth raising; perfect bishops would never err, and perfect congregations would never exhibit human infirmities; but even then, bishops would be useless supernumeraries in the churches. While, however, perfection is unattainable, we fall back upon the principles and reasonings which T. R. has thus endeavoured to evade. There seem to be no arguments or objections in his article which have not been already met in our replies to F. J. L. and J. S. J.; we will, therefore, confine ourselves to noticing the *naïve* way in which he contradicts himself. In p. 330, he begins a paragraph by endorsing his approval of F. J. L.'s arguments; he then "can afford" to give them up; and closes by directly opposing them, referring to 1 Tim. v. 19, as a proof that Timothy was "not an apostle," whereas F. J. L. is at great pains to prove

that Timothy was an apostle. In the same paragraph he "will not allow" that the apostles left "the germs of a system for man to develop;" and yet, within half a dozen lines, he takes "two facts" (germs?), and then refers them to "the succeeding age" for their development and explanation. Amiable suicide!

We now turn to Presbyterianism. "Aristides" has "not space to enter on the comparative scripturalness of the systems," and this being the question, we shall follow the example of every other writer, in passing by his article without notice. J. N. the first divides his attention between State-churchism and Anti-episcopacy, and therefore may be as summarily dismissed.

"Walter," pp. 288—9, grapples with the subject. He cites 1 Pet. v. 1 as a proof of the equality of the clergy, describes the "Courts" of Presbyterianism, and endeavours to justify them by referring to the assembly at Jerusalem, Acts xv. Suppose we admit this assembly to be a precedent for the "Sessions Court," where is the scripture authority for a *Presbytery*, and a *Synod*, and a *General Assembly*? Where are the apostolic precepts as to the different proportions of laymen and presbyters in each court? Let us compare the action of this *imperium in imperio*, these courts above courts, with Congregationalism. In the one case, a question arises in a given church, and is decided by a full assembly of the members; the minority submit, and peace is restored: or if, through the infirmity of human nature, division occasionally occurs, and "some indeed preach Christ of envy and strife," may we not say with Paul—"Notwithstanding, every way Christ is preached, and I therein rejoice." But on the other hand, a dissentient Presbyterian may appeal from court to court; the question is kept open; the dispute is published abroad, and extends its area to every congregation in the land; one court may reverse the decision of another, and thus new jealousies arise; and when the final decree comes, what is the gain? Alas! the same alternative of submission or division still presents itself as in the former case.

But let us examine the narrative in Acts xv., referred to both by "Walter" and J. N. the second, as the scripture basis of Presbyterianism. The Christians of Antioch had

heard nothing of circumcision from Paul, and when certain Jewish teachers came down and preached its necessity, did they submit? No; as true Congregationalists, they denied the authority of these teachers, and *having neither Gospels nor Epistles to consult*, they made a *voluntary* reference to the inspired apostles—"they determined to go up to Jerusalem." Now when "Walter" can point to any existing body of *inspired* men, we shall be as *willing* as himself to refer difficult questions to their decision. But let us consider the nature of this "assembly at Jerusalem." In verse 4 we read that when the messengers "were come to Jerusalem, they were received of the church, and of the apostles and elders." "Certain of the Pharisees which believed" seem to have spoken as freely as Peter or James; and finally, we read in verse 22, that "it pleased the apostles, and elders, WITH THE WHOLE CHURCH," to return a certain answer. If this be not pure Congregationalism, I know not what is. Where are the *four* courts, and the fine proportions of laymen and presbyters to which "Walter" pins his faith? Surely he will never quote Acts xv. as the basis of Presbyterianism on a second reading.

J. N. the second, p. 333, attacks a sentence of "Rolla's" as vague, and "not peculiarly happy as descriptive of the basis of Congregationalism." Now, his own ideas must be very vague indeed; or he would have perceived that "Rolla's" words were simply descriptive of the grounds on which he proposed to *argue* the question; but supposing they were definitive of Congregationalism, why should he object to them, because "300 sects" might adopt them? Paul was ready to become all things to all men; and surely, if Congregationalism will suit 300 sects, and Presbyterianism only *three*, we have a strong argument in favour of the former. Again "Rolla" maintains the "perfect freedom of universal man;" and J. N. replies that Presbyterianism "is happily as free as any Independent Church. . . . The Confession of Faith is not an enforced creed; it merely expresses the Church's opinion. . . ." Now, if the Confession may be accepted or rejected at will, it is surely useless; if every one is compelled to accept it or to leave the community, it certainly is "an enforced creed," and as such

interferes with "mental independence and spiritual freedom." That the latter supposition is the true case, is evident from the talk of "church courts" and "general efficiency," which follows. In a subsequent paragraph, J. N. reiterates this contradiction in a perfectly ludicrous form, by telling us that his "church does not command, but it insists," &c.!!

J. N. glories in the "simplicity" of Presbyterian worship (of which he gives us a programme), and exults in its opposition to "the carved work, the chanted liturgy, the many-voiced organ," &c. Now, in the first place, this "simplicity" is no part of Presbyterianism; it might co-exist with Episcopacy, and generally does characterize Congregationalism. But further, this austerity is, after all, a doubtful feature. God approved the gorgeousness of Solomon's temple, though it was far removed from the simplicity of the tabernacle. David entitles his closing psalm, "An exhortation to praise God with all kinds of instruments." There is no need to engrave "Ugliness to the Lord" on all our worship, and perversely to *pride* ourselves on baldness and plainness. Religion need not oppose all that is beautiful to the eye and harmonious to the ear: it cannot be right resolutely to stifle every æsthetical emotion of the heart. True worship, we admit, is essentially spiritual, and *may*, therefore, be had on the highway or mountain side, in a cottage or a barn. Yet even apostles preached amid the classic grandeur of Mars' hill, and worshipped in the gate "which is called Beautiful." We cannot perceive any necessary connection between a Gothic arch and errors of doctrine; nor can we conceive why an inferior psalm-tune, sung with a nasal twang, should be more conducive to devotion than a solemn chant—a swelling anthem—an inspiration of Handel or Mozart. These matters are non-essentials, as is the use of set forms of prayer. The Congregationalist wisely leaves them to the discretion of each church.

J. N. speaks of an educated ministry as peculiar to Presbyterianism, and asserts that Congregationalists, "by a vote of the Church, appoint *any* layman to the office" of teacher. Really, writers so grossly ignorant of the subject ought to keep silence. The Congregational ministry is as highly educated (probably more so) than any other body of

religious teachers.* The instances of laymen entering the ministry without any previous theological training are extremely rare: the present writer is only acquainted with one instance. J. N.'s idea of education doing away with differences of opinion provokes a smile. No; sink men to a common level of ignorance, teach them to submit and be governed by synods or bishops, give them Confessions of Faith as an epitome of Bible truths much simpler and safer than the Bible itself, and then we may expect apparent unanimity. Multitudes will rally round a flag and swear by its colour, though the better half of them cannot even read the motto it bears. The stagnant pool may be dark and noiseless; but a living stream must ripple to the breeze, and sparkle in the sunbeam.

We can only notice one other specimen of J. N.'s reasoning. "Congregationalism," he says, "is an infraction of common sense," for "each little village might with as much propriety insist upon" perfect freedom. Is he not aware that self-government is the mainspring of English freedom? What would he think of every village grievance being carried successively to four different houses of Parliament, composed of different proportions of ruling elders and presbyters, in the shape of village constables and local magistrates, each House sitting as a Court of Review and Appeal from those below it? What a fearful bureaucracy would Civil Presbyterianism make! But we appeal from J. N.'s secularism to the teachings of Christ,

* Of *theological* colleges belonging to the Independent and Baptist Churches alone, no less than ten immediately occur to us: New College, London; Western College, Plymouth; Bristol; Stepney; Cheshunt; Lancashire; Airedale; Rotherham; Horton; and Spring Hill. The powerful mind of Bishop Butler received its bent and training in a Dissenting academy.

who quoted the analogy of civil government, and of princes who "exercise dominion and authority;" and added, "but it shall NOT be so AMONG YOU."

We now close our remarks. The simplicity and unity of our plan are obvious: our arguments are drawn from principles. On the other hand, our opponents wander about, reiterating mere casual objections, arguing on grounds of worldly policy, building a whole system (like an inverted cone) upon a single narrative, or miserably contending for minute distinctions between *episcopi* and *presbyteri*. Petty verbal criticism is the foundation on which expediency, policy, and the hankering after worldly "systems" and "governments," so pointedly condemned by Christ, have built a Presbyterian Church of Scotland, a Free Church, a Secession Church, an Episcopal Church of England, a Lutheran Church, a Moravian Church, a Greek Church, and a Latin Church—as so many "middle walls of partition" in Christ's kingdom.

A calm consideration of the spiritual nature of the worship of the Father of Lights and God of Love, and an examination of the spirit inculcated by apostles, and manifested by Christ—a belief that Christianity is a hidden life within the soul, and not a secular organization of nominal believers,—these are the foundations on which, in every clime, Congregational Churches of Christ "stand fast in the liberty wherewith He hath made them free." Our opponents institute Courts and Bishops, Creeds and Confessions, by which to bind their members into apparent unity: we look to Him who promised that there should eventually be but "one fold and one shepherd;" to Him who prayed, not for his apostles "alone, but for them also which should believe on him through their word, that they all may be one:"—we seek in *Christianity* "the bond of perfectness." B. S.

Politics.

OUGHT THE UNIVERSITIES OF OXFORD AND CAMBRIDGE TO BE THROWN OPEN AS NATIONAL INSTITUTIONS FOR BRITISH SUBJECTS OF ALL RELIGIOUS OPINIONS?

AFFIRMATIVE ARTICLE.—II.

As an individual Dissenter I could almost wish that this question had never been raised: there is something so intolerant, and so strongly reminding one of the fable of the

dog in the manger, in the attempt to shut out Dissenters from institutions like Oxford and Cambridge, that I would rather have let the rulers of the Church persist in the uncharitable deed, until very shame had brought them to a sense of degradation, and had led them to cry *peccavi*. Few persons in private life were willing to defend the exclusive system; and there is every reason to believe that an immense majority of Churchmen *desired* a change.* Would it not have been well to let them feel the fettered condition of their church, and to have led them "to sigh by reason of their bondage." The Dissenters already possessed a metropolitan university, which is rapidly winning its way to fame and honour;† and which might soon be made equal in talent, if not in wealth, to its ancient compeers. And in the view of this infant giant, I had rather have urged the Dissenters to set their shoulders to the wheel of progress in this direction, and have said,—Let knowledge doze within the mediæval piles and cloistered courts that stand upon the banks of the

* Scarcely a single organ of the Church heartily opposed the late Act; many gave their unqualified approval.

† F. J. L., who certainly does his best to take the conceit out of us poor Dissenters, chooses to run down the value of London degrees. Now we ask any reader who has the opportunity to compare the calendars of Oxford and Cambridge with that of London; he will find the Matriculation and B.A. examinations are stricter in London than in Cambridge and Oxford,—that the prizes and honours are very few, and all the degrees *bona fide*, while in Cambridge and Oxford all degrees but the first are *honorary*. Ask an unbiassed physician, and he will tell you that the medical examinations of the London University are the strictest in the world. Ask a lawyer the worth of an Oxford legal degree as an index of legal knowledge, and he will tell you that it merely signifies that its owner has kept so many terms, and has been "shut up in a room, with four bare walls for company" (see Mr. Bowyer's speech in the House of Commons in July last); and then turn to the London Calendar, and you will read, "From candidates for the degree of Doctor of Laws shall be required a *practical professional knowledge* of the law of the Common Law Courts of England, and of one of the three following other branches of Positive Law . . . and a knowledge of one of the seven following subjects . . ." Let F. J. L. turn to the examination papers for the degree of Master of Arts, and say how he relishes them: he should be a judge. Lastly, I may remind F. J. L. that this very year the far-famed Wranglership of his own Alma Mater was carried off by a London Graduate, nor was it the *first* occurrence of such an event.

ready Cam and silver Isis; while your younger born and more sinewy strength is reaping the rich waving harvest of the coming glory, and is writing its name in characters of light upon the bead-rolls of the ages. Envy not the idle affluence of Oxonian scholarships, or the solemn gloom and quiet warmth of Cambridge fellowships; but on the mountain tops of science, or the sunlit plains of literature, let knowledge be to you her own exceeding great reward. The subject, however, has been raised in Parliament; and is now placed before the readers of this magazine. Parliament has decided in favour of Dissent. Henceforward B.A. is really to mean Bachelor of *Arts*, and not of the *Thirty-nine Articles*; and I now take up my pen for the purpose of maintaining the justice and morality of the decision.

F. J. L., the champion of exclusion, has certainly one excellent qualification for the post;—he can resolutely close his eyes and ears to facts. Mr. Mann (in the "Census of Religious Worship," for the accuracy of which Lord Palmerston lately vouched) estimates the attendants on religious worship in England and Wales at 7,261,032; of whom 3,773,474 are Churchmen, and 3,487,558 are Dissenters; but F. J. L., with the utmost composure, informs us that Dissent consists merely of "a few disqualified persons." The bishops have more sensitive ears, and therefore accuse Mr. Mann and the Dissenters of entering into collusion;—the one was careless about his facts and figures, and the others "whipped up" large congregations for the occasion. Certainly, of the two, F. J. L. is the better behaved: if he chooses to shut his eyes and run his head against a post he has an undoubted right to do so; but neither the Bishop of Oxford nor he of Gloucester can be justified in their breach of the ninth commandment,—in bearing false witness against Dissenters, and maligning their characters by the gratuitous insinuation of dishonesty and deception.

The Oxford Commissioners, in their report, openly declare the nationality of the two universities in question, and the whole mass of the community acknowledge the same truth; F. J. L. even declares that the two institutions are *national*, "in every fair and proper sense of the term." This universally admitted fact being granted, the whole question lies in the compass of a nut-

shell,—the subject requires but a solitary syllogism:—"What belongs to the nation should not be confined to a portion only: the universities belong to the nation; therefore, the universities ought not to be confined to a portion only of the nation." But let us examine the question more closely, in order to avoid all cavilling. We have a National Church in this country, as well as National Universities. Now, what is the object of a National Church? Surely to care for the *religious education* of the people. What, then, is the object of National Universities? They cannot be to teach religion, for that would be to invade the province of the Church; they can, therefore, have no other object than the *secular* instruction of the community. The Church is to further the cause of religion, the Universities the cause of science; the one must train the moral being, the other the intellect of the nation. Now, to a certain extent, the Church does fulfil her duties, and act up to her station; but the Universities fail to accomplish their own end. The Church opens her temples to *all*; the Dissenter may join in her ministrations of praise and prayer, and may listen to the instructions her pulpits afford, whenever he chooses, and without in any way compromising his own opinions, or assenting to her doctrines: of course she is not to blame if he eventually rejects her creed, and absents himself from her worship; she has acted her part, and the only question that can arise is, whether a State Church is in harmony with the scripture, and conducive to the national welfare? The Universities, however, take an opposite course; they refuse to impart *secular* training until the student has signed articles of *divinity*! We might as reasonably expect to be called upon to sign an abjuration of republicanism, or to express our disbelief in homeopathy or astrology before being allowed to enter Westminster Abbey, as suppose that a belief in certain doctrines of theology was to decide a man's right to instruction in the differential calculus. The law of the land declares the right of every man to enter his parish church, and listen to the vicar's sermon, if there be room for him; surely it has an equal right to open the universities to every man able and willing to pay the necessary expenses. If the universities are national property, Parliament is bound to see them freed from

party bonds, and to put an end to such an absurd anomaly as the refusal to allow a man to enter a *national* class-room of mathematical learning, and there listen to the Savilian Professor of *Geometry*, unless he first swears to the doctrines of the *Athanasian Creed*. The libraries and lectures of Oxford and Cambridge ought to be as free and unsectarian as the aisles and benches of Westminster Abbey or St. Paul's. Tell us not of "prescription," and that the subscription to articles is an ancient rule. We are not to be bound by all the whims of our great-grandfathers;—we acknowledge not the infallibility of a persecuting Laud;*—we allow not the divine right of straight-laced, dim-lighted antiquity to fetter down and darken to its own level the free and brilliant future.

Again, I maintain that the universities ought to be freed from the present restrictions, because they are utterly useless, and productive of much evil. The conscientious Dissenter—the man of high principle and tender conscience—is shut out, and thus a double injury is done; learning suffers, and her would-be devotees are wronged. On the other hand, the worthless—and the still larger class, the thoughtless—will sign articles, and profess creeds, without attaching the least weight to them; their own moral sensibility will become dulled; the solemnity of the act will be forgotten by the latter, and perjury will brand the souls of the former. Thus these restrictions fail of their end; they must keep out many of the highest moral excellence—they tend to bring religion in disrepute, and to make it the subject of passing jest—and they do not oppose the slightest obstacle to the entrance of the unprincipled and the vicious. Even in regard to the interests of the Church,—who is the better companion for her future ministers, the conscientious and religious who differ in some respects from the Established creed, or the unblushing devotee of vice, the thoughtless idler, and the jesuitical prevaricator? I do not mean to cast any reflection on the universities, nor to be uncharitable. I know that there is no rank in life, no sect however strict, no calling how-

* It was this infamous bigot who introduced subscription at Oxford, and modelled the University into its present shape.

ever sacred, but what is defiled and degraded by human vice and human frailty; but I maintain that the restrictions of Oxford and Cambridge tend to *increase* these natural evils. The Infidel would feel justified in entering the colleges, unless possessed of a remarkably fine sense of morality,—the pious Nonconformist dare not put his hand to a faith he cannot hold.

The article of F. J. L. can scarcely be said to touch the real subject at issue. In p. 302 he argues, with his usual ignorance or hatred of facts, that the Voluntary system is inefficient. Now, in the fifty years, 1801—51, there were built 2,529 churches, at a cost of £9,078,000, of which Government contributed £1,663,429, and private benevolence £7,423,571; in other words, within the pale of the Church itself the Voluntary system is four and a half times as efficient as State aid. Again, in the same period of time, 16,689 chapels have been opened by Dissenters; estimating the cost at about £900 each (and curious places they would be, if they cost no more), we have an outlay of nearly £15,000,000. Adding to this sum the £7,423,571 raised in the Church, we find that the Voluntary system is above thirteen-fold as efficient as the State system. These figures from the late Census may form a commentary on the words of

F. J. L.—“The Voluntary system has proved utterly inefficient”!

The arguments on “prescriptive usage” amount to nothing. Prescription must date back to the time of Richard I. by the rules of common law; whereas the universities have only been held by the present Church of England for about 300 years. Moreover, the exclusion of Dissenters only dates from the time of Laud; so that as a custom it is invalid;—as a statute confirmed by Parliament it is now subject to be abolished by Parliament.

Lastly, F. J. L. informs us that the chief endowments are of late date. Does he suppose that those who founded chairs of botany and medicine, at a time when Dissenters were few in number, ever contemplated confining their pet sciences to the Church of England, when it had lost its hold on the nation? These endowments were given to the universities as national schools—the only seats of learning in those days. Surely, if the theology of Edward VI. is to be taught to the student of natural philosophy, because the founder of the chair believed in it, we ought to banish Bacon and reinstate Aristotle, forbid chemistry and reintroduce alchemy. If the philosophy may be changed, surely the interference with individual belief may be made to cease. B. S.

NEGATIVE ARTICLE.—II.

WE have read with considerable interest, mingled with some surprise, the opening articles on the question of the admittance of Dissenters into our Universities. The arguments which have been advanced on the negative are certainly very good, and we shall be curious to see the answers which they no doubt will produce; but as to those on the affirmative, they have excited in us considerable pity, not through any feelings of self-esteem or imagining that we could reason more successfully, but that a rational person like “Rolla” should base views of such importance and influence, on foundations so insecure and shallow. Now, to avoid making this assertion seem to our opponent as groundless, as his does to us, we shall enter into an analysis of the statements which he has made, and endeavour, with truthfulness and impartiality, to lay clearly before him, and those who have adopted similar opinions, the fallacies of which he is guilty.

Previous to this, however, it may be well just to notice the singular tactics and bad generalship which “Rolla” has exhibited. He takes particular care, and shows the utmost anxiety, deeply to impress on our minds the fact that he is “an inveterate foe to all State-churchism, as well as to priestcraft and injustice of every kind.” Now we cannot imagine what object he could have had in doing this, except to excite the prejudices of those members of the Established Church who may chance to read his article, and thus, at one blow, check any feeling they might entertain in favour of his party. This method of declaring his views is as worthy as perhaps the principles themselves are in the estimation of Dissenters. But both are rejected by the Church of England. She neither endeavours to kindle enmity nor arouse discontent against herself, nor has she such sentiments of acrimonious hatred against those, who, while they differ in a few forms and outward

rites, agree with her in all the grand truths of Christianity,—thus nobly exhibiting a marked distinction between herself and that spirit of intolerant opposition to liberty which “Rolla” (and in him, alas! a considerable number of Dissenters) has so deliberately announced, and so fiercely displayed.

We are informed at the outset of “Rolla’s” article (in an unfinished sentence, by the way!) that no one can gainsay the fact that Dissenters are at present excluded from the universities. To this we are happy to give our cordial and entire assent. But that they are thrown open to the “minions of aristocracy” is an exaggeration which those who see double are often liable to commit. We know of persons who have been and still are students there, who certainly do not belong to this imaginary class, and no doubt many of our readers could say the same. Our opponent, however, being excluded, is probably not very accurately acquainted with the state of affairs there; and consequently we will do him the kindness of not attaching too much weight to his assertion, but rather attribute it to his creative powers and poetic fire, as we have also to do in the case of the following proposition, that the members of the universities, as a class, are men of “infidel opinions;” for it is a well known fact they are *not* infidels, but Christians, at least by profession, and therefore as much as any man can be a judge of. No doubt, the younger students do not, as a whole, possess the strictest morality; and no such body of young men can claim this; but did they acquire this laxity of principle from the universities? Surely not. They have merely brought there that which they have elsewhere acquired. The universities do all they can under the present system to restrain and direct them into the path of duty, and therefore we are compelled to deny unreservedly the propositions which “Rolla” has so dogmatically laid down, and of course the two following deductions which he has drawn from them:—1st, That the exclusion of Dissenters is productive of enormous evil; 2nd, That their admission would be productive of enormous good.

Were we to grant these assumptions, we should be at the same time conceding that Dissenters are necessary to the well-being, morality, and religious state of our universities; and, on the same principle, to the well-

being, morality, and religious state of all such communities. No doubt “Rolla” and his partizans would rejoice at such an acknowledgment. Then, indeed, they would have a plausible reason for proclaiming hostility to the Church of England. Then they might make their whispers about the inutility of her forms, and of her government. But such a time has not yet come. The Established Church has better securities than these. She does not look for soldiers to the ranks of dissent and puritanism. No! she turns to her universities—those fortresses of Christianity—and from thence recruits her armies with men zealous for her rights, her doctrines, and her system of order and discipline.

In addition to “Rolla’s” wonderful thesis, he has given us a few particular arguments, by way of support to the latter of them. These arguments he has divided into three parts, which we shall consider in his own order:—1st. The universities would be greatly reformed by a general opening to all religious sects. The reason for this is, that they would be exposed to the public eye, and be influenced by Dissenters. After this, we need scarcely add, comes a choice collection of abuses, said to be at present existing in our universities, all singled out with the utmost care and attention. Now, if “Rolla” really knows as much of the universities as he pretends to do, surely they could not be better known than they are. Certainly their condition could be little worse than he describes it, and the only advantage, therefore, that he could derive by having them made more public would be, that it might be seen that the colours with which he had painted his picture were too bright, and required a considerable amount of softening before they approach to the reality. The same remark will apply to his next statement—that “the universities would become real national benefits, inasmuch as they would then be restored to their primitive design.” Surely, there is no *vis consequentia* in this. For what was their primitive design? Was it to teach everything but religion and theology? If so, then they would have ceased to be universities. And if religion was to be taught, was it in the dissenting form? Clearly not, for they were erected by those who belonged to the church established at that time in England (i. e., either the Church of Rome

or the Church of England). Their primitive design, therefore, was to afford education in secular matters, and also in all those religious doctrines deemed necessary for a member of the church established at the period of their foundation.

The absurdity, then, of "Rolla's" assertion is shown as far as the "primitive design" of the universities goes; but we have yet to prove the same of his other statement, that they would become "real national benefits," were Dissenters admitted. Now, every impartial mind must confess that the Church of England has been the principal means of preserving the Christian faith, and the Protestant religion in this country; and were she removed, that faith and religion would, on account of man's natural hostility to spiritual things, speedily be removed also. To support the Church of England ought, then, to be the great aim of every patriot, and every Christian; and the more assistance she obtains, the greater will be the national benefit. Now, in the universities she finds a powerful aid, and a firm support to herself. But admit the Dissenters, and what is the result? Confusion and enmities in the universities themselves, and thus, ruin to the Church, and consequently, the overthrow of at least our national Christianity. We, therefore, oppose this indiscriminate admission to the universities, and until it is clearly shown that dissensions would not spring from it—that Oxford and Cambridge would still be the pillars of our church, we shall still oppose it. This, however, is very improbable; for "Rolla," under his third head, makes this remarkable confession, which at once precludes any such expectation:—"To throw open to all classes these institutions would be to take away one great prop on which the vast and crumbling dome of Episcopacy rests—one which, once taken, would secure its downfall;"—"an event," says he, in another place, "toward which the great popular agitations of the day, religious and political, all point." This last assertion is, as usual, unproved; and it can scarcely be imagined that the assertion of a *dissenting* writer would be regarded as conclusive on such a question. No; the Church of England is, in comparison with Dissenters, as popular as ever. We say comparatively, for we must confess that some stimulus is now required to keep men as devoted to her as

they used to be. But why is this? Dissenters, we ask you, why? Atheism and religious carelessness is spreading. Men are ceasing to pay attention to their future state and eternal interests. So alarming, indeed, is this state of things, that we cannot but think it one of the most remarkable signs of the times, and a most solemn and fearful answer to that question,—“When the Son of Man comes, will he find faith upon the earth?” Not that such men can find no pretext in the state of society to urge in their defence. On the contrary, when within and without the Church of England, there are backbitings, railings, hatred, malice, and all uncharitableness; when persons with the name of God on their foreheads defile themselves with violence, anger, and immoralities; when professing Christians, who ought to be the servants of Christ, have branded themselves as slaves to sin; when our poor are neglected, and permitted to sink into the worst extremes of vice and iniquity; and when, to be religious, is to be stamped as a fanatic or sectary;—when these things are occurring amongst us unheeded, then we see the reason for the unpopularity of the Church of England. But are Dissenters more popular? No; we answer on the authority of one of the most eminent amongst them—the Rev. J. A. James, of Birmingham. “Are not,” says he “thousands of our churches destitute of pastors, and hundreds of our ministers destitute of churches? Our dissenting universities are not half filled,—whether it be on account of the low state of spiritual religion in our church, which leaves young men cold and unconcerned; or whether it be on account of the smallness of our stipends, by which young men are prevented from attempting to save souls; or whether they be the result of divisions; the fact remains, that few young men offer themselves to enter our universities, either here, on the continent, or even in America.” Alas! that it should be thus with religion; but a fearful and terrible responsibility rests upon those who, while agreeing in the grand truths of Protestantism, yet dare, in spite of the oft-repeated commands of the New Testament for preserving unity and love, to separate from the Church on account of a few trifles, and a few differences of outward and temporary forms!

Thus we have shown that the assertions

of "Rolla" are untrue, and accordingly, by implication, that the opposites would be correct, viz., that the exclusion of Dissenters is not productive of enormous evil, and secondly, that their admission would not be productive of enormous good.

But, besides this practical view of the subject, there is also an abstract one. This we now propose to examine. It has often been urged that it is unjust for an Englishman to be excluded from national institutions on the plea of religion. But here the question at once arises,—are the universities national institutions? We answer that they are in one sense, but not in another. They are private property supported by the State, and in this sense national; but they are not public property supported by the State, and in this sense not national. Now, the funds which are allowed them by the State become as much their own as the pension of any public man does. No one would ever think of telling the latter,—you have some money given you by the State, and therefore I have a right to it as well as you;—yet we have men who are constantly doing the very same thing in the case of the universities! It is not unjust for Englishmen to be excluded from the universities as national institutions (in the correct application of the word) on the plea of religion, or, in fact, on any plea at all.

But it may be objected that times are now changed; that the students do not now receive a religious education, and consequently that religious tests are absurd and useless. Greater misrepresentation than this there could not be. "The academical authorities at Oxford and Cambridge," says Macaulay, in 1845, "stand in a parental relation to the student. They undertake, not merely to instruct him in philology, geometry, natural philosophy, but to form his religious opinions, and to watch over his morals. He is to be bred a Churchman. . . . He is required to attend public worship according to the forms of the Church of England, several times a week," and then he adds "*that religious tests are perfectly in harmony with such a system.*" Clearly, therefore, times are not changed; the students yet receive religious education, and accordingly tests are still necessary.

We are able to ground another argument here in favour of the same statement. We

see that religion is considered at the universities of as much importance, to say the least, as any other study. Now, if it be granted (as we believe it will be) that a secular test be necessary at a student's matriculation, to show that he is capable of performing the duties of his secular education, surely, to be consistent, Dissenters ought to acknowledge that a religious test is equally requisite to show that he is capable of performing the duties of his religious education; and, if it be maintained that a man ought to be admitted without this religious test, on the same principle, and to avoid self-contradiction, it ought to be maintained that a man ought to be admitted without any secular test. We need scarcely say that, were this the case, we should have our seats of learning gradually transformed into seats of ignorance; and instead of having fellowships and scholarships as a reward for accurate studies and profound investigations, they would be profusely showered upon the least deserving. Whether Dissenters are consistent or not in carrying out their principles we will not decide; all we say is, that if they grant the former, they must also consent to the latter.

Farther, "Rolla" asserts that by excluding Dissenters you exclude some very talented men. We grant this. But pious members of the Established Church are accustomed to regard religion as of more importance than all the talent in the world. Respect to God, and then respect to man, is their motto. Accordingly, if a man fails in the more important item, he ought not to obtain favour on account of the less. Let us take an example. Would "Rolla" tell us to fill our armies with disabled soldiers, because they are bold and courageous; or would he have a blind man to act as a guide, simply because he can walk well? Surely not. Pray, then, don't let him show equal folly in asking the universities to admit those whom they regard as deficient in a necessary quality.

In conclusion, we give, with all charity, the following advice to Dissenters:—You, who profess such sentiments concerning the inutility and unimportance of forms and ceremonies, practically show your belief, by ceasing from dissent on their account, and by becoming members of that church which in all essential points you consider to be as true as your own.

H. D. L.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

238. Will the author of the "Poetical Critique," or some other of the able correspondents of the *Controversialist*, kindly inform me what is the distinctive name of the style of verse of Longfellow's "Evangeline"? what are the rules for its composition? in what consists the beauty of such style of versification? and how the accent should be laid to read it harmoniously?—also to give me the like information as to the style of Tupper's "Proverbial Philosophy," if it is not identical with that of "Evangeline."—AUGUSTUS.

239. A young man is very wishful to acquire a taste for poetry, which he much regrets that he does not already possess. Is it possible that where this taste does not exist, or exists only in a very small degree, it can be created or extended, the wish for such a taste being very earnest? Any remarks as to choice of authors to begin with, &c., &c., will be of great service.—A. D.

240. Is water in any degree compressible? and what experiments have been made to test it?—A CONSTANT READER.

241. Will some of your correspondents inform me of some work that gives a kind of succinct view of orators and oratory?—J. B.

ANSWERS TO QUESTIONS.

209. *Logical Terms and Division.*—On reading the interesting article of G. Hasker (pp. 233-4), I was led to look at the question which he was professedly answering. It appears to me one of very singular form, savouring but little of the "Inquirer," and intended rather to fathom the reader's knowledge of Formal Logic, than for the purpose of gaining assistance in perplexity. The technical terms employed, are handled with an air of perfect familiarity with their import; and the questions are framed in the terse language and imperative mood of a college examination paper. Our friend Mr. Hasker, full of enthusiasm for the noble science of botany, has fired up at the word "vegetable," like a war-horse at the sound of a trumpet; but while thanking him personally for the pleasure derived from his remarks, I venture to say, that the summons was not addressed to the botanist, but purely to the disciple of Aldrich or Whately.

1. The terms "genus," "species," &c., are the technical names of the classes into which Logic divides all "predicables,"—i. e., all terms which can be affirmatively predicated or asserted concerning any given class or subject. They may be roughly described thus:—In describing or speaking of any subject, we may mention the *genus* or larger class to which it belongs, the essential *difference* which distinguishes it from all other subjects or objects, the *properties* which form (though less obviously) a part of its nature, and the accidental circumstances which are connected with its past or present history. In more precise language, the words may be defined as follows:—

Species—is the name of a given class or subject.
Genus—is the name of a larger class, which includes the given *species*.

Differentia—is any quality implied in the name of the given subject. It is called the *generic differentia* when the quality is implied in the name of the *genus* as well as in that of the *species*, and the *specific differentia* when confined to the *species*.

Proprium—is any quality belonging to the proposed class or subject, not actually implied in its name, but following from something that is so implied. It is divided like *differentia*, into *generic proprium* and *specific proprium*, according as it refers both to *species* and *genus*, or to the former only.

Accidens—is any quality fortuitously joined to, but forming no part of, the essence of the given class or subject. *Accident* is either *inseparable* or *separable*.

I now proceed to illustrate these definitions by examples, including the one proposed by J. C.

GENUS.	SPECIES.
1. Vegetable	1. Tree.
2. Animal	2. Man.
3. Iron Ore	3. Magnet.
4. Rectangle	4. Square.

DIFFERENTIA.

<i>Generic Differentia.</i>	<i>Specific Differentia.</i>
1. Possessed of organized existence.	1. Supports itself by a woody stem.
2. Endowed with sensation.	2. Rational.
3. Contains iron.	3. Attracts steel or iron.
4. Equiangular.	4. Equilateral.

PROPRIUM.

<i>Generic Proprium.</i>	<i>Specific Proprium.</i>
1. Reproduces itself.	1. Shoots out into leafy branches.
2. Breathes.	2. Capable of mental culture.
3. Is attracted by the magnet.	3. Polarity.
4. The diagonals bisect each other.	4. The square on the diagonal is equal to twice the square on any side.

ACCIDENS.

<i>Inseparable.</i>	<i>Separable.</i>
1. Created before man.	1. Planted 20 years ago.
2. Descended from Adam.	2. Shaves his upper lip.
3. First discovered in the 15th century.	3. Belongs to J. C.
4. Treated of by Euclid.	4. Drawn on a slate.

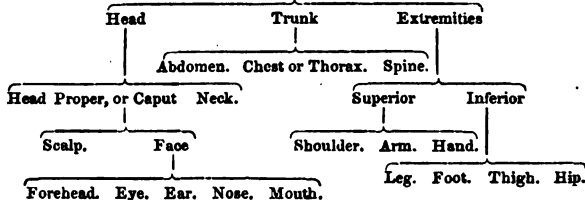
The art of *definition* is closely connected with the foregoing distinctions. Thus, a *nominal definition*, i. e., the mere explanation of a term, consists simply in referring the *species* defined to some larger class or *genus*; as, "A tree is a vegetable;" "A man is an animal;" "A watch is a time-piece." Again, a *logical definition* consists in stating the *genus* and *differentia* of the *species* defined; as, "A tree is a vegetable which sup-

D. G. D.
 ports itself by a woody stem; "A man is a rational animal;" "A watch is a timepiece for the pocket."

2. "Division" in Logic is the distinct enumeration of the varieties comprised in one common term; thus we divide the inhabitants of a town politically, into Protectionists and Free-traders; or socially, into rich and poor; or sexually, into males and females; or mentally, into educated and ignorant; or morally, into virtuous and vicious. Each of these primary divisions may be subdivided almost to any extent; thus, the mental division might be extended to the minutest particulars of individual attainments in knowledge; and the moral division might be extended so as to exhibit a graduated scale of moral character, ranging from the philanthropy of Wilberforce or Howard, down to the brutality of Rush or Burke. These divisions, when carried to any extent, are

generally ranged in order somewhat distantly resembling the pendant branches of a tree, whence their name. Those who have turned over ancient grammars will have been amused to see their old enemies, the Greek or Latin verbs, thriving vigorously and looking quite inviting, under the guise of a derivative "tree." In choosing "body" as the *summum genus* or root for a tree, J. C. is either attempting a practical joke, or is very unfortunate in the choice of such a vague subject. We might divide the *genus* either with reference to the mechanical, chemical, optical, or acoustical, &c., qualities of bodies. Or, again, we might take the word in a geometrical sense, as equivalent to "a solid," and proceed to arrange and classify the whole subject-matter of solid geometry. Perhaps, however, the most natural senses are—1, "The human frame;" and 2, "Matter." I proceed, therefore, partially to illustrate logical division by these examples:—

BODY, i. e., THE HUMAN FRAME.

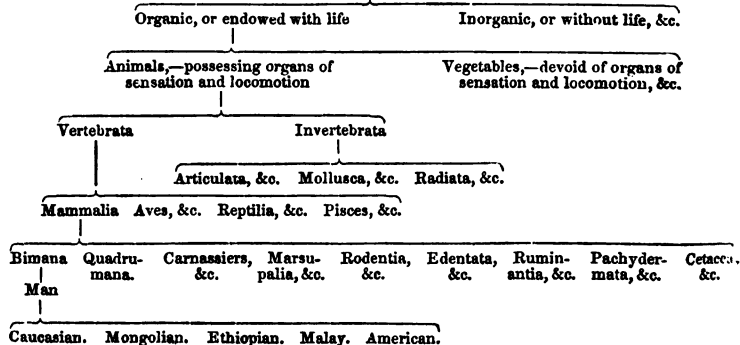


Each of the above branches might be carried much further, and the division might be extended to the internal construction—the nerves, muscles, bones, and blood-vessels of each separate part.

In the following tree I have merely attempted to indicate the immense extent of meaning em-

braced in the common term "body," simply pursuing one branch to its extremity. In animate nature, the vegetable world, and all invertebrate animals, are passed by with a simple indication of their several starting points. The classification of the animal kingdom, as far as it is pursued, has been taken from Cuvier.

BODY, i. e., MATERIAL SUBSTANCE.



The Young Student and Writer's Assistant.

MATHEMATICAL CLASS.

QUESTIONS FOR SOLUTION.—XIX.

(a) 97. If 3 yards of cloth are worth 7 lbs. of tea, and tea is 8s. 6d. per lb., what is the value of 60 yards of cloth?

98. Required the discount of a bill of £18 12s., at 5 per cent.

99. A dividend of 15s. 6d. in the pound is declared on the estate of a bankrupt, after £400 has been swallowed in expenses. His debts were £20,000; what were the assets?

100. What dividend in the pound would have been declared in the above case, if no expenses had been incurred?

(b) 101. Required the sum of 30 terms of the series 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3, &c.

102. Divide $x^3 + x^2 - 2x$ by $x + 2$.

103. A party at a tavern had 12s. each to pay, but observed that if there had been four more of them, they would have each had to pay 3s. less; how many were there?

104. A cylindrical vessel whose diameter is 15 inches, containing a solid glass globe, is filled with water. Supposing the globe to be 12 inches in diameter, how far will the water be from the top of the vessel on the globe being removed?

(c) 105. The three sides of a triangle ABC are respectively, AB, 927; BC, 750; and AC, 1060 links. Required the angles.

106. Required the content, in imperial gallons, of a hexagonal prism, whose side is 12 inches, and the depth 36 inches.

107. What is the content, in cubic feet, of the middle zone of an oblong spheroid, the bases of which are perpendicular to the fixed axis; the height 40 inches; the diameter of the greater base 36, and of the lesser 29 inches?

108. Required the content, in imperial gallons, of the middle zone of an oblate spheroid, the bases of which are perpendicular to the fixed axis; the height 50 inches; the diameter of the greater base 60, and of the lesser 54 inches.

SOLUTIONS.—XVII.

Question 56. The sectional area of the ditch
 $= 5 \left(\frac{10+4}{2} \right) = 35$ feet.

The mean perimeter $= 4 (45 + 16 + 10) = 284$ feet.
 Hence the solid content $= 35 \times 284 = 9940$ cubic feet $= 368\frac{1}{4}$ cubic yards.

JUSTICE.

Question 72.

Solid content of cistern $= 24 \times 45 \times 4 = 4320$ pints.
 Let d = the depth of water to be taken out of the well, then $-12^2 \times .7854 \times d = 4320$;

$$\text{Or, } d = \frac{4320}{12^2 \times .7854}$$

But the centre of gravity of water to be raised

$$= \frac{1}{2} \text{ the depth} = \frac{144 \times .7854}{2160} = 19.098 \text{ feet.}$$

Therefore, the whole depth to which the water has to be raised from

$$= 60 + 30 + 2 + 19.098 = 111.098 \text{ feet.}$$

Units of work done to raise it

$$= 111.098 \times 4320 \times 62\frac{1}{2}$$

And units done by a horse in 1 minute $= 17550$.

$$\frac{111.098 \times 4320 \times 125}{17550 \times 2 \times 60} = \frac{22219.600}{13 \times 60} = 28.48 \text{ hours.}$$

J. Fk. L.

Question 73.

Cost price per ton, at 60s. per cwt. = £60 0 0

Selling do. per ton, at 8d. per lb. = 74 13 4

∴ Profit per ton =

$$£14 \ 13 \ 4$$

AQUILA.

Question 74.

From the amount gained . £17650

Take expenses 5840

Nett gain = £11810

Then as £10,000 : £3,500 :: £11,810 : £4,133 10s.

= A's share;

∴ £11,810 - £4,133 10s. = £7,676 10s. = B's share.

STYX.

Question 75. $20 \times \frac{1}{2} = 15$ feet. ∴ $15 \times 3d. = 45d. =$

3s. 9d. — Ans. SHANKS.

Question 76. As 8 : 3 :: 28 yds. : $10\frac{1}{2}$ yds. — Ans.

G. T., Hull.

Question 77. Area of front $= 20 \times 4 = 80$ feet.

$$\text{Do. of two ends} = 2 \times 5 \times \left(\frac{4+5}{2} \right) = 45 \text{ feet.}$$

Do. of roof $= 5 \cdot 09902 = (\sqrt{5^2 + 1^2}) + 3333 \times 20 \cdot 6 = 112.26$, &c.

Therefore the quantity required $= 45 + 80 + 112.26$, &c. feet $= 237.26$ feet; and the cost $= 19s. 9\frac{1}{2}d.$ — Ans.

Question 78. Area of yard $= 45 \times 60 = 2700$ yds.
 Area of garden $= \frac{50^2 \times .7854}{9} = 218.16666$, &c.

$2700 - 218.16666 \times 3.5s. = 8686.41669$ shillings $=$
 £434 6s. 5d. — Ans. ELEVE.

Question 79. $30 \times 16 \times 8 = 3840$ = number of cubic feet.

$$\frac{3840}{27} = 142\frac{2}{3} \text{ cubic yards.}$$

$142\frac{2}{3}$ at 9 $\frac{1}{2}d.$ = £5 12s. 7d. — Ans.

Question 80. From the formula $S = \frac{ar^n - a}{r - 1}$

$$\frac{1 \times 2^{16} - 1}{2 - 1} = 65536 - 1 = £65535, \text{ the value of the}$$

estate. GEORGE.

Question 81. Let x = the perpendicular.

Then $x + 32$ = hypotenuse.

By Euc. (B. i., prop. 47) $x^2 + 72^2 = (x + 32)^2$

Or, $x^2 + 5184 = x^2 + 64x + 1224$.

Or, $64x = 4160$.

∴ $x = 65$, the perpendicular.

Question 82. Let x = the base.

Then $x + 32$ = hypotenuse, and $x + 7$ = the perpendicular.

By Euc. (B. i., prop. 47) $(x + 32)^2 = x^2 + (x + 7)^2$.

Or, $x^2 + 64x + 1024 = x^2 + 14x + 49$.

Or, $x^2 - 50x = 975$.

Complete the squares, and extract the square root, and $x - 25 = 40$.

∴ $x = 65$, the base.

$x + 7 = 72$, the perpendicular.

$x + 32 = 97$, the hypotenuse.

$$\text{And } \frac{65 \times 72}{2} = 2340, \text{ the area. STANISLAUS.}$$

Question 83. Velocity of projection = $\frac{1}{2} \times 32\frac{1}{2} \times 120 = 1930$ feet.

$$\text{Height attained} = \frac{1930^2}{2 \times 32\frac{1}{2}} = 57900 \text{ feet.}$$

Question 84. In the triangle A B C, we have given the side A B, and the angles at A and B, 76° and 96° respectively. Also the angle A C B, $= 180^\circ - (76^\circ + 96^\circ) = 8^\circ$; and since the sides of a triangle are in the ratio of the sines of their opposite angles, we have,—

$$\text{As Sin. A C B : A B :: sin. B A C : B C.}$$

$$\text{Or, Sin. } 8^\circ : 3600 :: \sin. 76^\circ : 25098.7 = \text{B C.}$$

Again, in the triangle B C D we have the side B C, the angles at B and C, $57^\circ 30'$ and $45^\circ 10'$ respectively; and the angle B D C $= 180^\circ - (45^\circ 10' + 57^\circ 30') = 77^\circ 20'$.

$$\therefore \text{As Sin. B D C : B C :: sin. B C D : B D.}$$

$$\text{Or, as Sin. } 77^\circ 20' : 25098.7 :: \sin. 45^\circ 10' : 18243 = \text{B D.}$$

Now, in the triangle A B C we have the two sides A B and B C, and the included angle A B C;

and in the triangle B D C we have the two sides B C, B D, and the included angle D B C; and the area of a triangle is equal to the rectangle of two of its sides by half the sine of the included angle.

$$\therefore \text{Area of triangle A B C} = 3600 \times 25098.7 \times \frac{1}{2} \sin. 96^\circ = 4493017 \text{ acres.}$$

$$\therefore \text{Area of triangle B D C} = 25098.7 \times 18243 \times \frac{1}{2} \sin. 57^\circ 30' = 18308407 \text{ acres.}$$

$$\therefore \text{Area of A B D C} = 4493017 + 18308407 = 23801424 \text{ acres.}$$

J. S., Dublin.

GRAMMAR CLASS.

Junior Division.

Exercise XIX., Vol. IV., p. 368.

Senior Division.

1. Give in your own words a short account of the origin of the English language, distinguishing the periods of the Anglo-Saxon, old, middle, and modern English.

2. Give six examples each of words of Saxon, Latin, Greek, and French origin.

MODEL EXERCISE, No. XVIII.—Vide Vol. IV. p. 359.

<i>Infinitives governed by Verbs.</i>	<i>Verbs governing Infinitives.</i>	<i>Other Infinitives, and Participles having case.</i>
To call To have To return To be To have been discovered To have been named To have been To go To ask To do To sing and to play To be willing To be, to have To be evaporated To flow To drain, to undergo	am thought wishes ought is said ought ought have need to ask like is to be willing allowing is allowed removed	rising to get, to communicate hearing seeing hearing being to live, to die to prepare doing, loving, walking to do proceeding reading to pardon allowing

The Societies' Section.

EXERCISES FOR THE MEETINGS OF MUTUAL IMPROVEMENT SOCIETIES.

Summer with its alluring invitations to rural walks and open-air exercises is gone, and winter with its long nights and in-door occupations is before us. This fact has already had its influence upon the promoters of various public movements, who are now busily engaged in preparing for their "winter campaigns," and we trust that it is thus with the officers and committees of those societies which are established for promoting the intellectual advancement and mutual improvement of their members. If the work of preparation has not been commenced by them it ought not to be delayed a moment longer, for much of the success of their societies will depend upon the timely and prudent arrangements made for conducting them. But some, we know, are busy with their on-looking projects, for we have received numerous letters from different parts of the country soliciting our advice on various subjects connected with these invaluable associations of young men. In every instance we have endeavoured to give the information which has been sought, but we fear it has been done in a somewhat unsatisfactory manner, on account of the great demand of other duties upon our time.

It must be mainly through the press that we manifest our interest in these societies, and this we have not failed constantly to do since the establishment of our magazine. The "Reports" which, month after month, have appeared in our pages, have been given not as so much mere "intelligence," but as containing many valuable hints and suggestive examples. We may also here especially refer to the pamphlet which we have recently brought out, containing "an Essay on Mutual Instruction and Debating Societies, an Article on the Laws of Debate, a Model Code of Laws for a Literary Society, and a List of upwards of Two Hundred Questions suitable for Discussion."* We commend this little treatise

* Houlston and Stoneman. 32 pp., 8vo., 3d.

tate to the attention of all members of literary societies, and hope that it will be found to supply them with instructive subjects of discussion, and valuable hints for making their discussions really profitable.

We find that there is a want felt in many societies for some exercises additional to discussions, in order to secure more variety and greater interest in their meetings; and we would briefly refer to a few such exercises for the guidance of our friends.

First. There is an order of discussion adopted in some societies, in which one of the members reads an essay on some given subject, and the sentiments thus advanced are made the subject of the subsequent debate. We must, however, confess that we do not greatly admire this plan, as it is apt to engender personalities, and it frequently depends upon the first speaker whether or not a subject be fully and fairly considered.

Secondly. Many societies occasionally have what may be termed a *miscellaneous essay night*, when a number of the members previously engaged, read short original essays on any subject not prohibited by the laws, or uncongenial with the feelings of the members. The composition and reading of these essays may be subjected to kindly criticism, but the sentiments are not to be canvassed. This is a useful exercise for bringing out junior or diffident members, and is generally interesting to others. The experienced may counsel, all may learn.

Thirdly. There are what, for want of a better title, we may designate *sectional-essay meetings*. The plan on which these meetings are conducted is not much known, though very simple, and capable of general adoption. A subject being fixed upon for a given evening, it is divided into three or four sections, and these sections allotted to as many members, whose duty it is to read short essays upon them at the meeting. In this way many scientific, historical, and biographical subjects may be taken up with much interest. Suppose, for instance, one evening be devoted to Geography, for the purpose of stimulating the members to study it for themselves; one of the members might introduce the subject by giving a brief history of the science, in which he would

present a summary of the crude notions of our ancestors, &c.; another member might speak of mathematical geography and some of its wonders; another might treat of physical geography, and another of political geography and its great outlines. This would not merely be an improving exercise to the four essayists, but if rightly managed it would be found interesting and profitable to all present. But historical and biographical subjects will prove best suited to this kind of treatment. The history of great movements, their causes and effects, may thus be taken up, while the lives, characters, and works of our poets, and other "men of mark," will present never-failing subjects for thoughtful reading, careful discrimination, and stirring appeal. We think very highly of this as an exercise worthy of occasionally occupying the attention of the members of our Mutual Improvement Societies.

The last societarian exercise to which we would now refer is the delivery of private lectures by the most experienced and intelligent members. This practice we consider may with advantage be greatly extended. The sources of knowledge are now so manifold, and the means of illustrating lectures so numerous, that no one with ordinary acquirements need shrink from the preparation and delivery of a lecture to his fellow-members and friends. Let such a one first make himself master of a subject by attentive reading and close thinking, and he may with confidence, though in a modest, unassuming manner, present the results to others. We would direct the attention of gentlemen who purpose carrying out this hint, to the excellent diagrams prepared for lecturers by the "Working Men's Educational Union." They have already published sets illustrative of the solar system, the nebula, the telescope, the microscope, human physiology, the mechanical powers, locomotion, Eastern habitations, Oriental customs, Nineveh, Assyria, Australia, &c. Descriptive catalogues may be had on application.

We must not for the present pursue this subject any further, but commend the suggestions we have offered to the test of experience, and express our hope that they may be the means of promoting in some degree the prosperity of those societies in which we feel so deep and lively an interest.

REPORTS OF MUTUAL IMPROVEMENT SOCIETIES.

Southampton Mutual Improvement Society.—The half-yearly meeting of the members of this society was recently held at the National School-room, St. Michael's-square, when a most encouraging report was read by the corresponding secretary, showing that the sphere of usefulness of the institution had continued to increase, and that the number of members was much greater than at the previous meeting. Classes for the study of music, elocution, &c., had been successfully conducted, and notwithstanding many heavy expenses incurred in the improvement of the library, the committee had been enabled to discharge the whole of their liabilities,—the income during the six months being £27 6s. 2½d., and the expenditure £27 6s. 2d., a considerable amount of collectable arrears due from the members being also forthcoming to meet future contingencies. The report was received and adopted, and thanks voted to

the outgoing officers for the manner in which they had performed their duties. The officers and committee for the ensuing half-year were then elected:—President, W. Martin; vice-president, M. Collins; financial secretary, C. Dashper; corresponding ditto, R. Tuckerman.

Bideford Mutual Improvement Society.—The annual summer soiree of the members of this society took place on the far-famed Northam Burrows, on Wednesday, July 26th. This extensive plain of 1000 acres, situated about three miles from Bideford, is the resort of all classes in the summer months, who visit it on account of its beautiful promenade of sand, two miles in length, and the advantages it offers for sea-bathing. A good tea having been partaken, the members enjoyed themselves in various ways, and at dusk assembled in the room provided for the occasion, when, after suitable refreshment, the chair was taken by Mr. W. H. Major. Mr. Berry, in a very

practical and suggestive speech, pointed out the advantages of such societies. He was succeeded by Mr. Veysey, who, in a most interesting address on "Earnestness," urged the members to renewed exertion. He reminded them that he who looked upon the society as of secondary importance was an unworthy member, and ought not to continue as such. He had never done so; and he could say that, during the last seven years of his prominent public life, he had received untold benefit from the society. He concluded by exhorting the members not to be discouraged by difficulty, but to make their watchword, "Onward, ever on!" The members returned to their homes shortly after 11 o'clock, p.m. We are sorry to state that business arrangements necessitate Mr. Veysey's removal from Bideford. That removal will be felt to be a severe loss, by this society, of which he has ever been a firm, active, and influential member. His name will ever be gratefully remembered by his co-members, and by his fellow-townsmen generally. In a town like Bideford, which is ever sending forth young men into the world, the importance of the Mutual Improvement Society can scarcely be overrated. Young men have gone forth from Bideford to Australia, South Africa, India, the Brazils, United States, and the Canadas, as well as to nearly every town of importance in England, and a great many have been members of this society. May it long be, as it has been in days that have gone, a blessing to society, and an ornament to the town.—F. S., Hon. Sec.

Northern Literary and Discussion Society.—On Friday evening, the 28th July, several of the members of this society assembled in Simpson's Temperance Hotel, to present to Mr. Robert H. N. Cooke (a member of the council), previous to his leaving Newcastle for London, a handsome massive silver pencil-case, accompanied by a neat and appropriate address. The latter was signed by as many of the members as could be communicated with in the short lapse of time between the announcement of Mr. Cooke's departure and the presentation. The early part of the evening was occupied by a short and animated debate on the Sunday closing of public-houses; Mr. T. J. Bell acting as chairman. This being concluded, Mr. J. D. Cariss, secretary, was elected to preside over the presentation, with Mr. T. J. Bell as his vice-chairman. After a few appropriate remarks from the latter gentleman, Mr. Cariss, on behalf of the members, in a brilliant and highly eulogistic oration, presented the testimonial. Messrs. Dempsey and Young spoke shortly reiterating the sentiments contained in the address and in the remarks of the chairman. After which Mr. Kenney, in an eloquent and affecting speech, after advertising to the loss they were about to sustain, and to Mr. Cooke's past exertions for the welfare of the society, proposed that he be enrolled on the list of honorary members of the society; adding, that though *second* on the list,* he could confidently predict that Mr. Cooke would be worthy of that high position. Mr. F. Carr, in a very brief but appropriate manner, seconded the proposition, which was carried *nem. diss.* Mr. Cooke responded in very feeling terms, declining to consider the testimonial a reward of merit, but

receiving it with much gratification as an expression of esteem and friendship. The remainder of the evening was spent in a most harmonious manner.

Reading Young Men's Mutual Improvement Society.—This society commemorated the second year of its existence by a social tea-meeting on Monday, July 17th, in the Auction Rooms, St. Mary's Butts, on which occasion upwards of a hundred sat down to partake of "the cup which cheers but not inebriates." Soon after six the chair was taken by Mr. W. H. Lance, who, after giving a few introductory remarks, called upon the members who had previously volunteered to entertain their friends, for recitations. Amongst others particularly deserving of note were "The Conscience Stricken" (Hudson), and "The Captive" (Lewis), which were admirably given by Mr. Edwd. Gladden; also "Perhasscus" (Willis), and "Dream of Darkness" (Byron), were recited with good effect by Mr. E. House. Mr. Tyrrell's concerted piece, "The Most Miserable Man upon Earth," was also deserving of notice. The recitations were interspersed with singing and numerous evolutions upon the sax-horns, which kept up the conviviality of the meeting until 10 o'clock, when the assembly dispersed with an apparent good flow of spirits.—H. M., Hon. Sec.

East Relford Mutual Improvement Society.—The Early Closing Movement has lately been extended in this town, and its first-fruits is the formation of a Mutual Improvement Society. On the 28th June, the writer, in conjunction with two of his friends who thought the time favourable for the formation of a society, called a meeting of the young men for the purpose of organizing one, at which eleven young men attended, and enrolled their names as members, and pledged themselves to use their best endeavours in advancing its interests. The result of our labour has been very satisfactory. The society now numbers 30 members, amongst whom are several of the leading men of the borough, including the vicar (who kindly accepted the presidency), which will give the society a local standing we could not otherwise have obtained. The code of model rules in the *British Controversialist* of February, 1851, were adopted, with a few slight alterations. On July 25th, the president delivered to the members an inaugural address, in which he dwelt at a considerable length on the advantages that would accrue from the society. It is established on a wide and liberal basis, entirely unsectarian. Although the vicar is the president, there are several leading Dissenters in the society. The following are elected office-bearers:—President, The Rev. A. Brook; vice-president, Mr. John Plant; treasurer, Mr. John White; secretary, Mr. J. Tiney; committee—the Rev. C. Hodge, Mr. G. Golland, Mr. Wager, Mr. W. Hutchinson, Mr. John Clark, and Mr. H. Hall; five to form a quorum. The ordinary meetings are held weekly, on Tuesday evenings. I have mentioned your valuable periodical to the members, and shall not cease drawing their attention to it, knowing that they will be able to acquire a vast amount of valuable information and mental culture from its pages.—J. T., Sec.

Warwick and Leamington Church Schoolmasters' Association.—This society was formed in May, 1848, under the patronage of the bishop of the diocese; and the sixth annual meeting

* Our talented townsman, George Crawshaw, Esq., being the first.

was recently held at the National School, Leamington, on which occasion a sermon was preached at the parish church, Leamington, by the Rev. J. Boudier, M.A., Vicar of St. Mary's, Warwick. After service, the members of the society, together with a number of the clergy of the district, adjourned to the Crown hotel, and dined together, to the number of about fifty. When the cloth was withdrawn, the usual toasts of the day were proposed by the chairman, the Rev. Canon Peckington, Rector of Stockton, and the meeting was addressed by the Revs. Canon Hillyard, D.

Cameron, G. Staunton, &c. The chairman then delivered the prizes to the successful candidates in the essays written during the past year—Dr. Hook's "Church Dictionary" being awarded to Mr. W. G. Fretton, schoolmaster, of Southam (who obtained the first prize for a catechetical lecture last year), for the best essay on the "Employment of Schoolmasters' Leisure Hours;" and Dr. Nixon's "Lectures on the Catechism" to Mr. J. E. Baker, schoolmaster, of Snitterfield, for the best catechetical lecture on the "Duty towards our neighbours." The meeting soon after separated.

Literature.

LIST OF NEW BOOKS,

ON EDUCATIONAL, LITERARY, AND SCIENTIFIC SUBJECTS.

Alpine Lyrics, 6s.

Arnold's (Rev. T. K.) Second German Book, 6s. 6d.
Bamford's (S.) Dialect of South Lancashire, 2nd ed., 3s. 6d.

Barnard's (Dr.) School Architecture, 12s.

Bean's (C.) Introductory School Atlas, 5s.

Blaine's Outlines of Veterinary Art, 6th ed., by Mayhew, 21s.

Bloomfield's Greek Testament, with English Notes, 7th ed., 7s. 6d.

Bohn's Brit. Class., "De Foe's Works, vol. 2," 3s. 6d.

— Class. Lib., "Strabo, Geography of, trans., vol. 1," 5s.

— Illust. Lib., "Nicolini's History of the Jesuits," 5s.

— Scientific Lib., "Ennemoser's History of Magic, vol. 2," 5s.

— Stand. Lib., "Kelly's History of Russia," 3s. 6d.

Brewer's (Rev. Dr.) Sound and its Phenomena, 3s. 6d.

Brookes's General Gazetteer, revised by Findlay, n. ed., 15s.

Bunsen's (D.D., &c.) Christianity and Mankind: Beginnings and Prospects, 7 vols., £5 5s.:—
Analecta Ante-Nicæna, 3 vols., 42s.; Hippolytus and his Age, 2nd ed., 2 vols., 30s.; Philosophy of Universal History applied to Language, &c., 2 vols. 33s.

Chambers's Edu. Course, "Key to Advanced Latin Exercises," 2s.

— "Dictionary of German Synonyms," 2s. 6d.

— Repository of Tracts, vol. 11, 1s.

Clarke (A. W., M.D.) on Diseases of the Lungs, 7s. 6d.

Collins's Series, Taylor's Indications of the Creator, &c., 2s.

Cricket Field (The); or, History and Science of Cricket, 2nd ed., 5s.

Crowe's (E. E.) Reigns of Louis XVIII. and Charles X., 2 vols. 28s.

De Gurowski's (A.) Russia and its People, 3s. 6d.

Dockray's (B.) Egeria, Part II., 2nd ed., 4s.

Eastern War, a Poem, Part I., 1s.

Elementary Guide to Etymology of the English Language, 4d.

Ency. Met., "History of Ottoman Empire, 2nd ed., 7s. 6d.

English Cyclopædia, Geography, vol. 2, 10s.;
Natural History, vol. 2, 10s.

Farming Tour; or, Handbook for Farming of Lincolnshire, 1s.

Footo's (A. H.) Africa and the American Flag, 10s. 6d.

Gleig's School Series, "Electricity, by Thomas Tate, F.R.A.S.," 1s.

Golovin's Nations of Russia and Turkey, and their Destiny, Part II., 5s.

Gover's Atlas of Universal Historical Geography, 12s. 6d.

Graham's (Rev. W.) The Jordan and the Rhine, 10s. 6d.

Guide to Government Situations, 10th ed., 2s.

Hallam's Constitutional History of England, 7th ed., 3 vols., 30s.

Harris's Questions on Arithmetic, 2nd ed., 2s. 6d.

Hastings on Special Treatment of Pulmonary Consumption, 5s.

Holthouse's (C.) Six Lectures on Strabismus, 4s.

Home Principles in Boyhood, 1s. 6d.

Henk's (J. B.) Field Book for Railroad Engineers 10s. 6d.

Hume and Smollett's England, Continuation by Hughes, vol. 4, 4s.

Hunt's Researches on Light in its Chemical Relations, 2nd ed., 10s. 6d.

Jones's Science of Bookkeeping, 2 parts in 1, 10th ed., 12s.

Kelly's Handbook of Homœopathic Practice, 2nd ed., 2s.

King's (A. J.) How to Learn Latin, 4s.

Knighton's (W.) European Turkey, 1s. 6d.

Krause's Lectures, edit. by Stanford, vol. 1, 5s.

Krasinski's (V.) Russia and Europe, 1s.

Lamartine's History of Constituent Assembly, vol. 2, 6s.

Lectures before Young Men's Christian Association, 1853-4, 2nd ed., 4s.

Lee's (E.) Nice and its Climate, 5s.

— Notes on Spain, 4s. 6d.

— (F. G.) Poems, 2nd ed., enlarged, 3s. 6d.

Library (The) of Anecdotes, 1s.

Locke's Legal Guide for Sailors and Merchants during War, 9s. 6d.

Macintosh's (Major-Gen.) Military Tour in European Turkey, 21s.

- Mant's (Rev. F. W.) *Midshipman*, n. ed., 1s.
 Mason's (F.) *Treatise on Dancing and Exercises*, 3s. 6d.
 Müller on Learning the Languages of the Seat of War, 6s.
 Mimpriss's (R.) *Class Papers for Home Study*, 1s. 6d.
 Molyneux's (W.) *Osman; or, the Eastern War*, Canto I., 1s.
 Of the Plurality of Worlds: An Essay, 2nd ed., 6s.
 Overman (F.) On Manufacture of Iron, 3rd ed., 21s.
 — On Metallurgy, 2nd ed., 23s.
 Pardoe's (Miss) *City of the Sultan*, 4th ed., 1s. 6d.
 Pearce On Diseases Incidental to Sedentary Life, 3s. 6d.
 Perrin's (J.) *French Fables*, n. ed., 2s.
 Pinches's (C. H.) *Practical Elocutionist*, 4s.
 Pocket Dictionary of the French and English Languages, 1s. 6d.
 Rivero and Von Tschudi's *Peruvian Antiquities*, by Hawks, 10s. 6d.
 Russia, the Land of the Czar, 1s.
 Ryder's *Four Years' Service in India*, 2s. 6d.
 Scott's *First Books in Science*, "Peakes's Chemistry," n. ed., 2s.
 Shakespeare's Scholar, by R. G. White, 15s.
 — Versification, by W. S. Walker, 6s.
 Smart's (Walker's) *Pronouncing English Dictionary*, n. ed., 6s.
 Small Books on Great Subjects, "Sketches of Geology," 2nd ed., 3s. 6d.
 Sparrow's (W. C.) *What Shall I Teach Next?* 2s. 6d.
 Stowe's (H. B.) *Sunny Memories*, with illust., 1s. 6d., 2s., 12s.
 Strachan's *Antiquity of Mosaic Narrative Examined*, &c., 1s. 6d.
 Strickland's *Lives of the Queens*, Index to, 2s. 6d.; Vol. 8, n. ed., 7s. 6d.
 Tate's *Philosophy of Education*, 6s. 6d.
 Thomson's (S.) *Wanderings Among the Wild Flowers*, 5s.
 Thomas's *Farm Implements, and Principles of Construction*, 6s. 6d.
 Tomlinson's *Encyclopaedia of Useful Arts*, vol. 2, 24s.; 2 vols., 45s.
 Traveller's Lib., "McCulloch's Russia and Turkey," 1s.; "Schamyl, and Russia and Turkey," 2s. 6d.; "Laing's Notes of a Traveller," 1st series, 2 parts, 1s. each; 1 vol., 2s. 6d.
 Waring's (E. J.) *Manual of Practical Therapeutics*, 12s. 6d.
 Waugh's (J. H. W.) *Mathematical Essays*, 6s.
 Weale's *Classical Series*, "Young's New Latin Delectus," 1s.
 — Historical Series, "Charles Martel and Abderhaman," 1s.
 Werner's *Practical Instructions in French*, First Course, 4s.
 Wilkin's (Rev. H. M.) *Notes for Latin Lyrics*, 2nd ed., 4s. 6d.
 Wilson's *Anatomist's Vade-Mecum*, 6th ed., 12s. 6d.
 Winslow's (Dr.) *Lettsomian Lectures on Insanity*, 5s.
 Woodward On Recent and Fossil Shells, Part II., plates, 2s.

LITERARY INTELLIGENCE.

Literary Pensions of the Year.—The £1200 annually appropriated for literary pensions has been allotted this year as follows:—£50 a-year to Mrs. Glen (widow of the late Dr. Glen, missionary to the East for nearly 30 years), in consideration of Dr. Glen's services to biblical literature by his translation of the Old Testament into Persian, and the distressed condition in which his widow is placed by his decease; £100 a-year to Sir Francis Bond Head, in consideration of the contributions he has made to the literature of this country; £100 a-year to Mrs. Moir (widow of the late Mr. David Moir, surgeon), in consideration of her late husband's literary and scientific works, in connection with his profession, his poetical talents, and the destitute condition of his widow and eight children; £80 a-year to the Rev. William Hickey, in consideration of the service which his writings, published under the signature of "Martin Doyle," have rendered to the cause of agricultural and social improvement among the people of Ireland; £100 a-year to Mrs. Lang, in consideration of the eminent services rendered for a period of upwards of 50 years by the late Mr. Oliver Lang, master-shipwright at the Woolwich Dockyard, of his numerous valuable inventions and improvements for the advancement of naval architecture, and the straitened circumstances in which Mrs. Lang is placed; £50 a-year to the widow and daughter of the late Mr. Joseph Train, in consideration of his personal services to literature, and the valuable aid derived by the late Sir Walter Scott from Mr. Train's antiquarian and literary researches, prosecuted under Sir Walter's directions; £100 a-year to the widow of the late Sir Harris Nicolas,

in consideration of the many valuable contributions made by her late husband to the historical and antiquarian literature of this country, and the limited circumstances in which his family were left at his death; £80 a-year to the daughters of the late Dr. McGillivray, in consideration of their late father's contributions to the service of natural history, and the destitute condition in which his family are placed at his decease; £50 a-year to Mrs. Hogg, the widow of the Ettrick Shepherd, in consideration of her late husband's poetical talent; £100 a-year to the sister and two daughters of the late Mr. James Simpson, in consideration of his eminent services in the cause of education, and the distressed circumstances in which, owing to the expenditure of his own means in the furtherance of this object, his family are left at his decease; £40 a-year to the daughters of the late Mr. James Kenney, in consideration of his literary talent; £100 a-year to Mr. Alaric Alexander Watts, in consideration of his services to literature and to art; £100 a-year to the daughters of the late Mr. Joseph Tucker, in consideration of their late father's services as surveyor of the navy for eighteen years, and the distressed condition to which they are reduced; £100 a-year to Dr. Hincks, in consideration of the eminent services he has rendered to history and literature by his antiquarian researches, and especially in connection with the Assyrian and other Eastern languages; and £50 a-year to Mrs. Lee, widow of Mr. Bowditch, the celebrated African traveller, in consideration of her contributions to literature, and the straitened circumstances to which she is now reduced.

Aids to Self-Culture.

THE ART OF READING.—RHETORICAL PUNCTUATION OR PAUSATION.

HAVING given a short summary of the general principles of punctuation,* we next proceed to a consideration of that part of the subject which naturally depends upon it, namely, *pausation*. And here, as in the former article, we shall give merely an outline; leaving the studious pupil to his own ingenuity and observation to fill in the details. The industrious and earnest can scarcely fail of success; always remembering that "the sense of the writer is of the first importance." Do not fail to bear in mind also, that a good reader tries to set the merits of the author palpably before his listeners, and that it argues bad taste to strive to make that author simply a pedestal whereon to perch, peacock-like, his own conceit. If the author is worth reading at all, he can dispense with your "dumb-shows and mouthing." I need not, perhaps, remind my readers there is such a thing as "Hamlet's instructions to the players." Every one should read it carefully. A word or two regarding manner may perhaps, with advantage, be offered here. It is not enough to know when and where to pause, how to inflect and emphasize your words, it is also desirable to read in an easy, fluent manner, not stilted as though you were being jolted in a coal cart. Right angles are not required in this art—acute ones may sometimes be tolerated, as it is necessary in some compositions to give a strong, quick emphasis to the words. But what I mean by reading at right angles, is taking so much notice of your *rules* that you lose the spirit and harmony of the thoughts you are vainly trying to represent. I grant that to study the rules and to put them into practice will require much consideration, much reading and re-reading. This should be: practise at one pause till you get *precisely* the right amount of time you desire; then go on and read over again and again till you get the whole done to your satisfaction. I may just say, *en passant*, that I think Knowles's "Elocutionist" the best book I have seen for the student, there is in it such a nice selection of pieces for practice.

In reading aloud, as in speaking, it is very necessary to avoid a long monotone, or that dreadful habit of lowering the voice at the end of every sentence, even if an interrogative one, as though you had caught the "falling sickness." We need scarcely mention that miserable affectation that obtains among none but dandies, who pronounce all they say in a light frivolous tone, who perhaps were never guilty of uttering a serious sentence in their lives. Let me say, I sincerely believe that no **ENGLISHMAN** *could* do it. No man who has ever felt his blood tingle at the remembrance of his ancestors—no man who has thought of the genius—the strong energetic character of our language, can possibly so forget himself as to cultivate a flippant style of expression; for, of all affectations, this is the most detestable.

This is said, more to guard the unwary, who may possibly have connected elocution with stage ranting or with the *genteel*, silvery, mellifluous falsettos of nice men in faultless, cream-coloured smalls.

* Generally called *grammatical* punctuation, which is an error; it might more appropriately be called *logical* punctuation.

Having discharged so much at the reader, by way of a *battre la générale*, we will at once proceed to give a series of rules, as simple and as intelligible as the nature of the subject and our powers will admit.

We shall depart from ordinary usage as little as possible; and, therefore, take as the groundwork of our operations, the nine parts of speech, known by every schoolboy. It is true that we shall class many words together as though one, yet this need not in the least degree confuse, but will be found to make the subject far more easy of comprehension.

We need not, perhaps, be at any great pains to impress upon the reader, after what we have said on punctuation, the fact that, if an article be properly punctuated, where there is a *point* there should also be a *pause*. We wish this general rule to be borne in mind, as it will save much repetition. We commence with the article; of course, definite or indefinite it follows the same rule. It will be seen that the "rules" will consist of affirmation and negation. We think it not important to give them any preëminence in the order, as it does not at all affect the subject.

We cannot pause between an article and the noun to which it belongs, as "*the sea*"—"an eye." We could not read thus, "an eye," "the sea," leaving a great gap by pausing between them. They should read so, "aneye," "thesea," giving each syllable its proper intonation.

Each syllable of a word, as each word of a sentence, should be clearly and distinctly uttered.

We must not pause between the adjective and the noun to which it belongs, nor between the article and the adjective—so that the following, would read as one word,—

"Thesoundingsea."

These three words are all closely connected, so that no pause can be admitted. The same holds good if an adverb be added—

"Theeversoundingsea."

When two adjectives are connected to one noun, and they themselves are joined by a conjunction, we may pause *slightly* after, or rather we may dwell upon, the first; what we mean by *dwelling upon* is not pausing; but merely lengthening the word you are speaking:—thus, in the following lines, it would destroy the unity if a pause were admitted after "on," whereas by dwelling upon the word itself, or making it rather longer, it takes away the angularity or squareness, so to speak.

"But nothing he'll reck if they let him sleep on
In the grave where a Briton has laid him."

No pause between "in" and "on."

Thus then; "The *great* AND *invincible* Alexander," where we may *dwell* upon "*great*," but scarcely *pause*.

The possessive case of a noun or pronoun is taken as an adjective.

We may pause after the subject or nominative case, especially if that nominative consist of more than one word; as "*The great and invincible Alexander* wept for the fate of Darius."

* For more adjectives than one connected to one noun, see "Punctuation," p. 283, § 4.

No pause can be admitted between the objective case and that which governs it—as: “where a Briton *has laid* him. Here the transitive verb “*has laid*” governs “*him*.”

If a new sentence be added, or there be two verbs (transitive) to one object, then a pause and a point may be admitted, as—

“With fruitless labor Clara bound,
And strove to staunch, the gushing wound.”

The same rule is true of two nominatives or subjects to one verb.

The same is true of prepositions. We have before said that prepositions may be as well called *post*-positions, only that they generally govern what comes after; and are only connected with what goes before. There are three kinds of prepositions. One showing the position of one thing with regard to another, as “my *pen* is *on* the *paper*.” “On” shows the position of the “pen” with regard to the “paper.” The next shows a relation or connection with the two, rather than the position: as—“You are playing *for* me, you are playing music *for* me.” Here it will be seen that though we may put a noun after the verb, yet, that the true connection is between the verb and the preposition, or, the noun which it (the preposition) governs. The other kind of preposition is chiefly confined to the preposition “of,” and shows the possessive case; thus, “the Queen of England”—is equal to “England’s Queen.” “Ye storm winds of Autumn,” or, as it might read, “Autumn’s storm winds.” From what has been said then, it will be seen that we may not pause between the objective case and the preposition which governs it, any more than we may between the transitive verb and its object. Thus; “Across the ever sounding sea.” It will be seen at once that every word in that sentence is so closely connected as to admit of no pause.

We may as well mention a common fault, which occurred to us as we wrote the two lines quoted above; namely of the hop, skip, and jump style of reading, or rather of the undulating movements which some people are guilty of, as if we were to write the lines thus—

“But nothing he’ll reck if they let him sleep on.”

As we have said there can be no pause admitted between the preposition and the objective, it will be well to say, that the connection between the preposition and that which goes before being not quite so strong, it is possible at times to pause between the two.

The same holds good of the conjunction, where we *may* pause before it, but not after it: though the common practice is in direct opposition to that; especially when the conjunction marks a consequence. As—“I eat, *that* I may live.” Here, as Dr. Latham observes, the word *that* “denotes that one act is done for the sake of supplying the power or opportunity for the performance of another.”

The same rule still holds with regard to the *relative* and *antecedent*—as will be seen in the following.

“He who hath tent him o’er the dead,”

where a pause should be used after “He” and before “who.”

The word *that* is used also as a demonstrative pronoun (or adjective) and follows the same rule in that case. When it is used as a relative, it of course requires the same treatment as a relative, as will be seen by altering the above line, thus:

• "He *that* hath bent him," &c.

An adverb should never be separated from a verb by a pause, except when there are more than one, as—

"*Lightly quit* what *lightly* came."

It will be found here that the compound word "what" sometimes requires a pause, however slight, before it, even after a transitive verb; the reason of this is twofold; at least in the above sentence; first as it is used as a compound including the antecedent and relative, as, "*Lightly quit that* (thing) *which* lightly came." Secondly, the quantity of the word "quit" being short, it is scarcely possible to dwell upon it, which in other instances would save the pause.

With regard to the interjection, we can give little rule for its use; as it seems to compose the sum and substance of some people's existence. The pause to be given in this instance is indefinite—it depends upon the amount of effeminacy there is in the composition of those who use them; if they belong to that class who would be likely to "die of a rose in aromatic pain,"—then who shall arrange it "according to Cocker." E. B.

Politics.

OUGHT THE UNIVERSITIES OF OXFORD AND CAMBRIDGE TO BE THROWN OPEN AS NATIONAL INSTITUTIONS FOR BRITISH SUBJECTS OF ALL RELIGIOUS OPINIONS?

AFFIRMATIVE ARTICLE.—III.

ACCEPTING the *dictum* of the Oxford Commissioners, that "the colleges have now become national institutions," we shall proceed to argue the present question on the ground of national good, and specifically of that higher good, implied in the interests of truth, to which mere conventionalities—"prescriptive rights derived from immemorial usage"—should bend.

The universities being corporate bodies, the object of whose collocation is learning, and its advancement, i. e., truth, its acquirement and discovery, it is plain that the right and expediency of any measure affecting their constitution should be tested by its effects in regard to truth. Hence the discussion of the present question involves a consideration of the requirements of truth in regard to what promotes, and what is inimical to, its interests.

Truth in general is of two kinds, natural and moral. Of the former kind of truth we shall have but little to say, as we opine that if truth of this degree had been all that the universities contemplated, the present question had never arisen. It is truth of the subjective sphere, or moral truth, which claims our attention. The obviously supreme importance of this degree of truth, which relates to the soul and its immortality, with those who believe in these attributes of man, has very properly resulted in the subordination of merely secular truth to it in all educational processes carried out under such auspices; and it was probably the desire to secure the highest and purest theories on these all-important subjects which originally led to the adoption, in some instances, of a creed or analogous formula, as a test whereby a pledge of conformity to certain

dogmas might be obtained from all who would avail themselves of the advantages held out. Now, as the required subscription to the Thirty-nine Articles, by all who would matriculate at Oxford or Cambridge, constitutes a test which excludes a large portion of "British subjects," whose "religious opinions" will not allow them to make this subscription, from the benefits of these institutions, the question, to our mind, turns upon the wisdom of tests in general, and, in consequence, of this test in particular; and we think we shall be able to show, from a consideration of the nature of truth as it exists for man, that they are most prejudicial to its interests. Not, be it understood, that we would be altogether without a pledge that the neophyte student recognizes those moral facts upon which moral truth is based; but this pledge, we conceive, should be of a most general character; and, indeed, nothing more nor less than a recognition of the Scriptures as a Divine revelation, and the rule of faith and life. For this would imply a belief in the Lord, in his triune characters of Creator, Redeemer, and Regenerator; the soul and its immortality; in a word, all the moral *facts* of Christianity. This, we contend, is all that Truth requires to form her best, her most intelligent and devoted adherents. To require a pledge of absolute faith in anything more specific than this; thus, in any document of man's invention or evolution—is, we hold, a "presumptuous sin;" for, practically, it is to elevate a merely human composition to the position and authority of holy writ, for which position we will proceed to show it is necessarily unfit, and therefore impious in its nature, and injurious in its effects.

Reminding our readers that our remarks, though to some extent applicable to natural truth, have more especial reference to truth of the moral sphere, we proceed to remark that this truth, as it exists for man, is *relative* merely in its quality: *absolute* truth is none other than truth as it exists in the Divine mind. Now, the human mind is obviously inadequate to Divine ideas. The ideas, therefore, of which it is the subject, are relative, —relative to its position and powers, such ideas being only the transcripts of things as they *appear*. On the attainment, by the human mind, of a high position, the forms and relations of things *appear* to be changed,

that is to say, they are changed in a *relative* sense; hence result different, higher ideas. It is easy to see that this must ever be the quality pertaining to all human ideas—always changing—possibly progressing—for the Infinite can never be attained to, or exhausted, consequently the quality of relativity can never be superseded; and happy for man that it is so, since he is thereby for ever secured in the possible enjoyment of the highest and purest of human delights—the pursuit and attainment of wisdom, which delight would no longer exist for him could he ever reach the ultimatum of wisdom—the Infinite. Hence progress is an essential element, alike in human happiness as in human wisdom; and whatever of human contrivance or theory professes to be final and absolute is, by that very sign, false in position, and injurious in its tendencies. It is plain that creeds, formulas, and "articles" of faith, when used in the character of tests, do practically assume this character of being absolute; and in that position they are manifestly opposed to that progress which, we have seen, is an essential feature of the truth which is proper to humanity. But we must here meet an objection, which many, who may agree in our opinion as to human truth in general, will still make against it,—correctness in regard to religious or revealed truth in particular. They will probably urge that the Scriptures, as being inspired by the Lord, are a record of divine ideas, and thus contain absolute truths; and that therefore a creed which embodies these is unobnoxious to our strictures. To this we answer, that the Scriptures, as the veritable word of God, must indeed embody absolute truth; that they are in some respects analogous to the works of God in nature, which, while they present an outward manifestation adequate for human use and comprehension, are yet inwardly full of mysteries which will, to all eternity, engage human investigation, and which in their inmost nature are "past finding out." We regard the Scriptures as the connecting link between heaven and man—the medium wherein divine truth is finited and made adequate to the lowest human apprehension. It is a book which "the simple may understand in simplicity, the wise in wisdom"—which possesses an external sense suitable for men, an internal sense adequate to angelic apprehension, and a su-

prime sense which transcends even the highest angelic intelligences, and is known to the Lord alone. It is a veritable "Jacob's ladder," whose base rests upon the earth, and whose summit ascends through the heavens to the Lord himself, "whose glory is above all the heavens," while "the angels of God ascend and descend" thereon. Can, then, any merely human composition, however wise and erudite, lay claim to any of these distinguishing attributes of the word of God? Can any creed, however orthodox, be more than a human commentary on that word? We opine not. We are far from despising human commentaries on the Scriptures. We hold them to be useful in their day and generation, and we trust that we have been benefited by them in our endeavours to attain to a higher understanding of the Word. But let us not convert that which has served for our elevation into a cage—a prison for the minds of future generations, by erecting views and tenets which have recommended themselves to our judgment into a final and absolute creed, and thus chaining the perceptions of our posterity (capable, it may be, in virtue of higher attainments in spiritual things, of taking higher views of moral truth) down to the comparatively narrow limits of our own experience. Creeds, we confidently assert it, have been the bane of religion in all ages. For while truth of every other degree has been pro-

gressing and developing around it, religious truth alone has been stagnant, if not retrograde. Like Lazarus of old, religion has been consigned to the cold grave of formality. But He who is ever the Redeemer of religion—of whom the Scriptures throughout "testify"—who is himself the Word, and the true object of Christian worship—has issued his fiat—"Lazarus, come forth!" and revived religion now stands "bound hand and foot," in the "grave clothes" of creeds, "his face bound about with the napkin" of superstition; but the additional command has been given to "Loose him, and let him go!" and we look forward anxiously yet confidently to the day when religion will stand free from the confinements and restraints wherewith it has been invested by human error and presumption. Our Lord has said—"The truth shall make you free." We regard, therefore, every accession of religious freedom as an advance in truth, since freedom is an essential attribute of truth, and an element without which it never flourishes. The consummation which the affirmation of the present question desiderates is most important, since its achievement would result, not in a merely negative benefit—the simple removal of a restraint, but it would open the door of a treasure house, the contents and consequent benefits of which would in due time be imparted to the whole community.

BENJAMIN.

NEGATIVE ARTICLE.—III.

"Remove not the ancient landmarks which thy fathers have set."—PROV. xxii. 28.

"Render unto Caesar the things which are Caesar's."—MARK xii. 17.

WE have read the two opening articles of this debate with considerable pain, and the succeeding articles with much pleasure. F. J. L. and "Rolla" have met too much like implacable foes; in the words of the former there dwells all that unbending spirit which provoked the passions and fierce excitement of bygone days; while the pages of the latter seem almost to writhe and hiss beneath our eyes with excess of wrath. No man who held the opinions and uttered the invective of "Rolla" could have done otherwise than uproot, destroy, and persecute every trace and every supporter of English Episcopacy, if he had chanced to live in a congenial age. "Rolla" may be honest, and

we willingly admit him to be so; he may be conscientious, and believe that he is doing service both to God and man, by thus "breathing out fire and slaughter" against what he deems to be error; and we are convinced that he is so; but let us beseech him to restrain his excess of zeal, and persuade him to adopt a gentler tone,—to practice the soft answer which turneth away wrath. Gentle pleading *may* lead and persuade, and *must* result in the interchange of kindness and good-will: argument *may* convince and convert, and *must* result in mutual esteem and respect between those who in all knightly valour and chivalric honour have met within the bloodless lists; but invective poured forth in torrents can neither convince nor persuade, neither raise esteem nor engender kindness; it will only cause sorrow to the gentle, and estrange the kind, will alienate the generous,

and wake the demons of enmity and revenge in the breasts of the passionate.

It would be an interesting experiment in psychology to try the effect which the articles of F. J. L. and "Rolla" would have upon an intelligent foreigner, totally unacquainted with our national institutions! What internal evidence would he discover, which would lead him to believe the one rather than the other? Could he conceive the possibility of our university towns being mere sinks of iniquity, as painted by "Rolla," and yet the pure seminaries of a "National Church based on essentially scriptural and catholic principles," as described by F. J. L.? Could he believe that "*vast masses* of the true Commonwealth of our land—a number daily increasing—a number that can boast of the greatest poets, authors, statesmen, and geniuses," are debarred (as "Rolla" avers) from these universities, and reconcile the statement with the assertion of F. J. L. that "simply a few disqualified persons are excluded?" How can he dovetail together all these and many similar contradictions?—with whom will he sympathize?—with "Rolla," in his fierce onslaught on the moral character and mental attainments of Oxford and Cambridge, or with F. J. L., in his praise of the degrees and scholarship of Churchmen, and his undisguised contempt for the "cheap education" of Dissenters? "Rolla" has seen Oxford, and F. J. L. has been for the last four years an inmate of Trinity College, Cambridge, and within a few short months has been decked with the mystic letters "B.A." "Surely," our imaginary foreigner would exclaim, "it is the editors of the magazine who are in fault; they have injudiciously coupled the two universities together, and hence each writer mistook the subject: doubtless F. J. L. would admit the wickedness and worthlessness of Oxford; and "Rolla" will have never a word to say against Cambridge." But happily for the credit of our editors, a glance at the articles of H. D. L. and B. S. will explain the difficulty in another manner. The former writer, with manly candour, admits that the institutions are not perfect, and that some of their inmates are not men of the "strictest morality;" and the latter, with the generosity becoming one who has earned a foremost place amidst our band of controversialists, refuses "to cast any reflection on the uni-

versities, or to be uncharitable." We have heard it said that "half the truth is a falsehood," and we fear the remark receives an unintentional proof and illustration from "Rolla." Alas! that writers should so forget that the garments of charity are better than the cloak of zeal, and should so frequently let prejudice usurp the seat of reason, till they strain at a gnat as though it were a camel, and swallow a camel as though it were a gnat.

Readers, when you meditate on the sentence we have already quoted from "Rolla," remember that Milton studied within our universities, and that Wordsworth has enshrined his gratitude to Oxford in "harmonious verse;" remember that Gladstone carried off the honours of Christchurch—that Peel ranked high at Oxford; remember that Newton graduated at Cambridge—that Herschel carried off its wranglership—that Airey, Buckland, Sedgwick, Babbage, and Whewell, are sons of our universities; remember that Sir Edward Coke was educated at Cambridge, and Sir Matthew Hale at Oxford—that not one of the long list of judicial greatness but commenced his career of preparation in the universities; remember the many almost sacred names of holy men who have ministered in the Church, and even among Dissenters, but who first studied in the universities.

Again, what shall we say to such language as the following?—"While every true Dissenter is cut off from these so-called national institutions . . . there may be found within their precincts men of all religious and infidel principles; the sceptic, the atheist to all intents and purposes, the Puseyite, the Calvinist, the Arminian, &c., &c.; and, *horribile dictu*, men of the vilest morals, the gambler, the foxhunter, the legion of debauchery, the profane and dishonest!" Is not this a coarse picture of human nature in its worse aspects—of a small minority in the history of every institution? Has there met been a murderer amongst the peaceful Quakers? Have not the annals of the *Dissenting ministry* to record the shameful deeds of the drunkard, the suicide, and the adulterer? Nay, had not the primitive Church its Ananias and Sapphira?—did not Christ himself choose twelve, and yet one of them was "a devil"? What does "Rolla" mean? Are there no atheists and sceptics except univer-

sity men? Does no Dissenter ever gamble?—does the legion of debauchery gain no recruits beyond the walls of Oxford colleges?—is being Puseyite, Calvinist, or Arminian a deadly sin against history or science?—does the fact of having joined a fox-hunt disqualify a man for ever for the study of Greek or of mathematics? Are the innuendoes about Oxford streets by night untrue of London? Is the Fifth of November a quiet night on Tower Hill? Are German students, in their free and consequently irreligious colleges, innocent even of bloodshed and rebellion? Have the walls of Edinburgh University never been besieged by the civil power, and defended by a mob of desperate students? Are the students of our medical institutions famed for high moral character, with the solitary exception of the M.D.'s of Cambridge and Oxford? O friend "Rolla"! if all springs of generous forbearance have been dried up—if all remembrance of Him who said, "He that is without sin among you, let him cast the first stone," has faded from your mind; yet think of the common civilities and ordinary courtesy of social life.

We have one more remark to make, and then we part, in sorrow not in anger, from "Rolla." Suppose all his assertions be allowed, and that the inmates of our universities are condemned as the dregs of humanity; it yet remains to be shown why their property should be taken from them. Have I a right to enter my neighbour's shop, and share its profits, because he neglects or abuses it, and often becomes intoxicated at noon-day? May I confiscate my brother's farmsteads, because he leads a grossly immoral life; or seize upon his railway shares, because he is an atheist. "Rolla" has asserted the nationality of the universities, but has forgotten to prove it; he denies the nationality of the Church, because he hates its regimen, and disbelieves its doctrine: how can he *honestly* maintain the nationality of the universities, simply because he would wish to share in their advantages? Is such reasoning worthy of him?

We think that the foregoing remarks, coupled with the remarkably able reply of H. D. L., completely annihilate "Rolla's" article; we therefore proceed to one of a far different character. We naturally hesitate to attack an article bearing the signature

B. S.; for not few are they who have suffered signal discomfiture at his hands; and were we obliged to meet the foe face to face, we might probably decline the combat. But we imagine that our friend has entrenched himself above a *hidden mine*, and we hope, by springing the same, to destroy his forces and fortifications without the danger of personal combat. B. S. has proceeded to argue on the principle that the universities are *national public institutions*; if that assumption be found to be groundless, his article immediately falls. The idea is, I regret to say, fostered and countenanced by the Church; hence Dissenters generally maintain that the universities are national, civil, and secular educational machines, which have been restricted and diverted from their proper end by clerical machinations. Now to this we oppose the assertion that the universities are trust property—the *private possessions* of the Church of England, not as a *State Church*, but as a *religious denomination*, and that they stand in the same relation to the Church as New College does to the Independents, and Stonyhurst to the Roman Catholics. This opinion is based upon careful research and study of the history and origin of these ancient institutions; and, in consequence, we have felt bound, in conformity with those precepts of Jewish morality and Christian duty placed at the head of this article, to enter in the pages of the *Controversialist* a protest against parliamentary interference.

According to certain authors, this island was colonized by a son of Japheth, the son of Noah, exactly two hundred years after the flood. In like manner, we are told that Brutus, the grandson of Æneas, came over with an army of Trojans, conquered the country, and, being struck with the advantages of education, founded the University of Oxford, in the twelfth century before Christ, while Eli was high-priest of the Jews. We are not informed whether "morning chapel," and caps and gowns, were a part of the then customs; we have no particulars of the dinners in hall, or the wine parties in the evening; and are left quite in the dark as to the text-books and subjects of study. Of course, it is quite evident that Cæsar's account of certain shaggy, painted, and half-naked savages, armed with clubs, and subsisting on the produce of the chase, or the acorns and

berries of the forest, is a mere ebullition of spite. Oxford was then in its primitive glory: Dissenters were freely admitted into its class-rooms; and no signs of its present mental stagnation and moral degradation appeared looming in the future: the ancient Britons were gentlemen both in mind and manners. Readers, will you believe these visionary tales? They are as true and as circumstantial as those of the revival of Cambridge by Sebert, King of the East Angles, and the re-modelling of Oxford by Alfred. Away with all such follies!

Perhaps none of the antiquarian figments mentioned have gained much credence, except that which attributes the foundation of Oxford to Alfred; and it is only a specimen of the genus of "vulgar errors." It is handed from writer to writer, and re-echoed by peer and peasant, by young and old. It is, however, without any rational proof. Mr. Malden, in his work on universities, designates it a "vulgar tradition." Mr. Hallam, in his latest work ("The Literature of Europe," vol. i., p. 21) declares it unworthy of credit. Mr. Ferguson declares that the opinion is "now generally abandoned;" and Mr. Chalmers ("History of Oxford," p. 11) maintains that Alfred had really no share whatever in the foundation of Oxford.

The earliest trace of Oxford as a seat of learning occurs in the reign of William the Conqueror. Ingulfus, Abbot of Croyland in that reign, tells us that he received his education partly at Westminster and partly at Oxford. These two places were the seats of monastic establishments—in those days the only depositories of learning. Relieved from earthly cares, and debarred from the prevalent modes of passing the time, the monks must of necessity have become students; and it is to them, doubtless, that we owe the preservation of the lamp of knowledge, whose feeble beams were well nigh quenched in the convulsions consequent on the downfall of the Roman empire. The colleges of our universities are the result of the free schools attached to the religious houses of early days. The "University" was the corporate body of teachers—those who had obtained the title of *Doctor* (teacher) or *Master*; the "Colleges" were the private lodgings of the students, built by benevolent men, and endowed by them, in order that

the students might be saved from extortion or want, and *might be under religious supervision and control*. University College, Oxford, the oldest educational foundation in the kingdom, was endowed by an *Archdeacon* of Durham, in 1280; and with the one exception of Trinity College, Cambridge, every college in the two ancient universities has been built by members of the National Church, either during its communion with, or since its separation from, the Papal See. The Reformation was not the establishment of a new church, but an internal revolution of the ancient Church of England. There was no transfer of church property, no change even in the dignitaries of the Church, at that eventful period. Cranmer was Archbishop of Canterbury, and had shown his tendency to confer by marrying the daughter of an eminent German Protestant divine, before Henry quarrelled with the Pope; and he remained in the same post when Edward the Sixth was casting out the remnants of popish doctrine. The Reformation was simply a throwing off of the Romish yoke of usurpation,—a migration of the National Church, with all its effects, from the *Pope's Head* to the *King's Arms*. It was a change analogous to that which placed Bacon in the room of Aristotle in the class-rooms of Oxford. When B. S. quotes the latter change as justifying the admission of Dissenters, he ought to have remembered that it was *voluntary* and *internal*; there was no act of parliament to compel and to *force* the new philosophy into the colleges. The true analogy to the interference which B. S. advocates would be to bring into Parliament a bill to compel "the Savilian Professor of Geometry" to use and adopt no text-book but Colonel Thompson's "Geometry without Axioms;" or to make Dr. Whewell teach the doctrine of a plurality of worlds in opposition to his own convictions. Philosophers are divided as to whether the Newtonian or the undulatory theory of optics be true; then why not compel the university to teach both or to refrain from teaching either? What is good in religion is not less so in science.

We hope that we have said sufficient to show that Oxford and Cambridge were, in their origin, private institutions belonging to the Church; and we have pointed out that the Reformation produced no change in this respect. Since there has been no subsequent

alienation of these institutions from the Church, the position which we previously laid down is now proved: the Dissenter has no more right to enter the universities than he has to hold religious services in Canterbury Cathedral, or to possess himself of any given number of churches built for those who hold the doctrines of the Establishment. Private property ought to be inviolable and sacred. If any reader still wavers in opinion, let him consult Dyer's "History of Cambridge;" Chalmers's "History of Oxford;" and Malden's "Origin of Universities;" and

he will then admit (in the words of the last-named author) that, "The colleges in both universities (with perhaps one exception) are strictly private foundations." Thus is our mine sprung; and our friend E. S. is left defenceless—his tower wherein he trusted is fallen, is fallen. And more than this, the ruins of our foe's castle are a rampart to ourselves; for surely none will maintain the justice of parliamentary interference with private property. "*Propriété, c'est le vol*," is not the motto of a "British Controversialist."

JUSTICE.

AFFIRMATIVE ARTICLE.—IV.

THE man of science enjoys a striking advantage over the social reformer; he seldom injures either himself or others by erroneous speculation or mistaken views, and his very failures become beacons to guide all future inquirers. The philosopher has no weary steps to retrace before he can enter on the right path; he need never stop to unbuild what he has built, but may at any moment, and at any point of his career, start entirely *de novo*—may leave the Babels which he has sought to build on high to crumble away beneath the silent touch of Time, while he is raising a nobler edifice on safer foundations. The politician, however, is far otherwise circumstanced. Society is like a ship upon the ocean; it is an ark of safety against the raging storms of barbarism and anarchy, and if we occasionally discover

"A rib of dry-rot in the ship's stout side,"

we are compelled to act very cautiously as we "with heart of oak replace it;" the worthless plank must be carefully cut away, piece by piece, lest, by our haste, the waves rush in and imperil our safety. Or, to change the metaphor, society is "a house of many mansions," in which an appointed place is prepared for every class of the community, and which, alas! has its noisome cellars and miserable garrets, its rickety stairs and gloomy passages, as well as its halls of grandeur and hearths of comfort. In this old English house of ours we are sadly annoyed with all the inconveniences of a rambling old house, built "far in the sight of ages past," and enlarged, altered, patched, and adorned according to the taste or necessities of many successive generations of occu-

pants; the chimneys smoke, and the wind blows in at chinks and crannies without number; many a wall is sapped by damp, and many a beam is mouldering away and marking the lapse of ages by the ever-thickening dust into which it crumbles. Yet, after all, we cannot even entertain the thought of leaving the old mansion-house of our fathers; we are bound to it by innumerable ties; the memories of the past gild the old walls with an untold glory—

"A light that never was on land or shore,"

and which never can be transferred. It is true that we might carry many of our household gods with us to a new habitation, but it could only be as curiosities for the museum; shorn of nearly all their interest, they would be like the fac-similes of an autograph, the same in outward semblance, but, alas! bereft of all that touches the heart or thrills the soul. We could then no longer point to the actual handiwork of Alfred or of Cromwell, catch the very echoes of Shakspeare's voice, and trace the imprints of Milton's mighty mind, in the way we now can do. However our present Hall of Freedom may differ from the designs of those who met at Bannymode, we can still see the foundation-stone which they shaped and laid—the *Magna Charta*; it is untouched by time or violence, and the highest point of that vaulted roof of grandeur, the key-stone of that heavenward pointing arch—Britain's freedom—springs from and rests upon that wondrous corner stone. Remove it from its place, and its interest would be gone. The feelings which I have thus attempted to describe are natural to humanity: our American brethren who, so to speak, have built a modern hotel for themselves,

still love to visit the old house "at home." Windsor and Westminster are not forgotten in the capitol of Washington; and I believe that our beloved Queen has more of American goodwill and affection than any of their own Polks or Pierces. The consequences, however, of these tendencies and feelings is greatly to embarrass reform. We cannot rebuild until we have first unbuilt, and we dare not proceed with vigour lest we should bring our good old house about our ears. The inferior workmanship of the past is removed piecemeal, and one little party wall after another is destroyed by inches. Our neighbours the French, whose impetuosity will brook no delay, have had so many downfalls in their specious political architecture, that we seem to have been frightened into unreasonable timidity. We scarcely dare propose to break out a window to let in light and air: a host of F. J. L.'s, and H. D. L.'s, as so many political oilmen and tallow-chandlers, will be ready to raise a cry against us. Sunlight is no sooner suggested,—

"Than straight the established lanterns
Are moved with hate of day,
And loud the lawful rushlights
Against the change inveigh."

The present debate not unnaturally suggested the above thoughts, and they in return appear to illustrate the debate. Our forefathers, like ourselves, had many a struggle for religious liberty, but unfortunately they only succeeded in changing external for internal persecution. The people of England early and steadily opposed the pretensions of the church of Rome, and, except when betrayed or discouraged at home, they always opposed them with success. Henry III. had the active sympathy of the nation, until, by the unfortunate murder of A'Beckett on the steps of the altar, he brought himself under the ban of popular superstition. John was supported in his opposition to Innocent, whose papal interdict was set at defiance by the nation at large; and when the pusillanimous monarch yielded in abject fear, his barons stood aloof for awhile, and then hurled him from the throne. But, alas! the crafty and unscrupulous Henry VIII., who ended this lengthy struggle, made himself an English pope, and established himself as the head of a *State Church*. This mischief has cost us heavy

penalties, and many a struggle, but it has gradually been lessened and removed, and we now begin to see the end in view. The writ *de heretico comburendo* was, for the last time, executed on the bodies of two Arians in the reign of James I. (A.D. 1611.) Corporeal persecution for dissent ceased some 170 years ago, on the advent of the Prince of Orange; disability after disability has since been removed; *Toleration* and *Emancipation* acts have been passed; *Test* and *Corporation* acts have been repealed, in favour of religious freedom. The Dissenter may now sit in the House of Commons and at the Privy Council Board, and may hold any civil office in the land. Exclusion, in short, is confined in civil matters to the universities, and has been partially banished from thence this very year. But still, so thoroughly is the State Church system built into our social constitution, that we are compelled to struggle for this last boon; we scarcely dare even yet openly and directly to attack the root of all this mischief—the unchristian and impolitic connection between religion and the civil power—the unholy alliance of Church and State. Alas! that we should be compelled to retrace the crooked path of error with such slow and painful steps, and to unbuild the untempered wall with such wearisome caution.

One would imagine that few persons could hesitate to pronounce judgment in favour of opening the universities to Dissenters, after five minutes' reflection upon the outline sketch of the progress of toleration given in the foregoing paragraph. The Church has evidently no excuse for denying this last boon: it has either gone too far in its concessions to Dissent, or else not far enough. It is all very well for H. D. L. to glory in the tolerance of his church at the present day, but he surely must perceive the utter inconsistency of an established religion with any such toleration. When Henry VIII. established the essential doctrines of popery as the national creed by "the Bloody Law of the Six Articles," and threatened all impugnors thereof with the stake or halter, he was consistent; every subsequent act of relaxation has been an absurdity. When Edward VI. (5 and 6 Edw. VI., c. 1) made Nonconformity a penal offence, and enacted that anyone attending religious services other than those appointed in the Book of

Common Prayer, should suffer imprisonment, and for the third offence imprisonment for life; and again, when Elizabeth (1 Eliz., c. 2, sec. 14) enacted that a fine of twelve-pence should be levied by the churchwardens on all those who failed to attend some "place where common prayer shall be used" on Sundays and holidays, they simply acted up to the theory of an established church;* the present acknowledgment of Dissent, on the other hand, is a pitiable self-contradiction. To establish a creed, and then allow people to believe it or not, is no whit more sensible than to impose a tax and leave people the option paying or refusing to pay. Establish a religion, and allow the Dissenter equal civil rights;—we might as reasonably pass a toleration act to except professed smugglers from the penalties of the customs' acts. Establish a national church, and allow her members to withdraw with impunity from her communion;—we might as well legalize desertion in the army, or mutiny in the navy. Establish a national religion, and then repeal the test acts, by which it was fenced, in favour of Dissenters;—we might as consistently modify the oath of a cabinet minister, for the express purpose of admitting red-republicans to power. Proclaim the Queen "Defender of the Faith," and then persuade her to allow the Dissenter to teach and preach contrary to that very faith;—the genius of Shakspeare supplies the only parallel to such absurdities.† Would that Churchmen could be brought to view these things in their true light, and they

* The reader will perhaps be surprised to hear that these statutes (though fallen into neglect) were a part of English law eight years since; they were repealed in 1847, by the 9 and 10 Vic., c. 59. This fact should induce H. D. L. to moderate the jubilant tones in which he sings the tender mercies of his church.

+ "Dogberry.—* * * This is your charge; You are to comprehend all vagrom men; you are to bid any man stand in the prince's name.

2nd Watchman.—How if he will not stand?

Dogberry.—Why then, take no note of him, but let him go.

Dogberry.—* * * Well, you are to call at the ale-houses, and bid them that are drunk get them to bed.

2nd Watchman.—How if they will not?

Dogberry.—Why then, let them alone till they are sober; if they make you not then the better answer, you may say, they are not the men you took them for."—*Et seq.*, Much Ado about Nothing, Act III., Scene 3.

would then perceive the deep truth of that utterance of Divine wisdom—"My kingdom is not of this world, *else would my servants fight*;" they would see that the idea of a tolerant State church is at once an insult to their own understandings, and an attempt to falsify the words of Christ. To place religion in the seat of power—to make her a kingdom of this world, and then to strike the civil sword from her hands, is a bitter mockery which can only be paralleled by the conduct of those who arrayed Christ in the crimson robes of empire, and bending the knee before him, saluted him with the irony of malice—"Hail, King of the Jews!"

I am not Quixotic enough to feel any very sanguine hopes of the conversion of F. J. L.; but I hope the foregoing remarks will suffice to awaken some Churchmen to a sense of the untenable position which the Establishment now holds, and thereby induce them not only to concur in the freedom of the universities, but also in the further attempt to sever the union of Church and State. We wish to see this great end accomplished rather by internal revolution than by external contest: we dread the embitterment and antagonism of a long political contest,—but, by one means or other, the Church of this country must sooner or later cease to be a State church; until then, there is no security for the Dissenter. I need only turn to F. J. L.'s article to show that I have been arguing no imaginary theory. In p. 302 he says, "If, then, the nation, as such, profess a religion, it should use every means, direct and indirect, short of actual persecution, for its furtherance and support." I beseech the liberal Churchman to study the sentence. If to shut the Dissenters out from the advantages of the secular teaching and fellowships of the Universities, is "short of actual persecution," of course it cannot be "actual persecution" to shut them out from State employment, from civil preferment, and from municipal office; we may therefore at once re-enact the Test and Corporation Acts. If dissent unfits a man to receive education, much more must it disqualify from communicating education; we may therefore forbid any Dissenter to teach in any kind of school. How much further F. J. L. would curtail religious freedom, I know not; but in view of the sentence just commented upon, I pointedly call upon him to define, with the

utmost logical precision, the exact meaning which he applies to the phrase, "actual persecution," and also clearly to distinguish the principles (if any) which will justify exclusion in the universities, and yet banish it from parliament. The idea that a youth in his teens is to be tabooed from the study of science and philosophy at Oxford, unless he believes in the doctrines of the Church, but that a confirmed Dissenter of mature age and judgment may share in the deliberations of St. Stephen's, and join in a debate on church property and other ecclesiastical subjects, is surely the most preposterous folly which ever the brain of man conceived.

I might here leave the "Establishment" question with the reader, but I cannot help craving his attention, for a moment, to the lame defence of a national religion offered by F. J. L., p. 302: "By such institutions," we are told, "the heart of a nation is made sound. . . . an improved moral atmosphere is diffused. . . . virtue and honesty are publicly encouraged, and vice is publicly discouraged." I accept the challenge here thrown down. The Papal States, Naples, Russia, and Spain, have national churches, while the United States has none; I demand, therefore, from F. J. L. an explicit reply to the question—Which of these nations stands highest in respect to honesty, virtue, and moral soundness? Which is the better principled and better governed—Washington or Rome? Compare Naples, where Francesco and Rosa Madiai linger in a dungeon for reading the Bible—where Miss Cunningham is arrested for distributing tracts, and where the enormities of priestly power drew forth an indignant pamphlet even from the chief advocate of establishments (Mr. Gladstone)—with England, where the national church is scarcely more numerous or more powerful than its opponents! Again, F. J. L. tells us that "All power should be used with reference to God's will," and these words are explained to mean that a government ought to establish and support a religion *at home*; but why should we stop there? "All power" must include the machinery of the Foreign Office as well as of the Home Office—of Portsmouth and Woolwich as well as of Scotland Yard and Downing Street. Our ambassadors, according to this Gladstonian logic, ought to negotiate in favour of the English Church as well as of English poli-

tics, and our army and navy ought to exert all their powers of destruction for the extension and increase of Anglican Christianity. Certainly we think that Nicholas might find an apology for his *Te Deums* over the ruins of Sinope, in the pages of Mr. Gladstone's work. "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's," is here represented not as an eternal truth, but as a temporary policy, to suit the exigencies of the time at which it was uttered; and thus the Establishmentarian makes Deity the author of deception, and translates the words of Christ by opposite language. "Render," says he, "unto Cæsar the things which are God's;" i. e., place religious faith and worship in Cæsar's custody,—and render unto God the things which are Cæsar's; i. e., put Cæsar's sword into Religion's hand. Now I maintain that the words of Christ, *in their simple import*, forbid any connection between civil power and religion; and further, that if Christ could have been guilty of reserve, *double entendre*, and equivocation, he would have been an impostor, his gospel a falsehood, and his followers dupes. Again, J. F. L. thinks (p. 332, col. 2) that a national church is as reasonable as a private missionary society, but the idea is mere folly; he commits the same absurdity as the advocates of the Maine Law, who argue that because a certain part of the nation, who are teetotalers, think it a great good, that therefore it ought to be enforced! These benevolent individuals, having broken our decanters and taught us our catechism, would probably in due time direct what books we should read, forbid us to cultivate cucumbers for fear of cholera, regulate the consumption of beef, and establish a national pattern for our outward adorning. We imagine, however, that free-born Englishmen will demur to this theory in *all* its ramifications; in fact, it is nothing less than a scheme for turning society into a gaol, and making Government chaplain, doctor, and turnkey to the establishment.

Lastly, on this head we notice F. J. L.'s assertions that the voluntary system is "miserably ineffective" and "utterly inefficient." Now I have already shown that Voluntaryism is four and a half-fold more efficient than State aid, even within the pale of the Church (see p. 389); and Mr. Mann (Cen-

sus, pp. 131, 140) states that the increase of Church accommodation during the period 1801—1851, amounts to 1,028,032 sittings. Dividing these between private benefaction and State aid, in the above proportion of four and a half to one, we find that in the Church Voluntaryism has provided about 840,000 sittings where State aid has provided 188,000. Again, Mr. Mann informs us that Dissent, during the same fifty years, has provided 4,013,408 new sittings; adding to these the 840,000 provided by Episcopalian Voluntaryism, we find that the "utterly inefficient" voluntary system has provided 4,853,000 sittings where State aid has provided 188,000; in other words, the voluntary system provides a seat in God's house for twenty-five and a half persons, wherever State aid provides for a solitary worshipper!! Now, I call upon F. J. L. either to declare the census tables to be a gigantic fraud,—or to deny the common rules of arithmetic, and maintain that twenty-five is less than one,—or to confess the untruth of his former assertions, to retract them, and to offer such apology to the injured majesty of truth, and to the brethren whom he has misrepresented, as his own conscience shall dictate.

The article of H. D. L. mainly consists of a reply to Rolla; it is therefore not our place to remark on his arguments. But in concluding this article we must notice the extraordinary delusion (which he professes to maintain, p. 392) that the universities are "*private property*." F. J. L. is too cautious to make the same avowal openly, but it evidently lies at the root of his assertion that there is "no difference between the universities and other church property," and of his whole reasoning, pp. 303—306. Happily we have no need to argue this question; we can appeal directly to competent authority. I presume that most readers are aware that the two universities, together with the colleges in connection with them, are corporate bodies;* but those who are im-

clined to trust the confident assertions of writers like F. J. L., may probably imagine (as I believe he, in all good faith, does) that they are ecclesiastical corporations. The question, however, has long ago been decided in our courts of law in the opposite manner; the case of *Rex v. Cambridge, Vice-Chancellor, 3 Burr. 1656*, laid it down that the two universities are *civil law* corporations, of the same character therefore as the colleges of physicians and surgeons. Surely, then, the Dissenter has as much right to the privileges of the former as to those of the latter. Will F. J. L. or H. D. L. pretend that the medical profession should be confined to members of their own church? But, independently of these considerations, it is to be remembered that a corporation is a creature of the law, to which certain powers and privileges have been granted (as, e. g., the power of framing laws which shall bind individual members); for the effectual carrying out of the purposes for which it was instituted. If, therefore, a corporation fail to accomplish the end for which it was intended—if it enact bye-laws contrary to the law of the land, or manifestly unreasonable and inconsistent with the public welfare, Government has a right, both morally and legally, to interfere. The universities we have shown to be *civil law* corporations; to enact a religious test, as the condition of entrance, is to contravene this character, and to change them virtually into ecclesiastical corporations; hence Government is bound to interfere. In accordance with these remarks, it has been held that a bye-law, enacted by a trading corporation to limit the number of apprentices which each member should take, is illegal; how much more, then, ought parliament to interfere when bye-laws (to which in an age of tyranny it had given legislative sanction) limit the class of individuals who may participate in the educational advantages of our universities. Oxford and Cambridge are *civil law* corporations, *public* institutions; to pretend that they are, in any sense, *private*, is an untruth in *fact*, and an absurdity in *theory*.

B. S.

* *Universitas* and *collegium* are the Latin law terms for "corporation."

NEGATIVE ARTICLE.—IV.

MR. EDITOR,—In common with your numerous readers, we have read with deep interest the debate which has appeared in your

pages on this important subject; for although Parliament has recently discussed it, and pronounced legislatively upon it, the people

of England have no faith in the infallibility of any order of men, and are prepared on all occasions to think and speak for themselves. It may be decreed that the universities *shall* be open to persons of all religious opinions, or of none, but the "ought" of the question remains untouched. We were glad to find H. D. L., in your last number, pouring a little water on "Rolla's" fearful looking fire-brand, and maintaining his position with the dignity of a Christian gentleman. We cannot but regret the acrimony which was introduced into this debate by the opening writer on each side, also the strong tendency which has been manifested thus far to make it a dispute between Church and Dissent, instead of a question of simple equity and common justice. We were somewhat surprised and pained to find your able contributor B. S. doing this, for his articles we have in general greatly admired. He commences as an "individual Dissenter," rather than a patriotic Englishman. Now we would have it distinctly borne in mind that the question is not merely one respecting the admission of Dissenters to the universities, but the admission of persons of all religious opinions, including, of course, Roman Catholics, infidels, and even idolaters, if they choose to apply. Now we think every sincere Protestant will be prepared duly to consider this fact before he sanctions the surrender to our enemies of these important positions, which have hitherto been held by our friends. Respecting this part of the subject it has been ably said:—"Those who think that Popery is unfavourable to the moral and intellectual liberty of mankind, will appreciate the gravity of the practical difficulties which the introduction of Roman Catholics into Oxford—would create. In the present temper of men's minds respecting religious questions, both at Oxford and in the country at large,—whilst angry controversies are still raging, and the battle between the churches is still at its height, a fatal blow would be dealt to the peace and studies of the university, if the Roman Catholics were allowed to break in upon the inmost life of an institution in which almost every building and every endowment would supply unfailing materials for irritation and contest. Scenes might take place at Oxford little less disgraceful than the Stockport riot, or the ancient battles in Logie Laan."

B. S. next notices the question of Church *versus* Chapel goers, and appears to delight in placing them in unfriendly juxtaposition; then, after going into the subject of the recent census, he at length comes to the real question at issue; but here, with an inconsistency unworthy of himself, he commences by taking for granted that which ought to have been his great object to prove. Availing himself of the assertion of the Oxford Commissioners that the universities are national, and of the admission of F. J. L. that they are so "in every fair and proper sense of the term"—in the same sense as the Established Church is said to be the National Church—he overlooks the distinction so properly pointed out by H. D. L., viz., that "they are private property supported by the State, and in this sense national; but they are not *public* property supported by the State, and in this sense not national." With as much consistency as our friends exhibit in seeking to throw open the universities, might men of all religious opinions seek to enter the Church of England, and become possessed of its property and revenues, on the plea that it was the National Church, and they formed a part and parcel of the nation. Surely our opponents would not go thus far; if they would, let them openly declare it.

B. S., continuing in the erratic course in which he commenced, asserts that the universities were designed not for religious but secular instruction. This assertion he does not further attempt to prove than by saying that, as the Church is for the religious education of the people, the universities *must* be for "the secular instruction of the community," forgetting that the latter might have been designed to be subsidiary to the former. As to the statement that the Church is to train the moral being; the universities the intellect of the nation; he forgets that it would have been contrary to the Anglo-Saxon genius, as well as to true philosophy, thus to separate religion from science, and to divide those branches of human knowledge which ought ever to go together hand in hand, blessing our race.

In proof of our position we may quote from a document prepared as far back as the time of Archbishop Laud, in which every undergraduate is required to have a tutor, whose duty it is "to imbue his pupils with good principles, and instruct them in approved

authors; but above all in the rudiments of religion, and the doctrine of the Thirty-nine Articles."

But, after all, if our universities are such dens of iniquity as "Rolla" describes, in which "true Dissenters" would not willingly "incur the anger of heaven by violating their conscience, or pollute their souls by breathing the atmosphere of such haunts," why this agitation for them to be made public? Surely every well-wisher of his kind would be anxious to circumscribe their evil influence as much as possible. Now, we are no apologists for any evils that may prevail at Oxford or Cambridge, for we deeply feel

"How empty learning, and how vain is art,
But as it mends the life and guides the heart;"

but we believe that those evils are accidental, and not for a moment to be weighed against the advantages which these seats of learning afford. On this subject we would commend to "Rolla's" attention the following extract from a liberal but a somewhat unfriendly journal*:—"Where else is the training of the young carried on under influences so varied and harmonious, so well calculated to be truly educating of what is noblest and best in man? The youth of England are reared in them amidst living memorials, which present to the eye of the imagination, in undying freshness, the antiquity, the continuous life, and the greatness of their country. The dead and the living address the young together, and combine in moulding the characters and sentiments of successive generations. The splendor of the architecture, speaking with the voices of many ages; the munificence of founders, attesting the magnanimous liberality of England's ancestors; the solemn cloisters, the gothic halls, the venerable chapels, the intermixture

of different ages, the surviving fame of literary greatness, the union of subordination with independence in college life, inculcating the manly self-reliance with the love of order which honour the British people; the intermingling of the flower of its aristocracy with the scions of the great professions; the gentlemanly tone of social habits;—in a word, the spirit of religion with the spirit of antiquity and the spirit of modern life; where else can powers of influencing, so rich, so inspiring, and so genial, be found, training up the young in a discipline worthy of a great and civilized people?"

Let it not be thought that Churchmen have anything to fear from the opening of the universities, or that they oppose this from any interested motive. On this great point it may be sufficient to adduce the evidence of the Rev. Henry Wall, one of the ablest gentlemen that appeared before the late commission, a Fellow of Baliol, Vice-president of St. Alban's Hall, and Prælector of Logic. He says:—"I believe that Dissent has much more to fear than the Church has from a university education." And upon this the editor of the leading Dissenting newspaper, the *British Banner*, adds:—"We cordially unite in faith with Mr. Wall relative to the results which Dissent has to fear from a university education. We believe that one of the surest methods of bringing over the influential portion of Dissent to the Established Church would be to open the universities."

Surely, Mr. Editor, this will be sufficient to convince your readers that the opposition to the opening of the universities is not from any mere principle of policy on the part of the members of the Church of England.

S. S.

* "Edinburgh Review."

Social Economy.

OUGHT GOVERNMENT TO PROHIBIT THE SALE OF INTOXICATING DRINKS?

AFFIRMATIVE ARTICLE.—II.

It was with great satisfaction that I perused the articles on this question in the

September number of the *British Controversialist*, as I consider it an auspicious sign

of the growing importance of this reform, that, after a short agitation of a few months, it is recognized as worthy of discussion in your columns.

After due consideration of our opponent's article, we must confess we have found nothing sufficiently potent to modify our previous opinions on the subject; but, on the contrary, when we compared it with that of our ally T. U., it tended to confirm us in our opinion that, for the suppression of the drinking customs of this country, a prohibitory traffic law is imperatively necessary. Having arrived at this conclusion, it is but right we should justify it, which we will attempt to do by exposing what we believe to be the defective reasoning of J. G. R.

We are of opinion that he has tantamountly conceded to us the following:—the appalling extent of the evil of drunkenness, and the efficacy of the antidote administered by our American brethren; for he anticipates the production of the proofs by informing us that he wants no statistics of the former, nor does he *wish* to know the success attendant on the adoption of the latter; but what he desires "is a justification of the principles on which the law is founded; or, in other words, why the prudent and sensible man is to be deprived of the due use of a beverage, because his neighbour chooses to abuse it." As an objection against the principle on which the law is sought to be established, he commences by lamenting that we should, in the pursuit of truth, endeavour to promote it through the intermediation of the State, instead of relying on its innate power for its own advancement. We agree with him that truth is puissant enough to surmount all obstacles that may oppose its progress; but we opine that we are justified in furthering it by all legitimate means. Yet, according to the reasoning of J. G. R., men ought never to have enacted laws for the prevention or suppression of any species of crime, such as theft, murder, &c., but have allowed truth to assert its sovereign sway, without compelling man to observe laws which he sometimes finds to militate against the gratification of his passion. We expect he will see the fallacy of such reasoning, as it must be obvious that society is obliged to protect itself against such encroachments on its rights. We may cite as a very recent

instance of this kind of legislation, the suppression of gambling houses, which had become such pests, that on public attention being called to them they were closed by that compulsion of which J. G. R. has such horror. We would ask our opponent why the whole community should suffer to such a fearful extent, because the *prudent and sensible man* loves his beverage? We certainly pay dearly for his gratification. But J. G. R. is mistaken; we do not deprive him of his beverage by the Maine Law; it simply prohibits the traffic in intoxicating drinks. Now, we cannot comprehend why legislation should be refused here, seeing that it is necessary for our protection against the ever recurring evils resulting from it; especially as our Government enacts statutes for the suppression of kindred though minor evils. Strong drink has been denounced by all the judges of the present day, as the great parent of crime. Well may a writer in "Blackwood" exclaim,—“Wine, wine! whose praises are clamorously rung round the festive board, and whose virtues supply the song with brilliant thoughts and ardent syllables; what need of eloquence and verse to sound thy fame, whilst *murder* and *seduction* bear ghastly witness to thy potency! Is there a greater crime than these? Name it, and drunkenness shall claim it for a child.”

J. G. R. next infers from the objection propounded—that truth should not be promoted by State aid—that those who think in opposition to himself must be influenced by error, and tainted with prejudice and bigotry; and then commences an attack on them for forming themselves into a society called the "Alliance for the Suppression of Intoxicating Drinks." Now, although our question does not embrace the opinions of any society or class of men, he devotes a great portion of his space to a review of the "Alliance" and its object; and though we are not bound to notice the new matter thus introduced into the discussion, as some may advocate the affirmative of this question, and disapprove of the declaration of the "Alliance," we do not hesitate to vindicate it from his animadversions, and predict that the object of his vituperation will be the means of achieving victory in the coming strife. He thinks the term "intoxicating drinks" improper, as they do not become intoxicating till they have been improperly used. So

that, if a number of men associated together for the purpose of cleansing dirty houses, he would stigmatize them as bigots for giving their object its proper appellation, as he might reply, that houses do not become dirty until they have been improperly used. He then proceeds,—"Well, this society, for want of means more successful than those employed when known as the Temperance Society, and anxious for something novel, and at the same time *ultra*, made choice of the 'Maine Liquor Law,' as being likely to compel submission, conviction being now to them a matter of indifference." He afterwards charges them with having resolved to "shoot up" discussion. J. G. R. labours under some great misapprehension here, as they hope to attain their object by discussion, and always challenge it; and as to compelling submission, this is equally incorrect, as before they can obtain the law, it must be sanctioned by a majority of the people, who must, in the first place, be awakened to a sense of the benefits of this law, and then vote for it from conviction, certainly not from compulsion. The "Alliance" is next ridiculed as seeking to suppress drunkenness in public that it may flourish in private. J. G. R.'s philosophy cannot comprehend the utility of suppressing the traffic, if we permit the private manufacture. But this is easily explained. The advocates of this law know that the traffic is chiefly instrumental in the production of crime, as the numerous temptations now held out in divers forms,—gin palaces, music saloons, &c.,—almost preclude the possibility of temperance amongst the lower classes; especially those of social dispositions. Now, if this cause were removed, it is expected the consumption of spirituous liquors would decrease, which expectation finds confirmatory evidence in America. It is not probable that every family would turn their houses into small distilleries. But even the few who, immediately after the passing of the law, might do this, would, in all likelihood, gradually succumb to the force of public opinion, which would gather strength from the beneficial results that would be brought about.

J. G. R. appears to regret that Total Abstinence societies have been displaced by the "Alliance," and mourns their absorption into it; but we can assure him that he is again

in error, and that these societies still exist, and prosecute their enterprise with their former energy; and will do so after the "Maine Law" has been passed; for its most sanguine promoters cannot expect that drunkenness will immediately be extirpated by it. After our friend's premature eulogy on the Total Abstinence societies, he once more turns his attention to the real subject, by saying that England and America cannot be fairly compared. He denies the capacity of the Americans to legislate upon such an important question as the "Maine Law," as they have shown, within the last few years, a great hankering after anything novel. This is rather a serious charge to bring against our transatlantic brethren, whose country is one of the most flourishing and efficiently governed in the world, and it is one of which they have reason to be proud, when it is allowed on all hands that their firmness and perseverance generally secure success to the greatest and most perilous undertakings. But if they are whimsical, as he supposes, we can affirm that their whimsicality often takes them to the "safe side of the hedge." He reminds us "that the liquor traffic was originally introduced amongst small and uncivilized portions of the States—chiefly Indians—who did not understand the nature and properties of strong drinks; and so far as they are concerned, the prohibition would be salutary. In other cases, however, we contend that it is unfair, irrational, and despotic." Any force his objection possessed, that truth should not be promoted by State aid, is now invalidated by this admission, as he justifies the use of what he formerly repudiated. If just amongst the half civilized states, why not amongst civilized nations? Surely J. G. R. does not consider that strong drinks are essential to the progress of civilization! Let us contemplate civilized nations, and see what advantage is taken by them of their superior knowledge over their less fortunate neighbours, the uncivilized. In England—a civilized country—why are efforts being made to eradicate the drinking customs of society? In civilized America, why has the law been agitated for and passed by several of the civilized States? Certainly not on account of any distinction that can be shown to have been made in the use of the liquor; for if we imagine the worst

amongst the uncivilized, we may realize it at home amongst ourselves. What retards our civilization so much as the deteriorating effects of intoxicating drinks? We see little reason to saddle upon civilization, as its concomitant, that which is so inimical to its progress. It is a singular anomaly that a so-called barbarous people should take the initiative in promulgating laws which may ultimately rule the world, and this to remedy an evil introduced to them by ourselves, as one of the blessings of civilization!

Again, J. G. R. returns to the charge on the unfortunate "Alliance," by adducing parallels—said to be made use of by them to justify their aggression on the liberty of the subject—which he designates as "alike amusing and instructing," viz., "if it is legal to punish the publishers of obscene publications," or "provide sewerage for the streets, it is proper and just to adopt the 'Maine Law.' But, before these comparisons can be allowed, it must be shown that there is no nutritious principle in intoxicating drinks, but that they invariably produce injurious effects." The only difference between these things can be but in degree. In fact, some people of strong minds may peruse obscene publications without being contaminated, and at the same time derive information, whereas, in the majority of cases, many would be demoralized; and to preserve the majority we prohibit the sale. In the case of sewerage, if the minority were partially benefited by its absence, is it probable that, to satisfy their squeamishness, the majority would permit them to be so? The comparisons produced to show the inapplicability of the foregoing have, we think, nothing whatever analogous. He inquires why vegetarians do not agitate for the suppression of the breeding of oxen, sheep, &c.? In the first place, there is no proof that flesh-eating is so detrimental to society as the drinking of ardent liquors, nor that it entails the same insatiable craving; but, on the contrary, may be discontinued when demonstrated to be mischievous, without resorting to such a law as this, which, as T. U. says, ought only to be enacted in extreme cases. "Why should not the Bible Society apply for the destruction of infidelity, by punishing those who professedly encourage it?" We do not interfere with man's right to think for himself; but if by the sale of

infidel publications our population was demoralized, and such injuries inflicted on the community equalled those caused by the sale of drinks, then it might be time to agitate for the suppression of the *traffic*. Morality may exist irrespective of Christianity, and infidel opinions do not necessarily annul our duties to each other in the social state. "Why, as Mr. Hume justly asked, should not all the gold, silver, &c., be seized and declared as illegal property, because it gives rise to theft, robbery, and murder?" We will give the reply made by the "Alliance" to this. The use of these articles "has no casual relation to the crime of theft, and therefore the disuse of such utensils would not destroy the propensity to steal; but simply divert to other objects. Now, the use of the *stimulant* is the one sole, physical, necessary, and universal cause of the drunkard's appetite." J. G. R. next inquires "why the Bible should not be condemned as an heretical work, because it is frequently made the authority for the worst of purposes?" We wonder he does not inquire why Governments should not be subverted, because they sometimes make bad laws! The subjects thus referred to do not exemplify our reasons for *aggression* in any way; but, to use his own words, they are "alike amusing and instructing."

Space will not allow us to do more than reply to the objections of J. G. R.; but we fully rely on the strength of the position taken up by T. U. For the dispassionate enunciation of his views he deserves the earnest thanks of all, and especially so when we remember that those who hold such views are often ridiculed as fanatics, caricatured as bigots, and branded as persons misled by jaundiced prejudice.

In reviewing what has been urged against us, we believe we were justified in our assertion that no good reason had been shown why we should change our opinions. The objections are too trifling to be weighed in the balance against the great and lasting benefits to be derived from this law. Education will go on, elevating and refining the ignorant masses,—unshackling the fetters that bind their souls. Intemperance,—the fosterer of crime and pauperism,—once condemned by the legislative enactment of a prohibitory law, will vacate its throne, and the signal will thus be given for the

commencement of a new epoch in the march of civilization. We must conclude by wishing—as soon as our country is in a position to receive it—an unequivocal **MAINE LAW**.

NEGATIVE ARTICLE.—II.

At no period of which we are cognizant could the discussion of this question have been more opportune than the present, inasmuch as it is eminently calculated to accelerate the conviction-settlement of two of the most important subjects which engage the attention of the thinking portion of the community, viz., the duty of governments, and the rights of individuals. At a time when there exists such a diversity of opinion on matters which command attention, from the fact of their having the increased happiness of man in view, the discussion of such subjects is most important. Existing, as we do, in the first phase of intellectual manhood and individual opinionism, such debates as this are absolutely necessary to direct the current of thought, and prevent it from assuming a form that would be as detrimental to the interests of humanity as those from which these subsequent modifications take their origin. Nothing tends more to encourage accurate habits of thinking among the people than thorough discussion. Nothing so surely indicates national prosperity as right thinking, for it is the forerunner of right acting; and well-being follows as a natural consequence. It is by discussions that men are enabled to uplift the veil of darkness and ignorance, and exhibit hydra-headed prejudice in her hideous deformity. It is to discussions that men who have been persecuted and maligned for opinion's sake look hopefully to bring about the time when man to his "own self" shall be "true;" and therefore not "false to any man." Thorough and impartial discussion will effectuate this; and therefore we hailed with gladness the intimation of the discussion of the above question, and more especially as we are convinced that, in this age of half-truth, free inquiry must be made the antidote to that individual dogmatism which is the natural product of a mental revolution, which has been preceded by a long reign of intellectual despotism that has lethargized and enthralled human consciousness, until the breaking of the chain threatens to come with such force that it shall destroy the forger.

In offering a few remarks upon this question, it behoves us to be careful lest our

desire, to see a great moral reform effected, should be so worked upon by appeals to our heart, that the judgment should be led to assent to propositions which the morning's reflections would show to be extremely fallacious. Temperate from principle, we deeply regret the amount of drunkenness which prevails, and the amount of crime and wretchedness thus caused, and would work unceasingly to remove these evils; but to the proposition to invoke the legislature to pass an act which would place a degrading dietic restraint on the whole people for the liquid-gluttony of a *portion*, we emphatically dissent, and will try to give our reasons for that dissent. But in order to be as concise as possible, we will try to establish, first, that such enactment as that proposed is not within the province of government. 2ndly, That it is based upon an unwarrantable assumption. And, 3rdly, that the practical carrying out of such a proposition would ultimately be productive of more evil than good.

Theoretically, the British government is republican. Whatever may now be its constitutional aspect, it is almost universally acknowledged that this was its original nature; and the number of proofs, which are every day advanced in attestation of that remark, render argumentation on the point unnecessary. Republican governments recognize the sovereignty of the individual, inasmuch as it is by that very recognition that the term is prevented from becoming a misnomer. When individuals are thus recognized as part and parcel of the State, and are consulted as to the best means of governing it, it becomes a moral compact, and must be adhered to morally. Whenever any subject violates any of the recognized laws, the government, in justice to the community, takes means to punish such violation, though the said punishment lessens the amount of liberty originally possessed. This is not an infringement of the subject's right, because the form of government presupposes that, having taken a part in the making of the law he has knowingly broken, he will not, as a reasonable being, object to the forfeiture of a portion of his individual rights, when his own misdeeds have been the cause

of the violation. So far the operations of government are just; and there are few men who have looked at the subject in a liberal and intelligent spirit, that would complain of them when they have admitted the justness of the principle on which legislation is based: to do so would be simply absurd. But, it may be asked, How can you draw a line of demarcation, beyond which Government may not justifiably assume authority and the right to interfere? The answer is brief; governments have a right to enact laws in accordance with the will of the majority, so long as such enactments do not directly infringe on the rights of the minority. The enactments may be inimical to the interests of the minority; but being conscious that a certain amount of individual liberty is absolutely necessary for the public good, the minority abide by the enactments. The moral obligation of man to man will readily determine when the majority has exceeded its prerogative. The sovereignty of the individual is still supreme. Administrative equity is not an abuse, and therefore that supremacy deteriorates not one jot, though it may appear to be subservient to the body politic. It may in part be subservient, but, so long as the moral obligation is discharged, the subserviency exists only in name. Administrative equity demands subserviency of the minority to the majority, but when the majority deprive the minority of their natural and individual rights, the majority are guilty of tyranny, and might overpowers right.

Variety in animated nature is universal. Radically and constitutionally different, how is it possible to circumscribe man's animal wants within the limits of a legislative enactment? Instinct is silent, and reason quietly informs us that the sphere of government is not in pointing out what we shall "eat, drink, and avoid." Having entered into a compact that punishes us when we violate our neighbours' rights, we are politically justified in following our own inclinations. We may not be justified in a moral point of view; but it is evidently irrelevant to apply a political remedy to a disease which is not and cannot be otherwise than a moral one. In answer to this it is said, "Society has a right to protect itself." In reply to this we would remark, that no society ever did exist without laws for its

protection. When individuals violate the laws which are necessary for the conservation of society, the government is justified in punishing such violations; this it already does in the shape of fines, imprisonment, &c. When men break the laws, they abuse their rights. The use of a right must not be confounded with the abuse. If a man takes liquor, he is *using* his right; if he takes too much and becomes intoxicated, he is still *using* it: but when in that drunkenness he maltreats or directly injures his fellow-man, he is *abusing* it, and is punished accordingly. So long as a man is amenable to the laws of his country, when he violates those laws, what right has any party to invoke legislative interference to render that an offence which is not at present nor is inherently so?

But, we are asked, does not drink entail a vast amount of misery and wretchedness and expense upon those who have had no share in incurring them? Granted. But from that no just laws can protect us, since, from the very constitution of society, such casualties are inevitable. If it were not so, there would be no society. Men would live in a state of independent individuality—an impossibility. Reduce the theory to practice, and you destroy the chain that binds men to a mutual and *necessary* dependence on each other. Law, order, trade, commerce, and the useful arts, would cease, and civilized existence become impossible. No; as socialists, we must not expect to be exempt from bearing our part of the afflictions of our neighbours.

Having advanced this much to show that a governmental enactment to regulate men's stomachs is contrary to reason, equity, and at variance with the common sense perception of mankind, let us now consider the great argument on which the question for discussion is necessarily based.

It is affirmed, that, because men take intoxicating liquors to excess, some through ignorance, some through moral weakness, the said liquors are directly injurious to man's moral, physical, and social well-being, and therefore government ought to prohibit the sale of them. Not only are these liquors declared to be injurious, they are declared to be *poisonous*. Now, if it can be demonstrated that intoxicating beverages are *poisonous* (in the usual acceptation of that term), then the government is at fault for

not prohibiting the sale before. But if, on the other hand, they cannot be proved to be *poisonous*, then the whole question is based on an unwarrantable assumption. The premise we have invariably laid down is that they are *poisonous*, and therefore ought not to be drunk. If we succeed in showing the premise to be unsound, it will follow as a logical sequence that the conclusion is unsound too. Let us see.

Are intoxicating liquors *poisonous*? If so, how are we to reconcile that *assertion* with the every-day fact that men take them, and do not die in consequence? Poison destroys life; and if any man be found to have knowingly sold it for the purpose of taking away human life, he is criminal in the eye of the *existing* law, and is, consequently, criminally dealt with. And also, if any man be found to have knowingly administered it to any person with the intent to take away life, he is liable to the penalty of *death*. If intoxicating liquors can be shown to be *poisonous*, is there not a grave charge against governments for permitting their sale so long? The very fact of a party asking for government aid, to stop what to *them* is a nuisance, is the greatest obstacle with which our affirmative writers have to contend. In so doing, they either invalidate their own claim, or impute that the government is devoid of first principles. In either case, we think they are in a dilemma. To ask for enactments, without which society could not exist, renders their argument palpably fallacious; while the inevitable inference, that government is devoid of first principles, is in antagonism with the national genius. In reply to this, it may be said that intoxicating liquors, though not causing instant death, are injurious to the body. It yet remains to be proved, we think, that these *beverages* are injurious; inasmuch as the cases hitherto published, wherein man has been *physically* injured by them, are cases of *abuse*—not *use*. And if the *abuse* of any one right of the individual be a reason for a law being enacted that would rob those of their rights who had only used them, we know not to what extent the principle may be carried. From the parliamentary election exposures some time ago, it will be remembered, that some hundreds of "independent electors" abused their rights, by selling them for what, in some

cases, was scarcely equal in real value to a "mess of pottage." Are the upright and honest electors to forfeit their rights, to atone for the misdeeds of their brethren? Are some millions of men to bear the brand-mark of slavery solely because so many hundreds have been proved malefactors? Or if even the whole electors of the kingdom could be proved to be politically corrupt, would that fact constitute an argument for still excluding the new enfranchised, who have not been deemed guilty of political wrong? If a father loses his life on the gallows, is that a reason why the son should be held up as unfit for good society? If a son commit a crime that brings disgrace and punishment upon himself, is that a reason why the father should be pointed at with contumely and scorn? To these questions we think every intelligent man will answer, No! But it may be objected, that they are irrelevant, and consequently of no value. The argument is still urged, that, as intoxicating beverages contain poison, they ought not to be allowed to be sold or drunk. Poison kills; can you obtain such an ingredient in fermented liquors? Yes, is the answer. How? By a chemical process, is the response. Now the fundamental error is exposed by the term "chemical process." The fallacy of the argument (if we must call it such) becomes as clear as the sun at noonday.

On the assumption that intoxicating beverages contain alcohol, and that alcohol is poison, it is concluded that they ought not to be sold. The conclusion that fermented liquors contain alcohol as a mixture, is a false conclusion. Not all the chemists in Christendom can produce beer by merely mixing alcohol with the mass produced by distillation; which plainly shows that it has taken another form quite foreign to its original constituent parts, and that by the chemical process of distillation alcohol is the produce. On precisely the same mode of reasoning *common table salt* might be declared unfit for use, since, by submitting it to a "chemical process," muriatic acid is the result—a solution which would cause instant death to any one partaking of it. Again; we might with just as much reason as is urged for the suppression of the liquor-traffic, call in the hand of the law to prohibit the sale of sulphur, which is used as a medicine. This same sulphur contains a *deadly*

poison—sulphurous acid; and this sulphuric acid, which is so powerful in its effects, is nothing but fume, or smoke of sulphur, combined with bright and sparkling water. Yet no one denounces sulphur as a deadly poison. Beef contains prussic acid; indeed, we might enumerate *ad infinitum*, for there is scarcely any one article of which we partake, but from which something injurious might be extracted. Is this a reason why such things—luxuries or necessities, as you will—should not be sold? Again: we say that no chemist can tell what are the constituent parts of any one thing in nature, unless the constituent parts thus named will produce the original article in the same form it was previous to analyzation. Thus: muriatic acid and soda combined will produce table salt, the said table salt will produce muriatic acid and soda. Thus we know its constituent parts. *It is not so with alcoholic drinks.* You cannot reproduce them; therefore to say that they are poisonous, is a conclusion based on an assumption.

We had intended to show that a law to regulate men's stomachs was unjust in principle; but from the foregoing, we think that to do so would be superfluous: so we pass on to consider whether, supposing such a law were in force, it would ultimately be productive of that amount of good which should be commensurate with the loss of individual liberty which such an enactment necessarily causes.

We think not; and for the following reasons. The Temperance movement is a *moral* one. Almost all who are desirous of the happiness of their fellow-men speak favourably of it. The man who takes his glass because he thinks it does him good, and he who takes it to excess because of moral weakness—all, in fact, whose good word is worth having, have sympathy with the Temperance cause. We never yet heard any one, capable of judging the matter, deprecate the movement which has for its object to induce others to lead a sober, useful life. This is in virtue of its being a moral movement; and so long as it thus remains, it will go on doing good to thousands, who will live as monuments of the efficacy of moral suasion. So long as it retains this moral aspect it will progress in the same ratio as the growing intelligence of the people.

The cause which has no moral influence will yield to the first formidable obstacle; while that which has this influence will count each defeat as the infallible forerunner of ultimate triumph. Hence it is that almost all moral reforms have succeeded. There is an enthusiasm in the friends of such movements that has more vitality than all the statutes in existence. There is a spirit of self-sacrifice, an amount of earnestness and zeal, and unceasing toil, indwelling in the breasts of individuals whose help is spontaneous, that will remove mountains, while those pushed to action by enactments will quail at molehills. Spontaneous endeavour to attain a certain end is unremitting and indefatigable. Where every one is impressed with the necessity of work, government enactments should never disturb them, inasmuch as the mind is so constituted, that when the principle of self-reliance is destroyed by the promise of help, the individual becomes useless. Their government must either take the lead, or no movement be made at all; and who will say that this is desirable? Government enactments are the work of a day; the development of the intellectual and moral man is the work of years. Graduality is the only progressive knowledge. Knowledge is the basis of all moral reform. Without that as a substratum, real progress is impossible. You can predicate on the permanency of a man's knowledge if it is confined to giving certain answers to certain questions. For a house to stand firm amid the boisterous elements, it is essential that it be built upon a solid foundation. Automaton figures will do for a stage fight; the battle of life requires real living men and women, and temperance is a life-long battle against sensuality; therefore it must be carried on by living men.

Temperance is truthful; the adopting of that course which pure reason prompts. Total abstinence is truthful, so long as it is confined to individuals believing it (and we are of that class). But where total abstinence attempts to coerce all men to adopt its principles, it becomes error. Truth receives spontaneous homage; error forces mechanical obedience. If we are wishful that any principles should withstand all the batterings of opponents, let us keep them unadulterated; for the drops of error intermixed with truth will retard all the energies of those who are toiling for the spread of that truth. "The

truth, the whole truth, and nothing but the truth," should be our motto. If government help *must* be had, let error have it. Do not trammel your creed with endowments; for it is an historic fact, that endowing the opinions of individuals by acts of parliament, is the surest way to promote moral decadence. If you will have acts of parliament, let them be to prop up creeds which have no inherent life in them. Do not let the finger of scorn be pointed to Teetotallers, with the words, "You have no faith in your principles; you want government to propagate them."

Though the Temperance movement does not make that progress which every good man desires, it is adding to its number every day, and it will progress in proportion as the mass of men become more intelligent; but it will never go a-head of intelligence. We maintain that intellectuality is the only basis of moral action, and that moral action is only one which can be made to bear upon the question of intemperance; hence our conviction that a law prohibiting the sale of intoxicating drinks would ultimately be productive of more evil than good.

Again; what a precedent would be established for future legislation if you pass this law! Nations are struggling for the "indi-

viduality of the individual," while most governments are trying to ignore it. Permit the law to pass, and to what an extent might the principle be carried? If governments pass an act to protect a particular opinion (and without arrogance we call upon our opponents to prove it anything else than opinion), are not holders of other opinions equally justified in demanding governments to pass an act to protect theirs? The Vegetarian would be justified in demanding a law to prohibit the sale of animal food, since as good arguments can be adduced by the Vegetarian as by the Teetotaller. The churchman, since he considers dissent an evil, would be justified in closing dissenting places of worship by public edict; and the Catholic, in closing Protestant churches. It is useless to say public opinion would not permit such things. The precedent is established, and who can predicate the fixedness of public opinion? On what ground could we object to an act of parliament to prohibit the sale of all teetotal beverages? These questions, and a score of others, *must* be satisfactorily answered before we are of those who think that Government ought to prohibit the sale of Intoxicating Drinks.

HORATIO.

The Essayist.

THE POETRY OF WORDSWORTH.

UNIVERSAL poesy, like nature, hath a beauteous variety and harmony which meets the demands of the human soul in its inevitable aspirations. The poet-traveller gazes with awe and ecstasy upon enthroned Blanc, with its "sky pointing peaks," until his thought and being merge in the infinite of super-iminent mystery; but not for ever, or even for long, is this possible to him. By the absolute necessity of his nature he asks release from so terrible and glorious a sight, and seeks soul-content elsewhere; and like the lark that hath spent its strength of wing and voice of song in aerial flight, he descends to seek repose in some valley depth! The poet will gladly turn his vision downward from the heights of the "hoar mount" to gaze on "placid Leman" reposing in majesty at the mountain's base. Hence the poet finds

in Nature the variety and harmony which the soul asks for itself!

As we cannot conceive of the true poet passing by Leman Lake unimpressed by its calm and serene aspect, without associating its reflective mirror-bosom with the sublime and terrible heights of Mont Blanc; neither can we conceive of the student of modern poetry so abandoning himself to the contemplation of the out-soarings of a Shelley or Byron, as to become uninfluenced by, or unsusceptible of, the Leman depth and zephyr flow of Wordsworthian poesy and melody.

In order to furnish our readers with a pleasing diversity of reading, we have chosen the poetry of Wordsworth as the subject of this essay.

To Wordsworth belongs the fame of being

the Shakspeare of his age,—the founder of a school, the influence of which has infused new life and vigour into the art of poetry, which seems to have gradually degenerated since the Augustan age of literature,—and of being the originator of a fountain of poetic melody and inspiration, the pure streams of which, like those of the Shaksperian fount itself, have nourished some of the brightest geniuses of our times, and still mightily—though secretly—continues to influence the progress of our literature. Original and lofty geniuses as Byron and Shelley doubtless were, they belong to the school of which Wordsworth was the founder, and unconsciously became, to a great extent, indebted to him for the pure spirit of poesy into which life ushered them, and in which the first harmonies of their undeveloped powers were more or less nurtured. And in saying this much we do not detract from the great fame these poets have acquired, any more than we should detract from the fame of Jonson or Fletcher, by saying they belonged to the Shaksperian school.

In the limits of an essay, it cannot be expected that more than a partial and limited survey of so extensive a field of poetry as opens before us in Wordsworth's writings can possibly be given. We shall therefore treat of Wordsworth's poetry under two aspects.

I. The imaginative and transcendental. We place these characteristic epithets in this order, viewing the latter in poetry as the natural result of the workings of the former. The imagination asserts the dignity of the soul, and its superiority to material combination and existence. It proceeds on the subjectivity of the universe, and is itself the exponent of the falsity of Materialism. It awakens to activity on the limit where sense recoils, and imposes on sense, as a matter of indubitable fact, oftentimes that which it hath never known! It transcends the limited circle of human intelligence, and throws the boundary of its domain into the Infinite! Its instinctive intuitions lead it not to conjecture, but to philosophize upon a future life, immortality, and the momentous results of thought, passion, and aspiration! The vast material universe is to it but a mirror through which it recognizes one glorious spiritual presence—its Great Parent; and in the moments of its intense power becomes

as wax in the modeller's hand, susceptible of any form it may conceive, or as the harp beneath the inspired poet-bard's touch, capable of sounds that never die!

Exquisite, indeed, is the poet's expression of the active intent of his imagination:—

"Urania, I shall need
Thy guidance, or greater Muse, if such
Descend to earth or dwell in highest heaven.
For I must tread on shadowy ground; must sink
Deep—and, aloft ascending, breathe in worlds
To which the heaven of heavens is but a veil."

Not less striking is another passage in this invocation:—

"Descend, prophetic Spirit! that inspir'st
The human soul of universal earth,
Dreaming on things to come; and dost possess
A metropolitan temple in the hearts
Of mighty poets."

This intense spirituality of conception and transcendental effusion is one of the most prominent characteristics of the Wordsworthian school of poets. Many and beautiful are the passages that might be quoted, did space permit, from Shelley, Byron, Keats, Coleridge, and Tennyson, all deriving their beauty and wondrous power from this source! Indeed, so pre-eminently has this become the leading feature of this immortal school of poets, that each of them has as many or more maudlin imitators—true members of apedom itself—as the "bard of Twickenham" excited to mimicry in his inimitable art. To such an extent has this prevailed in the present day, that no one would think of turning to the original poetry of our periodicals (with but one or two exceptions, as "Blackwood's Magazine") with any other expectation than that of finding some such abortive attempt! It is thus that literature, especially the poetic, degenerates and ebbs, and ultimately necessitates the rise of a new school, the influence of which is to consign to destined oblivion mere artistic poetry—if it deserve that name—and to restore the lifeless and putrid to vigour, purity, and glory. We have to treat briefly upon the imaginative and transcendental aspect of Wordsworth's poetry. Wordsworth was a laborious poet, both with respect to quantity and quality. He is not only voluminous but elaborate. In the volume before us, we have more than 500 double columned pages of poetry, of which more than 200 pages consist of "Poems of the Imagination;" and

this does not include all the poetry he has written. The imaginative faculty was ever active in the poet's mind; hence we find oft-times, in trains of thought, magnificent ornaments before us when least anticipated. The unbounded play which the poet seems to have given to imagination can only be consistently accounted for upon the principle of his belief:

"The universe is infinitely wide,
And conquering reason, if self-glorified,
Can nowhere move unopposed by some new wall
Or gulf of mystery, which thou alone,
Imaginative Faith! canst overleap
In progress towards the fount of Love."

No wonder, then, that he should school and train his imagination, and ultimately, in his productions, give to it a domain boundless and unparalleled in literature. We shall not here dispute whether imagination be "the vision and the faculty divine," or whether its destiny be so great and glorious as the poet sings; sufficient for us here is the fact, that this belief has given a character, consistent with the poet's genius, to his writings, which render them at once the wonder and curiosity of modern literature. The manifestations of this faculty in the writings of Wordsworth are various, and worthy of classification. They may be denominated Creative, Perceptive, and Combinative. In the "Excursion" we have several fine instances of the Creative. We are inclined to regard many of the characters there introduced as the pure products of the poet's imagination; especially the lovely Margaret, whose history, as narrated by the poet, must subdue the coldest heart to tears. It is not over-wrought, though it seems to reach the climax of the heart's capabilities of enduring Love! A remarkable and sublime specimen of the Combinative we have in one of his sonnets:—

"It is a beauteous evening, calm and free;
The holy time is quiet as a nun
Breathless with adoration; the broad sun
Is sinking down in its tranquillity;
The gentleness of heaven broods o'er the sea.
Listen! the mighty Being is awake,
And doth with his eternal motion make
A sound like thunder—everlastingly."

His fourteen stanzas "On the Power of Sound," furnish us with examples:—

"By one pervading spirit
Of tones and numbers all things are controlled;
As sages taught, where faith was found to merit
Initiation in that mystery old.

The heavens, whose aspect makes our minds as still
As they themselves appear to be,
Innumerable voices fill
With everlasting harmony;
The towering headlands, crowned with mist,
Their feet among the billows, know
That Ocean is a mighty harmonist;
Thy pinions, universal Air,
Ever waving to and fro,
Are delegates of harmony, and bear
Strains that support the seasons in their round:
Stern Winter loves a dirge-like sound."

This invaluable tendency of the poet's genius will partly account for the little sympathy he had with the literary spirit of his times—"these our unimaginative days," and also for the seeming unpopularity of his first productions. It is worthy of notice, that notwithstanding the virulent attacks of modern criticism, he pursued the path he at first chose—one which scarcely conducted him to poetic fame in his life, but which, as in the cases of Milton and Shakespeare, has given him a name and a fame in the scale of highest poetry, "not for an age, but for all time!" He now stands with prominence, which in the lapse of time will increase, as a great leader of one of the most glorious revolutions in universal poetry!

The workings of Wordsworth's imaginative faculty were not only intense, but continuous. He was a poet of deep thought and continuous meditateness; and for him to think was to evoke this mystic energy of his sublime genius, which, in its outgoings, seems to permeate and explore all within the vast domain of his thought.

Pervading and mystic as the electric fluid—captivating and soul subduing as the sombre radiance of the pale moon on Alpine heights—his imagination leads to realms of thought and spirit life before unknown. Beneath the shape, the colour, the substance of things, he saw depths of meaning, and drank of the vital waters of an unseen fount. All things within the compass of his poetic faculty received his image, and became vitalized with his spirit.

In his ode on "Intimations of Immortality, &c.," all Nature is vocal with his song. A single field, a tree, the pansy, "the same tale repeat" of coming immortality.

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Another consideration, indicative of the strength, fertility, and creativeness of Words-

worth's imagination, is the original nothingness of the basis as matter of fact, either denied or suggested, of what may be termed his narrative writings.

Divest the "Excursion," or "Peter Bell" of all that exquisite drapery of thought, imagination, description, and poetic originality, with which the poet has invested them, and what are they? Did ever anything so perfect, original, and great in poetry come apparently from so arid and uninteresting a source?

Does this not demonstrate not only the strength of the poet's power of concentration, but the wondrous creative energy of his imagination? In this light we are prepared to place "Peter Bell" beside the imaginative unity of modern literature, "The Ancient Mariner," and claim for it at least equality.

Some critics, we think, have erred in distinguishing Wordsworth as a philosopher rather than as a poet. We deny not the former character to him, but we insist upon the latter; he was a poet *essentially* and by the very constitution of his nature. Whatever depth of philosophy and induction of fact—physical, moral, or spiritual—may be found in his writings, it is the philosophy and induction of his poetic genius and insight, and can only be ascribed thereto, and viewed as an irrefragable proof that the truest, purest, deepest poetry is "the most philosophical of all writing!"

II. The second aspect of Wordsworth's poetry is a further illustration of the energy and fecundity of his imagination—of

"The vision and the faculty divine"—

viz., its intimate associations with human life, nature, and familiar things. The true poet makes us see aright; i.e., reveals to us in things a plenitude of beauty and truth, where we had ourselves failed to see them; hence the application of such epithets as "common" and "familiar" too often to scenes in Nature. He restores the presence of Deity to all things, and makes the spirit fear

"To call aught poor or low that He has made."

Common facts he presents as true wonders, and our ordinary wonders as miracles. Channing has set this forth:—"Genius is not a creator in the sense of fancying and feigning what does not exist. Its destination is to discern more of truth than ordinary minds. It sees under disguises and humble forms

everlasting beauty. This it is the prerogative of Wordsworth to discern and reveal in the ordinary walks of life, in the common human heart." Hence Nature and the human heart were to him temples and shrines—worlds pervaded with the mystic element—Beauty.

"Beauty—a living presence of the earth,
Surpassing the most fair ideal forms
Which craft of delicate Spirits hath composed
From earth's materials—waits upon my steps;
Pitches her tents before me as I move,
An hourly neighbour."

And not even here spell-bound:—

"I oft
Must turn elsewhere—to travel near the tribes
And fellowships of men, and see ill sights
Of madd'ning passions mutually inflamed;
Must hear Humanity in fields and groves
Pipe solitary anguish."

Every true mind hath its joyous remembrance of the intense beauty of a sunrise; yet even from the words, few and simple—

"When, from the naked top
Of some bold headland, he beheld the sun
Rise up, and bathe the world in light,"

there is an original revelation of the same element, which seems to renew the vision more intensely, and almost to obliterate the result of our own perception.

We have already designated Wordsworth the Shakspeare of his times; and viewing his poetic genius in the two aspects before the reader, in what poet shall we find so perfect an embodiment of the grand ideal?—

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth
to heaven;
And, as *imagination* bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

In Wordsworth there is an indissoluble connection between the ideal and actual. He sees and reveals the temple of God in his works. The stupendous fabric of Nature, with its latest beauty and harmony, to him is instinct,—as to every true poet, yet in a deeper sense,—with a divine *idea*, the expression of which is one phase of his ideal.

As in Nature Wordsworth excels in the revelation of the mystic beauty that pervades the universe, and the *Æolian* melody that "rolls through all things," so also as it regards the inner and higher nature of man, he excels in the knowledge and portrayal of the affections, in all their capable extension, harmony, and intensity. When he speaks

of the heart we feel his insight, but when he appeals to the heart we learn by experience the intensity of his potency. His delineation of the history of Margaret, is the

"Excursion," and the conversion of "Peter Bell," prove him a mighty poet in the sphere of the affections.

Buckingham.

E. W. S.

LIFE ASSURANCE.

(Concluded from page 351.)

WE come now to consider the various kinds of Life Assurances, and shall first direct attention to the character of office plans and their arrangements of a business nature. There are three different plans of constitution in Life Assurance Societies, viz., the Proprietary, the Mutual, and the Mixed, or Proprietary and Mutual joined. Of these the principal features are,—

First. The Proprietary offices have a large subscribed capital, which forms a guarantee to the policy holders of the just and full liquidation of their claims when the life fails. In return for this guarantee the proprietors receive five per cent. interest upon the amount of capital subscribed; and, after a careful examination of the income, expenditure, and liabilities of the office, an appropriation of all the surplus as profits to the benefit of the proprietors only.

Secondly. The Mutual Assurance offices have formed their calculations so as to meet all contingent risks and defray the expenses of management; and, in addition thereto, they generally provide a sinking fund as an extraordinary succour in the time of extreme need. The surplus, should there be any, is periodically added in due proportion to the amount assured upon each individual policy, or is applied to the reduction of future in-payments or premiums, at the option of the person holding the policy.

Thirdly. The Mixed Mutual and Proprietary system is based upon the same general plans as the absolute proprietary, guaranteeing the payment of policies by a subscribed capital, but at the same time permits, upon a certain scale of in-payments, a share in the surplus profits of the office; thus, after all the expenses of the office and the claims of the policy holders are adjusted, interest at five per cent. upon the subscribed capital is first laid aside for the sole benefit of the proprietors; then nine-tenths of the

remaining surplus is also laid aside for the proprietors, and the policy holders are then favoured with a bonus of one-tenth only of the profits of the office. Undoubtedly these offices appropriate the lion's share to the proprietors. Of these three we decidedly prefer the Mutual offices, as most congenial to the spirit of the English nation, and at the same time most conducive to the pocket interests of the insured, if well worked upon a good plan and an extensive scale.

The various kinds of Life Assurances now claim some consideration.

First. The assurance of a single life for one year, by which, on the payment of one sum, another given sum is secured to the assigns of the person insured, should he die before the close of one year from the date of paying his premium; thus, the payment of £1 Os. 2d. by a person twenty-eight years of age secures the payment of £100 to his representatives, should he die within one year from the date of his policy.

Secondly. Assurances may be effected to continue in force any given number of years; but when not continued for the whole term of life, most generally quinquennial (five-yearly) or septennial (seven-yearly) scales are adopted, in which cases, by the payment of five, seven, ten, fourteen, fifteen, twenty, or twenty-one, &c., annual payments, the life is assured for these periods respectively.

Thirdly. This is decidedly of greater importance than either of the preceding modes of assurance; we refer to assurance during the whole term of life. In this mode a premium, varying according to age, is paid by the person assured every year during the whole of his life, and at his death the sum stipulated in his policy is paid by the office to his heirs or executors on the exhibition of satisfactory proofs of his death; thus, a person aged thirty years next birthday would

secure the sum of £100 at his death by an annual premium of £2 6s. 4d.

Fourthly. Assurances on joint lives; that is, two persons—for instance, man and wife—both aged forty-five years, of good health, pay a premium of £5 14s. 2d. annually during the life of the one who dies first, and in the event of this death the survivor receives the sum of £100. Other ages are assured at proportionate rates, taking into consideration the amount of risk and liability.

Another mode of survivorship is as follows: One individual joins with another in the assurance of their lives for £100; the ages are respectively thirty and forty; the payments continue, *only as long as both may be living*, at the rate of £2 6s. per annum, and the amount insured is payable at the death of the second of the two, whichever that may be; or the same sum may be secured to the second of the two lives by the payment of £1 10s. 7d. during the period *the two may be living, and also during the life of the survivor*.

Other modes of survivorship might be mentioned; but, as they are more of a speculative than a beneficial character, we forbear, and proceed to mention that which may, perhaps, in some circumstances, be considered the best of all assurances, viz.—

Fifthly. Endowment assurances. Our praise of this mode will not be deemed extravagant when it is known to meet the twofold claims of *old age* or *premature death*. A person aged twenty-five years, by the payment of £3 7s. 4d. annually, may secure to himself the sum of £100 on attaining the age of fifty-five years; and should he die before that time, the payment of the £100 is secured to his representatives on exhibition of the proofs of his death; thus, for a little less than 1s. 4d. per week for thirty years, £100 is secured, and the same sum should death previously happen. And it should be observed that these premiums are stated with reference to the mutual principle, consequently a large bonus of profits might be expected as addition to the £100, and which is regulated according to the amount paid in: this, in some instances, is known to have exceeded thirty per cent. of the total in-payments. Further, the advantages of this latter mode of assurance cannot be better shown than by following up the case given in its application to the purchase of an annuity

for life at the age of fifty-five years. Thus the £100, with the possible addition of thirty per cent. bonus or profits, would amount to £130, and is of value sufficient to purchase an annuity of about £14 per year, or about 5s. 4½d. per week; thus 5s. per week paid from twenty-five to fifty-five would secure a sum equal to £1 per week during the remainder of life!!!

Sixthly. The last we shall mention is the assurance of endowments for children on their attaining the ages of fourteen or twenty-one years. The payment of £2 19s. 1d. annually from the birth of a boy until he attains twenty-one years of age will secure for him at that age the sum of £100; or the payment of £4 13s. 2d. from birth until he has attained his fourteenth year will secure £100. This is a desirable means to meet the expenses of choosing a business or profession for youth, and of establishing the young man in life; for although we have indicated £100 for example, endowments are by no means limited to that sum, but may be multiplied at pleasure by the party assuring.

We have now shown the nature of probabilities, and their application to life contingencies; we have given some detail of the business plans of the most important Life Assurance offices, and we have explained the various modes of Life Assurance; it only remains for us, therefore, to conclude by urging the matter on the serious attention of the young, and especially of young men just entering upon the responsibilities of active life with a view to some practical adoption of its advantages to their own individual interests. Young man! our remarks are merely elementary and suggestive, only sufficient to excite your curiosity to know more of the subject. We hope you will pursue it; and, should you do so, we have no fear as to the result. We have recommended no one office; to have done so would have been invidious; it is of great importance that each individual should for himself be fully convinced of the respectability and good faith of the office he selects for his own insurance. Our duty is to speak of the principle and its advantages—to give the theory; it is for the assurer to apply the theory and enjoy the pleasing results of provident forethought.

On the subject of Life Assurance,

“Be wise to-day,
‘Tis folly to delay;

To-morrow
Is the thief of time, and soe
Of all that's good and great below."

L'OUVRIER.

NOTE.—We refer the reader desirous of prosecuting further inquiries upon this subject to the works of Professor De Morgan, from which we have ourselves received great assistance. During our preparation of the foregoing essay we were struck with one feature of Life Assurance; we refer to its relation to *social economics*. An illustration will more aptly convey our idea. At the census of 1841 the town of Birmingham contained about 180,000 inhabitants. During the year 1840 the number of deaths in Bir-

mingham was 1788. Now, if each individual living in this town during the years mentioned had paid 4 $\frac{1}{2}$ d. per week into a common fund, the sum of about £168 10s. could have been paid to the friends of each of the persons dying which, deducting the expenses of collecting and management, would, doubtless, have provided not less than £150 net to every death. What an amount of good would not this have realized! What provident habits would such a system establish! The poor law, the poor house, and the gaol, might, under such a system of general assurance, become vacant curiosities, and eventually their officers would become "*rara avis in terris*."

DECIMAL COINAGE:—THE NECESSITY FOR ITS ADOPTION—ITS ADVANTAGES OVER THE PRESENT SYSTEM—AND THE VARIOUS PLANS FOR CARRYING IT OUT WHICH HAVE BEEN PROPOSED.

No. II.

In our previous paper we stated that a Parliamentary Committee had given in its report in favour of a Decimal Coinage. It is with that report we have now to do; and we may state on the authority of Mr. Brown, the proposer of the committee, that not only were its members unanimous in urging the Government to adopt decimal coinage, but that no division occurred during the whole period of the inquiry.

Amongst the witnesses examined were Mr. Thomas Hankey, jun., late Governor of the Bank of England; Sir John Herschel, Master of the Mint; Professor De Morgan; Dr. John Bowring; Professor Airey, Astronomer-Royal; Mr. Geo. Arbuthnot, chief clerk in the Treasury; Mr. Thos. Basley, President of the Manchester Chamber of Commerce; Mr. Rowland Hill, of Post Office fame; Mr. Wm. Brown; and several gentlemen representing the trading and other classes. So we may fairly say that no interest seems to have been overlooked; and hence the greater value is to be attached to conclusions based upon such thoroughly practical evidence.

The Committee, after premising, amongst other things, that they were not aware of any instance in which a country, *after adopting the decimal system, had abandoned it*; and that even in this country, where the

decimal system was not supposed to exist, they had ascertained that it was already practically adopted to a certain extent, viz., at the Bank of England, and at the Mint; and further, that actuaries and teachers employed decimals for the purposes of calculation, re-transferring the results into pounds, shillings, and pence—all facts important to be borne in mind—they recommended, as the first point to be settled in the adoption of a decimal coinage, that the *unit* be the present £1 sterling. On this they remark,—“Considering that the pound is the present standard, and, therefore, associated with all our ideas of money value, and that it is the basis on which all our exchange transactions with the whole world rest, it appears to your Committee that any allocation of it would lead to infinite complication and embarrassment in our commercial dealings.” For other reasons, as well as those stated, we think most decidedly that the £1 should be the unit; and “it fortunately happens that its retention will afford the means of introducing the decimal system with the minimum of change.”

The Committee further remark that the tenth of this unit—the two-shilling piece, or florin—already exists in our coinage; they propose, as the lowest denomination of coin,

the *mil* (the 1000th part of a pound), and as an intermediate coin between the *mil* and the *florin*, a cent, being 10 *mils*, or the 100th part of the pound sterling.

Thus we have for coins of account—

1. The £1, divided decimally into 1000 *mils*.
2. The *florin*, divided decimally into 100 *mils*;
3. The *cent*, divided decimally into 10 *mils*; and
4. The *mil*, being the 1000th part of the £1, instead of the present farthing, which is the 960th part of a pound.

With respect to the names of these new coins, the *mil*, and the *cent*, they seem appropriate, the former being derived from the Latin *mille*, a thousand, and the latter from the Latin *centum*, a hundred. We cannot say the *florin* is new to us now, but it is to be regretted that its name bears no direct relation to its English value. It has been proposed to remove this difficulty by re-naming it the "*deim*," an old English word signifying a tenth, which certainly would have been a far better term, but we must mind that while standing upon trifles we do not risk the main chance.*

Of course, although only *four* denominations of coins have been spoken of at present—and no greater number is required as "coins of account" (indeed, it would have been better if circumstances had allowed of a less number, as we shall afterwards see)—these four would by no means afford the facilities which are required for the purposes of "exchange" in our manifold minor dealings with customers and neighbours. With a view to meet these latter requirements two points have to be borne in mind; first, what the amounts of these "coins of exchange" shall be, with a due regard to public convenience; and secondly, how far the present coinage, or any part of it, can be made available with a strictly decimal coinage. It may be well to state that the Committee contemplate, by their report, the retention of the present sovereign, half-sovereign, crown piece, the florin, the shilling, and the sixpence; while they note the desirability of withdrawing the half-crown, and the fourpenny and three-

penny pieces—all of them inconsistent with the decimal scale.

In the shape of new coins, the Committee suggest 1, 2, and 5 *mil* pieces in copper; 10 and 20 *mil* coins in silver; and such others as experience shall show desirable; hinting that the smaller the number of coins with which it is practicable to effect purchases and exchanges the better.

Putting the coins of the Committee in a tabular form, they would stand thus:—

Gold—The sovereign, 1000 *mils*.

The half-sovereign, 500 *mils*.

Silver—The crown, 250 *mils*.

The florin, 100 *mils*.

The shilling, 50 *mils*.

The sixpence, 25 *mils*.

The two-cent piece, 20 *mils*.

The cent, 10 *mils*.

Copper—Five-mil piece.

Two-mil piece.

One-mil piece.

Total, eleven coins. To this list there have been suggested several amendments, both in the names and in the amounts of some of the coins. These we shall notice hereafter.

Finally, the Committee intimate that no needless delay should prevent the introduction of the decimal system to our coinage and accounts, and recommend that the necessary preparatory measures should be entered upon at the mint as soon as possible. They "repeat their decided opinion of the superior advantages of the decimal system," and record their conviction that the obstacles intervening "are not of such a nature as to create any doubt of the expediency of introducing that system," and what is equally important, "they believe that the necessary inconvenience attending a transition state will be far more than compensated by the great permanent benefits which the change will confer upon the public of this country, and of which the advantages will be participated in to a still greater extent by future generations."

Having now dismissed the report, of which we deemed it desirable, from its importance as laying the foundation of the change, to give an ample abstract, we may proceed to notice the essential differences in the two systems—that which now is, and that which is to be.

We have already shown that the decimal

* For further remarks on this point see Isaac Pitman's pamphlet on the subject, price one penny.

pound is divided into 1000 parts, represented in *mils*; whereas the present pound sterling is only divisible into 960 parts, represented in *farthings*. The advantages of the former for all purposes of division and calculation, as compared with the latter, are self-apparent. It is true that the mil is 4 per cent. less in value than the farthing, which it is intended to supersede. This, however, is remedied directly we come to the silver coinage, where sixpence represents 25 *mils*, instead of 24 *farthings*; and all the higher silver as well as gold coins which are proposed to be retained, *exactly represent the different divisions of the decimal pound*.

It was confidently asserted by some of the witnesses examined by the Committee that competition would cause "the quantities of the articles sold to adjust themselves without difficulty to the value of the money received for them;" and the Committee themselves were of opinion that "no prejudice would be raised against this slight decrease of four per cent.," provided the classes most likely to object were made to understand they could get 25 new coins for sixpence where they only now get 24.

The practical advantages of the decimal system can be best illustrated by a few examples. In the present system we express £1 19s. 11½d. in seven figures. In the decimal system it is expressed in four, thus—£1·999, which may be interpreted in either of three ways, viz.—

mils £1·999,	florins £1 9	mils 99,	florins £1 9	cents 9	mils 9.
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The first being adapted to keeping accounts in one column, the second for keeping accounts in three columns, and the third for four columns. It will be noticed that the "three column" plan has the advantage of adapting itself to account books, as at present ruled; although we think it much simpler to use only *one* column.

It will be remarked, that for all practical purposes it matters not whether the figures on the right of the decimal point are deno-

minated 999 *mils*, 9 *florins* and 99 *mils*, or 9 *florins*, 9 *cents*, and 9 *mils*, although in point of simplicity or despatch the fewer denominations the better. The present cumbersome system of mixing up *farthings* in the same column with the pence has nothing to recommend it, while it presents an obstacle in casting, and is likely to lead to error.

Again, in the present system, the product of each column of figures has a different divisor: thus, the total number of *farthings* must be divided by *four* to ascertain the number to be carried to the pence column; the product of the pence column is again divided by 12 to see how many *shillings* are to go forward, the *shillings* being divided by 20 to be added to the pounds; and lastly the pounds are carried forward by *tens*. Here are four variations, and although use has wedded us to this system, as it has done to other inconsistencies, its inconvenience is none the less apparent when contrasted with the decimal system, where the results are invariably given in *tens*, and no mental calculation is required, because the total of the casting of one column *always* shows, *unmistakably*, the number to be carried forward to the next. Thus, if the total of a decimal column be 56, the 6 is left and the 5 carried forward; if 156, 15 will be carried forward; and if the total be 1156 then 115 will be carried forward; and so on, without limitation or variation—what applies to one column applies to all until the casting is completed.*

We must not further extend this paper. In our next we propose to look at some of the suggestions which have emanated from other quarters as contrasted with the suggestions of the Committee.

C. W., Jun.

* Dr. Bowring says, in reference to this part of the subject,—"The simplest form of exhibiting the decimal system of coins and accounts to the mind, is probably to represent it as getting rid of all the complications of *compound* addition, subtraction, multiplication, and division, and reducing all calculations to those simple rules, which are the first lessons learnt in the arithmetical art."—*Bowring's "Decimal System,"* p. 59.

The Inquirer.

ANSWERS TO QUESTIONS.

210. *The Prismatic Dioptric Dissolving Apparatus* is manufactured, and I believe patented by

Messrs. Abraham and Co., Lord Street, Liverpool. It is said to possess, within less compass than a single lantern of the ordinary description,

all the powers of two lanterns, with only one small lamp of intense brightness, free from the objectionable smell and great heat of ordinary lamps, whereby a disc of twenty-five feet for each tube may be obtained. Each disc is capable of being darkened to any required extent, without the least shadow on any particular portion of the picture; and from the superiority in the optical arrangements of the apparatus, each picture is perfectly flat and well defined to the extreme edge. As the two discs may be thrown either together on one circle, or two united at various distances in length upon the screen, the number of effects which may be produced may be easily imagined; they present, first, a succession of dissolving views, so accurately and gradually dissolving, that the most experienced eye cannot perceive the process going on. Secondly, various dioramic effects, as rain, sun, lightning, &c., succeeded by sunshine and the rainbow; waterfalls with running water; volcanoes in eruption, &c. Thirdly, long continuous panoramic pictures, thirty feet in length. Fourthly, double discs, as the two hemispheres of the globe on the screen at once, full size; or two separate portions of one diagram of extended length, without crowding, as at present, all the objects into one disc. Fifthly, combinations of two moving or revolving slides on one circle, as all the planetary system in motion, &c., &c.; or all the vagaries of two chromatropes taken in combination, and permutations of one or two together. The following are Messrs. Abraham and Co's. prices:—The Dioptric Dissolving Lantern, complete, with apparatus for producing the gas.—Lenses $3\frac{1}{2}$ inches diameter. £15. Lenses $3\frac{3}{4}$ inches diameter, £16. The Trioptric Lantern, with three tubes, whereby three distinct discs can be obtained.—Lenses $3\frac{3}{4}$ inches diameter, £20. Hoping that this information will meet the wants of D. H. I am, yours &c., J. M. S.

231. *Light for the Display of Woollens*.—I think that our friend the woollen merchant might obtain a light more favourable to his business by means of verandahs, or a sort of blind made to let down on the outside of his warehouse windows.—I. D.

225. *The Best Work on the Principles of the English Language*.—Your correspondent, E. S., who is anxious to obtain a knowledge of "the principles of the English language," to understand "the composition of words," and to be able to "pronounce with certainty," cannot do better than study Dr. Latham's valuable work on the "English Language;" it is published by Walton and Mahery, price 15s. There is an abridgment of it, published under the title of "A handbook of the English Language," price 4s. 6d. He may also consult with advantage the essay on pronunciation prefixed to Walker's Dictionary.—A. C.

229. *Light-haired Men of Genius*.—Poor "Editor!" there is something so earnest and anxious in his ludicrous query, that we cannot help picturing him (to ourselves) rising tolled by some intellectual problem, and smoothing away the fatal flaxen hair from his Saxon brow. If our second sight be true, we bid him take courage:—

"The fault, dear Brutus, is not in our hairs,
But in ourselves, that we are underlings."

Surely our friend's investigations are somewhat on the surface! Did he never ask himself which was the type of intellect, the black haired, sable-

headed negro, who has been the bond-slave of humanity in all ages, or the fair-haired light-complexioned Saxon, who has outshone all his fellows in the glory of his achievements and the might of his intellect. Is genius to be found among the blacks of New Holland and of Guinea, or among the whites of Europe—under the burning languor-causing skies of the tropics, or in the temperate zone? Of the five great varieties of the human species—the Caucasian, the Mongolian, the Ethiopian, the American, and the Malay—the Caucasian reigns supreme and without a rival in intellectual power; and yet it is the only variety whose complexion is light, and the only one whose hair is not invariably black. I am not well acquainted with the persons of the eminent men of the present day; but the few who have been pointed out to me are rather light-haired, with the solitary exception of Disraeli. Mr. Gladstone certainly has not dark hair; Lord Palmerston (now almost white) has evidently been light-haired; Lord John Russell's hair is a sandy brown; Mr. Lowe, the talented member for Kidderminster, whose speech on the Disraeli budget drew encomiums from all parties, has white hair. Prof. De Morgan, the eminent mathematician, has very light curly hair; the Attorney-General has brown hair of no very dark shade; Mr. Dickens's hair is an auburn. As to the men of the past, the following instances, taken at random, show only one dark-haired man of genius:—Byron, dark hair; Bunyan, ruddy, with reddish hair; Cowper, ruddy, with light brown hair; Henry IV. of France, light brown hair; Schiller, the great German poet, auburn hair; Milton had light brown hair, and was so fair as to have received at Cambridge the title of "the lady of Christ's College." Who that gazes at a Shaksperian forehead can picture him with black hair?—RED HEAD.

231. *A Course of Reading for a Young Lady*.—In answer to the question of "Gerty" relative to the best course of reading to be pursued by a young lady who wishes to extend her knowledge in all the branches of learning, I beg to subjoin the following:—Read a chapter of history every day, either Keighley's, Macaulay's, Hume's, or Smollett's "History of England," or Guizot's "Histoire de la Civilization en Europe;" Lamar-tine's "Histoire de la Restauration en France;" Robertson's "Charles V.," and Blunt's "Reformation in England;" these, if read with attention, will give strength to the understanding, as also will the following travels:—Madame Piiffer's "Voyage to Iceland, Norway, and Sweden," and her "Visit to the Holy Land;" Mrs. Moodie's "Roughing it in the Bush;" Coles' "Cape and Caffr;" and Arrian's "Voyage round the Euxine Sea;" Dr. Watts' "On the Mind;" Madame Chapon's "Letters to her Niece;" the "Student's Manual;" and "Muddle Detected," are books of great use in forming the character and directing the conduct. In biography, read Boswell's "Life of Johnson;" Lockhart's "Life of Scott;" Moore's "Life of Byron;" Lord John Russell's "Life of Moore;" "The Household of Sir Thomas More," by his Son-in-Law;" "The Life of Chalmers;" Brewster's "Life of Sir Isaac Newton;" Carr's "Life of Simeon;" Knight's "Biography of Shakspeare." Translations of "Corinne," by Madame de Staël;" "La Fontaine's "Fables," and "Les Caractères de Bruyere." Of the poets, read

Tennyson, Longfellow, Herbert, Milton, Thomson, Young, Gray, Dryden, Wordsworth, Coleridge, Sir Walter Scott, Goldsmith, Cowper, Bryant, and Willis. Read also Humphrey on the Book of Common Prayer; "The Religion of Geology;" and Warburton's "Crescent and the Cross." For recreation, read any of the following: Brougham's "Lives of Men of Letters;" Madame D'Arblay's "Diary;" Evelyn's "Memoirs;" Sir Walter Scott's "Novels;" Howitt's "Homes and Haunts of the British Poets;" and the works of Mrs. Hannah More. All these books I can recommend to those who wish for instruction and amusement, having derived much benefit from the greater part of them myself. Too much should not be read at once, but only such a portion as is capable of being retained in the memory; and the best time for reading instructive works is early in the morning, as then the intellect is invigorated by rest, and the mind is more quick of apprehension.—**MARIANNE L.**

234. *Branding with the Letter "K."*—I suggest the epithet "Knave," as solving J. B. M'C.'s difficulty. It was a favourite of King James's, and in general use in his time. Meaning a false, deceitful fellow, it was peculiarly applicable to an author of calumnious statements.—**L. M. B.**

237. *How to make Iron and Brass Bedsteads safe from Electricity.*—In answer to G. H., I should say that it cannot be philosophically proved that iron and brass bedsteads are safe to sleep upon, inasmuch as they must, like all masses of metal, have a greater power of conducting the electric fluid than wooden ones. But the danger must depend almost entirely upon their situation; being great or small in proportion as they are connected with the earth by good or bad conductors. For instance, if there was an iron spout from the top of the house into the ground, and a metallic connection was by any means made between it and the bed, there is no doubt but the

danger would be considerable; but on an ordinary boarded floor, it would not be worth mentioning, because dry wood so imperfectly conducts electricity.

The only way to make a metal bedstead positively safe from any ill effects of lightning, would be to insulate it; and that is best effected by means of glass feet. Perhaps the best form for these glass feet would be a solid half globe, with a hollow in the top to receive the metal foot. They would thus be moveable, not liable to break, and the bedstead would stand securely. The metal should not be nearer than five or six inches to the floor.—**H. J. J.**

238. *Style of Verse.*—The style of verse in which "Evangeline" is written, is called the Hexameter, or verse of six feet. The sixth foot is always a spondee or a trochee. The first five may be either dactyls or spondees, or a mixture of both. Its great simplicity and flowing harmony constitute its charm; but it is scarcely adapted to the English language, on account of its great number of monosyllables. The proper mode of reading it is to divide the verses according to their chief and secondary cæsuras; to discriminate between the long and short syllables; and to dwell slightly on the arsis. This style of verse is better suited to the German than to any other European language. Grecian tradition attributed the origin of the Hexameter to the Delphic oracle, hence it was also called the Pythian and theological metre.—**FANNY.**

240. *The Compressibility of Water.*—"A Constant Reader" wishes to know whether water is in any degree compressible? It was formerly believed that none of the liquids were so; but recent experiments (the nature of which, however, I am unable to ascertain), have proved they may be condensed, though slightly; a pressure on water equal to 2,000 atmospheres, occasioning a diminution of only one-ninth of its bulk.—**FANNY.**

The Young Student and Writer's Assistant.

MATHEMATICAL CLASS.

SOLUTIONS.—XVIII.

Question 85. $\frac{2}{3} : \Psi :: \frac{1}{4} : £33\frac{1}{4} = £33$ 6s. 8d.

—**Ans.**

Question 86. 13s. 4d. = $£\frac{1}{3}$ = £6 repeating decimal. —**Ans.** **AQUILA.**

Question 87. As 3 feet 9 inches : 10 feet :: 13 feet 6 inches : 35 feet 10 inches. —**Ans.**

Question 88. $\frac{1}{2} + \frac{1}{4} = \frac{3}{4}$. —**Ans.** Proof. — $\frac{3}{4} \times \frac{4}{3} = 1$. —**PIETRO.**

Question 89. Let x = the fraction required.

$$\frac{1}{2} \sqrt{x} = \frac{1}{4}, \text{ or } 20 \sqrt{x} = 15, \text{ or } \sqrt{x} = \frac{3}{4}$$

$$\therefore x = \left(\frac{3}{4}\right)^2 = \frac{9}{16}. \text{—Ans.}$$

Question 90. $A + B + C = 100$ (1)

$$A + C - B = 60$$
 (2)

$$C - B - A = 40$$
 (3)

$$\text{Add (2) to (3) and } 2C = 100. \therefore C = 50$$
 (4)

$$\text{Add (1) to (2) and } 2A + 2C = 160$$

$$\text{Subtract } 2C \text{ (4) and divide by 2 and } A = 30$$

$$\therefore 100 - (50 + 30) = 20 = B.$$

DODO.

Question 91. Let x = the quantity required.

$$\text{Then } 4.5x + 3(100) = \frac{1}{2} \times 3.5(x + 100)$$

$$4.5x + 300 = 3.15(x + 100)$$

$$4.5x - 3.15x = 315 - 300$$

$$\therefore 1.35x = 15, \text{ or } x = \frac{15}{1.35} = 11.1111, \text{ \&c.} \text{—Ans.}$$

ELEVE.

$$\text{Question 92. Amount} = (M) = \frac{a(r^t - 1)}{r - 1}$$

Where a = the annuity, r the amount of £1 for one period at the given rate, and t the time, which expressed logarithmically = $Lm = Lc + L(r^t - 1) - L(r - 1)$, L standing for log.

Now, in the question, $a = £750$, $r = 1.035$, $t = 50$. Hence $Lm = L750 + L(1.035^{50} - 1) - L(1.035 - 1)$

$$= L750 + L4.5849 - L.035$$

$$= 2.8750613 + 6613299 - 2.544068$$

$$= 3.5363912 - 2.544068 = 4.9923232$$

$$= £98247.88 = £98247 \text{ 17s. 7d.}$$

JUSTICE.

Question 93. Height of frustrum = $\sqrt{18^2 - 7^2}$ = 17.984 feet.

Solidity of frustrum = $\frac{17.984}{3} \times (3^2 + 3 \times 1.5 + 1.5^2)$ = 94.4179 cubic feet.

Solidity of pyramid = $\frac{1.5^3 \times 75}{3}$ = 5625 cubic feet.

Weight of frustrum = $\frac{94.4179 \times 2662}{16}$ = 15708.7834 lbs.

Weight of pyramid = $\frac{5625 \times 2662}{16}$ = 93.5859 lbs.

Distance of centre of gravity of frustrum from

lesser end = $\frac{17.984}{4} \times \frac{3 \times 3^2 + 2 \times 3 \times 1.5 + 1.5^3}{3^2 + 3 \times 1.5 + 1.5^2}$ = 10.919 feet.

∴ Distance from greater end = 7.065 feet.

Distance of centre of gravity of pyramid from its base = $\frac{75}{4}$ = 18.75 feet.

By Trigonometry we find the perpendicular distance of centre of gravity of frustrum from the ground = 1.204 feet.

Perpendicular distance of centre of gravity of pyramid from ground = 7.415 feet.

Height to which the centre of gravity of frustrum must be raised = 7 + 7.065 - 1.204 = 12.861 ft.

And the height to which centre of gravity of pyramid must be raised = 7 + 17.984 + 18.75 - 7.415 = 24.43 feet.

∴ Work required = $15708.7834 \times 12.816 + (93.5859 \times 24.43)$ = 204316. — *Ans.* ELAND.

Question 94. As £88½ : £100 :: £3 : £3.389 = £3 7s. 9½. — *Ans.*

Question 95. $52^2 \times 40 \times .5236$ = 56632.576 inches.

Question 96. $40^2 \times 52 \times .5236$ = 43563.52 inches. STANISLAUS.

GRAMMAR CLASS.

Junior Division.

MODEL EXERCISE, No XIX.

I.—1. Alexander, the great warrior, was conquered by strong drink. 2. John Bunyan, the author of "Pilgrim's Progress," was a tinker. 3. Sir Charles Napier, the admiral, commands the British fleet in the Baltic. 4. Wellington conquered Napoleon himself at Waterloo. 5. Why do you maltreat the boy, him who has ever been so submissive? 6. Louis Napoleon, the Emperor of France lately entertained Prince Albert, the consort of the Queen of England.

II.—1. Whose book is this? John's. 2. Who saw her strike the boy? He did. 3. Whom did you meet on the road? Him who gave us the apples yesterday. 4. Who is my neighbour? He whom thou hast power to aid and bless. 5. To whom are we indebted for the discovery of America? To Columbus.

III.—1. Poets are noble men; they are gems sparkling on the sea of life. 2. It is lawful to heal on the Sabbath day. 3. If you attend to your business, it will attend to you. 4. Hezekiah began to reign when he was twenty-five years old. 5. The disciples came and took up the body and

buried it. 6. On the seventh day God finished his work which he had made.

IV.—1. The man who spoke to us yesterday is dead. 2. The tree which lay so long across the path has been removed. 3. The boy that came from the shop is removed. 4. He that loves strong drink loves misery. 5. Virgil, who was a prince among Latin poets, was born at Mantua. 6. Australia, which is the largest island in the world, has few inhabitants.

V.—1. We perish here in obedience to her laws. 2. That book belongs to John. 3. Feed my lambs. 4. Every man must answer for himself to God. 5. This man is my enemy. 6. Our father is dead.

VI.—1. Each system was closely examined. 2. Every vessel is made for some purpose. 3. Either Richard or Robert has done it. 4. Neither Mary nor Jane is going to London. 5. Nadab and Abihu, the sons of Aaron, took each of them [his] censers. 6. Every person, whatever be [his] situation is bound by the duties of morality and religion.

VII.—1. That wisdom which enlightens the understanding, and reforms the life, is truly valuable. 2. These works are thy works, Parent of Good. 3. This man doth not cast out devils, but by Beelzebub, the prince of the devils. 4. Those books must be brought from the binder's. 5. This plant is a native of Australia. 6. Those GERANIUMS need cutting.

NOTES.

I. The nouns, &c., in apposition are put in italic.

II. The nouns, &c., which ask and those that answer questions, and are consequently in the same case, are in italic.

III. The nouns, &c., and the personal pronouns which are substituted for them, and consequently agree in gender, number, and person, are in italic.

IV. The relative and its verb are in italic.

V. The adjective pronoun and the noun qualified are in italic.

VI. The distributive pronoun is in italic; the singular verb required by it in capitals; and the pronoun enclosed in brackets.

VII. The demonstrative pronoun is in italic, and the noun with which it agrees in number in capitals.

ERRATA.—Instead of Exercise XIX., Vol. IV., p. 398, as given in last number, read Exercise XX., Vol. IV., p. 438.

GEOGRAPHICAL CLASS.

EXERCISE No. IX.

(Omitted in last Number.)

1. What constitutes the United Kingdom?—2. Of what does Great Britain consist?—3. Length of Great Britain? area?—4. What is the meaning of the name England? Wales?—5. The boundaries of England and Wales.—6. The latitude of the most northern and southern points.—7. Greatest length of England; breadth; breadth from Solway Frith to mouth of Tyne.—8. Number of square miles.—9. Describe the coast; its length.

10. Principal openings into the land, and the seas they are connected with in the east, south, west.—11. Other interesting parts of the sea, and explain their names.—12. State particulars respecting Milford Haven, Plymouth Sound, Menai Strait, Spithead, and give the width of the Strait of Dover.—13. Principal openings in the east, south, west, and explain their names.

EXERCISE NO. X.

1. Give the principal capes on the east, south, west, and explain their names.—2. Name one of the most noted lighthouses; its position.—3. Prin-

cipal islands.—4. The name applied to the Isle of Wight; its length; breadth; how intersected; how separated from the main land; least distance.—5. Describe Holy Island and Helyhead.—6. The number of the Scilly Islands, including rocks, inhabited; the largest; the most once obtained from them.—7. Describe the Isles of Man, Thanet, Portland, and the Channel Islands.—8. What part of England is most mountainous?—9. Three principal ranges.—10. Of what does the North range consist?—11. The position of the Pennine range; of the Cumbrian group.—12. Explain the names.

The Societies' Section.

REPORTS OF MUTUAL IMPROVEMENT SOCIETIES.

Inverness Young Men's Mutual Improvement Association.—The members of this association recently held their second annual supper in Hamilton's Temperance Hotel; Mr. A. Grant in the chair; Mr. Alex. Paterson, croupier. After supper, Mr. D. Fraser, assistant-secretary, read a report on the progress of the association during the session 1853-4, from which it appeared that there had been held 24 meetings for debates, and the more important of these, with the decisions come to after discussing the subjects, were:—"That Jews ought to be admitted into Parliament;" "That the working classes have been benefited by the introduction of machinery;" "That woman is not mentally inferior to man;" "That capital punishment ought to be abolished;" "That trades' unions and strikes are just in themselves, and for the interest of the workmen;" "That attendance at the theatre is injurious;" "That aristocracy is more favourable to freedom than democracy;" "That the reading of works of fiction is not injurious." After the report had been read, several of the members delivered addresses on appropriate subjects. Thanks were voted to the office-bearers of the past session, and the remainder of the evening was passed in a very agreeable manner, and the proceedings were enlivened at intervals with songs. Several of the members are subscribers to your very valuable magazine; and the improvements of the "New Series" are hailed with pleasure. May your endeavours for our improvement be crowned with abundant success!—A. G., Sec.

Stockport Essay and Elocution Class.—The members of this class—meeting in the Primitive Methodist Sunday school, Lord-street—recently held their second anniversary, when about eighty persons sat down to an excellent tea. After the tables were cleared, Mr. George Cheetham took the chair, and made a few excellent remarks on the acquisition of knowledge. A number of well-selected recitations and dialogues were given by the members; some of the recitations were composed for the occasion. An admirable address was also delivered by Mr. Andrew M' Munn, who gave some sensible and pointed suggestions as to the proper improvement of time. An instrumental choir contributed much to the enjoyment of the evening.—W. A.

Southampton Mutual Improvement Society.—The beautiful and extensive park belonging to the Fitzhugh estate, known as Bannisters, presented a scene of gaiety and festivity on Tuesday afternoon, August 8th, the use of it having been kindly granted by Miss Fitzhugh to the committee, for the purpose of holding an out-of-door soirée, on behalf of the society's funds. The weather was beautifully fine, and many hundreds of persons were attracted to the spot. A large tent was erected on the ground, in which tea was provided at five o'clock, Mr. Alderman Palk presiding at the head of the tables. Excellent quadrille bands occupied other parts of the ground, and dancing and other amusements engaged the attention of the numerous party until the shades of evening gave the signal for departure. About 450 persons paid the admission fee of 1s to include the tea, and 600 more paid the reduced fee of 6d. for admission to the park only. It affords us much pleasure to record the liberal and generous conduct of Miss Fitzhugh (who, we understand, takes a great interest in everything calculated to benefit and improve the position of the working classes), in throwing open her park on this occasion, thereby giving a few hours innocent recreation in the open air to many hundreds of persons, and at the same time, assisting the pecuniary resources of a society formed for the purpose of promoting the education and instruction of its members.

Tunstall Mutual Improvement Society.—The members of this society recently held a tea meeting, in order to present Mr. Shaw and Mr. Wood, formerly members of this society, with testimonials, in the shape of books, expressive of their respect and esteem. Mr. Wood was unfortunately absent. After an excellent tea, Mr. Fenton was called to the chair, and introduced the business with a few appropriate remarks. After speeches from several members, Mr. E. Lawton was called upon to make the presentation. He commenced by giving a detailed account of the formation history, and character of the society, but more especially that period of its history with which Mr. Shaw had been connected. He then went on to review and eulogize the character and conduct of Mr. Shaw as a member, and concluded by presenting him with a book, to express

the respect and esteem which was entertained by the members for him. Mr. Shaw, in thanking the members for their kindness, said that although it was not a very costly book they had presented to him, yet he should carefully treasure it up, as a memento of their affection. He then spoke on general topics; and exhorted one and all to be up and doing, that they might be useful in their day and generation. The meeting was subsequently entertained with songs, speeches, &c., in which Messrs. Fenton, Burgess, Higginson, Millor, Stubbs, Lawton, Leech, Wheldon, and Scott took part. The society meets every Saturday evening for the discussion of political, social, and theological subjects. Each member is expected, in his turn, to bring either a lecture or an oration. If he fails to do so, he is fined. When he has read his lecture, or delivered his oration, the assembled members criticize and give their opinion on the sentiments brought before them. The society has a small but well selected library, and four or five periodicals are taken in; amongst the number is the *British Controversialist*, and we may observe that we deem it the bounden duty of members of all such societies to support your valuable periodical.—G. S.

London.—Westminster Athenæum.—The fifth annual meeting of this society was held at the Lecture Room, Vincent Square, Westminster, on Monday evening, October 9th, under the most auspicious circumstances; a large and respectable gathering of the friends of Literary Institutes having assembled to do honour to the occasion. After the business of the evening commenced, C. E. Mudie, Esq., presided. The chairman, in a few introductory remarks, said it gave him great pleasure to preside at so interesting a meeting, particularly as the society had such a noble aim—the elevation of the mind. Mr. G. D. Welch, the secretary, gave a brief but comprehensive statement of the objects of the society, and noticed the progress made during the past year, which was most encouraging. Mr. Shrimpton then moved a resolution approving of the objects and operations of the society, and commending it to the support of the meeting in an eloquent speech. Mr. Monro seconded the same, and dwelt on the fact that the society recognized the necessity of providing for the mind of man, elevating and strengthening his sense of duty, and giving him incentives to discharge it aright. Mr. T. J. Cox spoke to the sentiment "Progress," tracing its working from the earliest times, the power it exerted in all the great movements of the past, its work for the present and the future, and in conclusion commending the society to the notice of the meeting as a help to progress, depicting the progress of a lecturer, from the trepidation and nervous excitement of his first effort to the time when by practice and perseverance he stands forth an accomplished orator, and instancing the capabilities of certain members of the institution in support of his statements. Mr. R. I. Brand made some very telling remarks from the words of the immortal Nelson, "England expects that every man this day will do his duty." Mr. A. I. Round made some interesting remarks on "Perseverance." Mr. E. Round noticed that the accession of members during the past year had added not only to the numerical strength of the society, but far better, had made additions to its literary staff.

The remainder of the evening was passed in the most agreeable manner. After dessert, Mr. Frank Fowler recited the "Bridge of Sighs," in a manner that elicited warm applause from the company. Mr. Broadbelt sang "The Death of Nelson," and was deservedly encored. A vote of thanks was passed by acclamation to the chairman, and the proceedings were brought to a close at eleven o'clock.—G. D. W.

Lee [Kent] Working Men's Institution and Reading Room was opened on Wednesday evening, the 27th September last, by a public meeting. Several gentlemen took part in the proceedings. The meeting passed off with much spirit, and twenty-nine persons enrolled their names as members; making, with others who had previously joined, forty-one, which have since increased to fifty-three. Judging from this commencement, it seems likely that the institution will prosper. It is our intention to form a discussion-class as soon as practicable. This is the first institution of its kind in this place, and many of the inhabitants look upon it with much favour, and have promised their aid. I have introduced the *Controversialist* to several of the members, and have obtained one subscriber, and the promise of another for next year. I hope soon to be able to report several others.—H. G. D., Sec.

London.—St. Bartholomew's Working Men's Literary Institute.—We are glad to find that this institution, under the patronage of Lord Calthorpe, is being carried on with vigour, although with somewhat limited means. During the past quarter, instead of the usual lectures, arrangements were made for two soirées, musical and conversational, and a concert. At the soirées, drawings and models were exhibited; interesting papers read; an efficient band performed popular music; and simple refreshments were provided gratuitously. There is in connection with the institute lectures, classes, a library and a reading room. A discussion-class meets on Saturday evenings between the hours of eight and ten.

Edinburgh Young Men's Association.—This association held their half-yearly soirée on the evening of Tuesday, the 3rd of October, at No. 11, Waterloo Place, the president, Mr. Low, occupying the chair. An interesting detailed report of the society's proceedings during the past year was read by the secretary, Mr. Allan. It appeared, that in every way the society had prospered; and allusion was made in the report to the two series of essays to be commenced, the first on astronomy, and the second on the French revolution; these being interspersed with miscellaneous essays and debates; and to the lectures and other important operations for the winter, which the society has in view. The adoption of the Report was moved by Mr. Usher. Addresses were delivered by the chairman, Mr. May, Mr. Danks, and others, and various songs and recitations enlivened the evening.

Whitby Young Men's Christian Association.—The above society was commenced in August, 1849, and was then called the Young Men's Bible Class; its object being to promote the intellectual improvement of its members, but especially with regard to the truths of Christianity, by means of essays and discussions. In August, 1853, it was thought advisable to change its name and to give

it a firmer basis, which was accordingly done, and although our number is not so great as at one period, yet we are assuming a more healthy tone. The preliminary meeting (for the session '53-54) of this year was held on Friday, August 25,

when the election of officers, &c., took place. The present session was opened by two most excellent essays, "The Kingdom of Assyria," by Mr. R. Lund, "The Kingdom of Egypt," by Mr. R. Price.—A MEMBER.

Literature.

LIST OF NEW BOOKS,

ON EDUCATIONAL, LITERARY, AND SCIENTIFIC SUBJECTS.

- Adams's (Rev. H. C.) *New Latin Delectus*, 2nd ed., 2s. 6d.
 Alison's *History of England, 1815—52*, vol. 1, new ed., 8vo., 15s.
 ——— *History of Europe*, People's Ed., vol. 7, 4s.
 Alira's (R.) *Young Ladies' First French Book*, 3s. 6d.
 Anderson's *Mercantile Correspondence*, 7th ed., 5s.
 Ansted's (Prof.) *Scenery, Science, and Art*, 10s. 6d.
 Armstrong's *English Composition*, Part I., 3rd ed., 1s. 6d.
 ——— *Introduct. to English Composition*, Key to, 2s.
 Arthur's (T. S.) *Advice to Young Men*, 1s. 6d.
 Art of Drawing on Stone, 1s.
 Balfour's (J. H.) *Outlines of Botany*, 7s. 6d.
 Barker's (W. B.) *Reading Book of Turkish Language*, 14s.
 Bathgate's *Characteristics of Superior Popular Literature*, 2s. 6d.
 Bell's *English Poets*, "Songs from the Dramatists," 2s. 6d.
 ——— "Sir Thomas Wyatt," 2s. 6d.
 ——— "John Oldham," 2s. 6d.
 Bentley's *Standard Novels*, "Lucy Hardinge," by Cooper, 2s. 6d.
 Bohn's *Antiq. Lib.*, "Marco Polo's Travels," 5s.
 ——— "Lamb's English Dramatic Poets," 5s.
 ——— *Brit. Class.*, "Gibbon's Roman Empire," vol. 5," 3s. 6d.
 ——— "Burke's Life, by Prior," 5s.
 ——— *Stand. Lib.*, "Cowper's Works, vol. 6," 3s. 6d.
 ——— "Cowper's Works, by Southey, vol. 5," 3s. 6d.
 ——— *Class. Lib.*, "Xenophon's Anabasis, trans.," 5s.
 ——— *Eccles. Lib.*, "Philo-Judæus, Works of, trans., vol. 1," 5s.
 Brande's *Lectures on Arts connected with Organic Chemistry*, 7s. 6d.
 Brewster's (Sir D.) *More Worlds than One*, n. ed., 6s.
 Cæsar (Julius) *Life of*, by Ven. J. Williams, 5s.
 Catlow's *Popular Conchology*, illustrated, 2nd ed., 14s.
 Census of Great Britain in 1851, 5s.
 Chapman's *Lib. for the People*, "Partnership with Limited Liability," 1s.
 Chambers's *Educational Course*, "Ruddiman's Latin Rudiments," 10d.
 ——— "Lesson Book of Common Things," 10d.
 Chevreul's *Principles of Harmony and Contrast of Colours*, 12s. 6d.
 Cox's (H.) *British Commonwealth*, 14s.
 Cutta's (Rev. E. L.) *Church Furniture and Decoration*, 5s.
 Cundall's (J.) *Photographic Primer*, 1s.
 Dean's (W.) *History of the Ottoman Empire*, 3s.
 Descartes's *Discourse on Method*, 2s.
 Edinburgh Cabinet Lib., "Circumnavigation of the Globe," 4s. 6d.
 Fairholt's (F. W.) *Dictionary of Terms in Art*, 10s. 6d.
 Fenn's *Compendium of English and Foreign Funds*, 4th ed., 7s. 6d.
 Gouge's (A.) *Golden Age, and other Poems*, 7s. 6d.
 Gunning's *Reminiscences of University of Cambridge*, 2 vols., 25s.
 Hall's (Mrs. M.) *Queens before the Conquest*, 2 vols., 21s.
 Hamilton's *Outlines of Hist. of England*, vol. 3, 1s.
 Harding's (J. H.) *Elementary Art*, 4th ed., 25s.
 Hawkshaw's *Sonnets on Anglo-Saxon History*, 3s. 6d.
 Hoblyn's *Dictionary of Terms used in Medicine*, 6th ed., 10s.
 Howard (John) *a Memoir*, by Hepworth Dixon, n. ed., 2s. 6d.
 Hume, Smollett, and Hughes's *History of England*, n. ed., vol. 5, 4s.
 James's (Dr.) *Treasury of Medicine*, 5s.
 Jesse's *Russia and the War*, People's edition, 2s. 6d.
 Jones's *Theory and Practice of Notes of Lessons*, 2s. 6d.
 Kelly's *Class. Lib.*, "Horace's Satires and Epistles, trans.," 1s. 6d.
 Kingdom's (W.) *Secretary's Assistant*, n. ed., 2s. 6d.
 Kings of England, 4th ed., 3s.
 Knight's *Half-hours with the Best Authors*, 4 vols., 14s.
 Landmarks of History, Ancient, 2nd ed., 2s. 6d.
 Lamartine's *Memoirs of Celebrated Characters*, 2 vols., 2nd ed., 28s.
 Lectures on History of England, by a Lady, vol. 2, 7s. 6d.
 Lingard's (Dr.) *History of England*, 6th ed., vol. 4, 3s. 6d.
 Longfellow's (H. W.) *Golden Legend*, 1s.
 Major's *Eton Latin Grammar*, n. ed., 12mo., 2s. 6d.
 Manier's *First and Second French Reading Books*, 18mo., 1s. each.
 Markham's *History of France*, Questions on, by Miss Cassell, 1s.
 Melly's (G.) *School Experiences of a Fag*, 7s.
 Mercantile Morals, a Book for Young Men, 3s. 6d.

Mosaic Record in Harmony with the Geological, 3s.
Moseley's (H., M.A.) Astronomy, 4th ed., 3s. 6d.
Murray's Brit. Classics, "Gibbon's Roman Empire, vols. 4 and 5," 7s. 6d.
Napier's (Admiral Sir C.) Life, 6d.
National Illust. Lib., "Johnson's Lives of the British Poets, vol. 4," 2s. 6d.; "Rabbe and Duncan's History of Russia, vol. 1," 2s. 6d.
Nelson's Mod. Lib., "Wagner's Tricolour on the Atlas, trans.," 6s. 6d.
Olinder's (T.) Poems, 2s. 6d.
Pereira's Lectures on Polarized Light, 2nd ed., 7s.
Preliminary Lessons on History of England, 17th ed., 1s. 6d.
Preston's (J. W.) Poems, 1s. 6d.
Raper's Practice of Navigation and Nautical Astronomy, 5th ed., 16s.
Richings's (Rev. B.) Flowers of Sacred Poetry, 1s. 6d.
Rochette's (R.) Lectures on Ancient Art, 5s.
Scoffern's (J.) Manual of Chemical Analysis, 2s.
Sibree's (J.) Human Anatomy Simplified, 1s.
Smith's (B.) Arithmetic and Algebra, new edition, 10s. 6d.
 — **Arithmetic for Schools,** 4s. 6d.
Stewart's (Dugald) Collected Works, edit. by Hamilton, vol. 2, 12s.
Stocqueler's (J. H.) Handbook of British India' 3rd ed., 9s.
Stratford Shakspeare, edit. by Charles Knight, vol. 7, 1s.
Tatham's (E.) Dream of Pythagoras, and other Poems, 2s.
Taylor's (B.) Life and Landscapes from Egypt, 7s. 6d.
Thucydides, edit. by Arnold, vol. 3, Part II., 6s.

Tiesse's (Mdlle.) Young Ladies' French Instructor, 3s. 6d.
Torrens (H. W.) Selections from the Writings of, by Hume, 2 vols., 24s.
Tour (The) a Poem, by W. F. P., 3s.
Tourrier's Key to Exercises in Self-teaching French Grammar, 3s.
Traveller's Lib., "Mormonism," 1s.
 — vol. 33, "Durrien's Morocco and Mormonism," 2s. 6d.
Tregelles's Account of Printed Text of Greek New Test., 10s. 6d.
Turner's (Rev. B.) New English Grammar, 4th ed., 1s. 6d.
Universal Lib., "Essays, vol. 1," 6s.
 — **Parallel Chronology,** 7s.
Useful Lib., "New Letter Writer," 1s.
Vinet's French Literature in 18th century, trans., 9s.
Van Santvoord's Lives of Chief Justices of United States, 14s.
Von Humboldt's Sphere and Duties of Government, trans., 5s.
Wallford's Progressive Exercises in Latin Elegiac Verse, 2s. 6d.
 — **Prose,** 2s. 6d.
White's (H.) History of Scotland, 3s. 6d.
Wilson's (Professor) A Memorial and Estimate, 2s. 6d.
Wood's Edition of the Songs of Ireland, without Words, 7s.
Woodward's Manual of the Mollusca, illus., 1 vol., 5s.
Young's (S.) Key to Arithmetic, 4th ed., 4s.
 — **(H.) New Greek Delectus,** 1s.
Zotti's Italian and French Grammar, 12mo., 6s.; **Key,** 3s.

LITERARY INTELLIGENCE.

At a recent meeting of the Archaeological Society a letter was read from Mr. David Roberts, R.A., expressing his regret at his inability to be present, in consequence of attending what he feared was the death-bed of his friend Rogers, the poet.

Frederick William Joseph von Schelling, one of the most eminent among the philosophers of modern Germany, died on the 20th August, in Switzerland. Professor Schelling was born at Lemberg, in Wurtemberg, in 1775; he was, therefore, in his 79th year. He lived in Switzerland with the title of Privy Councillor, honoured and respected for many good qualities, and admired for his talents.

A letter has just been circulated by the veteran literary octogenarian and antiquary, John Britton, invoking the sympathy and generosity of his friends in aid of the publication of his "Autobiography." From Mr. Britton's acquaintance with nearly all the celebrities in letters, science, and art, we look forward to the publication of his new work with no common interest.

Madame Georges Sand's "History of her Life" is published in the *Presse*, being one of the principal Paris newspapers. It is to fill altogether five volumes. It is, of course, expected with the live-

liest interest, and if it imitate the frankness of Rousseau's "Confessions," will, from the genius and the adventurous career of the authoress, be one of the most extraordinary works in existence. The newspaper proprietors esteem its popularity so highly that they have paid Madame Sand £4,000 for the copyright.

An interesting meeting took place in Aberdeen last month, at which the adjudicators of the Burnett Theological Prize (noticed on p. 79) attended, and took a solemn declaration, presented by the bench, to discharge their duties without partiality. The adjudicators on this occasion are—Professor Baden Powell, of Oxford; Mr. Henry Rogers, the eminent essayist and reviewer; and Mr. Isaac Taylor, the well-known author of the "Natural History of Enthusiasm." At the meeting referred to they stated that some of the treatises sent in are of a high order of merit, and that their award will shortly be made. The present Archbishop of Canterbury gained the second premium at the last competition; the Rev. Principal Brown, of Marischal College, Aberdeen, carrying off the first.

We have to announce the sudden death, from the rupture of a blood-vessel, at the early age of thirty-nine, of Mr. Samuel Phillips—a gentleman

little known to the world of letters by name, but whose writings in the department of newspaper criticism have had a wide circulation and elicited powerful interest. In the columns of the *Times* and the *Literary Gazette* have appeared occasional reviews or essays—chiefly biographical—from his pen, distinguished from all others by their terseness and dramatic eloquence. Dr. Phillips was not gifted with much inventive genius or classical erudition, but he possessed a fine memory, a picturesque imagination, and admirable critical judgment.

The papers announce the death, in his passage to Marseilles on board the French steamer *Egyptus*, of Mr. W. H. Bartlett, author of "Walks about

Jerusalem," "Forty Days in the Desert," and other works, instructive and interesting in themselves, and valuable to many readers as illustrative of scriptural scenes and history.

The *Athenæum* announces that Mr. Cole has become possessed of a number of Cowper MSS. of great interest—including nine unpublished letters of the poet—three written by his brother John, three by Dr. Cotton, thirteen by Lady Heath, two by Mary Unwin, several by Joseph Hill, Mrs. Hill, Ashley Cowper, Gen. Cowper, Lady Croft, Lady Austen, Dr. John Johnson, Samuel Recer, Bishop Madan, Jekyll, Charles Chester, and others, together with a MS. catalogue of the poet's library, taken after his death.

NOTICES OF BOOKS.

Collections concerning the Church or Congregation of Protestant Separatists, formed at Scrooby, in North Nottinghamshire, in the Time of King James I.:—the Founders of New Plymouth, the Parent Colony of New England. By the Rev. Joseph Hunter. London: John Russell Smith, 36, Soho Square.

This volume may be regarded as an indication of the progressive spirit of the age. We have here a clergyman of the Church of England industriously collecting and examining numerous old documents referring to "a Congregation of Protestant Separatists." Though to the general reader this work will possess little interest, it is of great value, as throwing additional light on the history of an heroic band of men who suffered much for conscience' sake, and were honoured in sowing the seed of that great Anglo-Saxon nation across the Atlantic.

Truths Maintained. By James Biden, Author of the "True Church." London: Aylott and Co. Price 10s. 6d.

This thick volume, of some 500 pages, is made up of a series of pamphlets on certain theological propositions, such as the meaning of Antichrist; the nature of the true Church; absolution; baptism; and the eucharist. It is not for us to canvass the author's opinions on these subjects; but we must say, we do not admire the title he has given to his volume; for if his opinions are admitted to be "Truths," then there is an end to all controversy respecting them.

A Yacht Voyage to Iceland, in 1853. London: Arthur Hall, Virtue and Co. Price 1s. 6d.

This is a very interesting little volume, admirably adapted, both in style, type, and general "getting up," for the purpose for which it is designed,—viz., "Railway Reading."

The Poet's Children. By Patrick Scott. London: Longman, Brown, Green, and Longmans. Price 1s.

We have here a small volume of poems, by one

who has produced several previous works of considerable promise. Mr. Scott's poetry is of a metaphysical cast, and pervaded by a wild, mournful, dream-like spirit. In the present small collection there are many passages of much beauty;—in fact, it contains more true poetic sentiment than many works of greater bulk and larger pretensions.

Belief in Special Providences, Examined by the Light of Scripture and Experience, in a Series of Letters addressed to the Rev. Dr. Buchanan, Glasgow, in Reply to his Sermon on the Cheleraic Visitation. By R. Allister. London: Houlston and Stoneiman. Price

The character of this work may be inferred from its title. It is designed to refute a belief in special providences, whether in the shape of physical rewards or punishments. The author views his subject from the Christian stand-point, as he asserts his belief in the existence of a Supreme Being, who governs the world on wise, beneficent, but fixed laws. He writes with considerable clearness and force, and his work will be perused with interest; although the reader will, in this as in all similar cases, feel that he ought to hear the arguments on the opposite side, before he is in a position to arrive at a sound conclusion.

Healthy Homes, and how to make them. Dedicated by permission to the Right Hon. Lord Palmerston. By Wm. Barwell, Architect. London: Dean and Son. Price 2s.

The subject treated of in this little volume is a most important one. Healthy homes are essential to the well-being of society; and we rejoice that this fact is now generally admitted, and that the duty arising from it is increasingly felt. The work before us contains some valuable hints and suggestions on the erection of houses for the industrious classes; and although the plans given are principally for large houses, intended to accommodate several families, they may be consulted with advantage by all intending house-builders.

Aids to Self-Culture.

No. IV.

THE METHOD OF SELF-CULTURE.

THERE is a common and lamentably prevalent mistake abroad in the public mind, or which we would gladly disabuse it, that great ends cannot be wrought out unless by the evokement of great agencies, and "enterprises of great pith and moment" cannot be effectively brought to completion without a vast accumulation of all appliances and means. The intense gregariousness of the present age,—the centralization in which it indulges,—the partnerships, clubs, societies, institutions, associations, unions, guilds, &c., which abound, and the vast concentrations to which the mind thus becomes accustomed, are perhaps in certain senses as productive of evil as in others they are the effective promoters of good. When we see man joined with man, means leagued to means, influence united to influence,—all accumulated for the purpose of effecting one grand object,—we are apt to become so impressed with the magnitude of the agencies needful to produce results, that we lose in a great measure the sense of individual importance and responsibility. We get into the habit of acting by proxy and delegation—of working out our views by associations—of banding together to do or to aid—and of merging our respective individualities into public unities. We become believers in aggregation, and sacrifice our self-hood, that we may add weight and influence to mobhood. Self-action is abnegated, and mobocracy reigns. Each man seems to himself a littleness needing help, and capable of effecting naught unless in concert with, and amid the huzzas and plaudits of, his fellows. We are a race of pigmies, simply because we *will* not be giants. We fritter our great purposes in assemblies, ooze away our patriotism in public meetings, vent our religious zeal in speechification or patient hearing of speechification, and attend young men's associations for mental improvement to *talk* of, but seldom to *work* out our self-culture.

We wish, in opposition to all this, to write in favour of self-hood—in maintenance of the doctrine that each man is and ought to be a power—in support of self-trust, self-action, self-thinking, and self-reform. We desire not the merging of the *Egoism* of each into a vast plurality, but the elevation of each individual being into a power working for the attainment of a great end—and thus producing, in the totality of the effect, a greater amount of public good, and an incalculable increase in private advancement. We know it is vain to attempt to write down public institutions; and, though we are exceedingly anxious to excite to personal self-culture, we need not attempt it. We have no wish to oppose the good effected by unions, but to expose the mistake, too often indulged in, that unions can effect good in a mass when the individuals composing them are not elaborating, each for himself, that knowledge which is *power* along with that union which is *strength*. In short, we are afraid that union is becoming weakness by withdrawing the stimuli to individual exertion, and consequently lessening the real available strength of each individual as well as the united energy and usefulness of the whole. There are too many enticements to hear and to read, and too few to think and study; so much so, that many young

men spend all the hours appropriate to study in attending "Lectures on the Advantages of Study," listening to essays on "The Value and Importance of a Right Use of Time," or reading "Aids to Self-Culture," without ever making one truly strenuous effort to practise those precepts, which, having been heard so often, have blunted the ear, and hardened the heart, as well as blurred the conscience. Reader, awake and consider what waste of time, what arrant folly, what dastardly cowardice, what wanton sinfulness is hid behind that mock zeal for knowledge of which we speak. That lethargic indulgence in opiates for the conscience—those pitiful and paltry palliations of half-conscious guilt—these mean equivocations and make-believes—these actor-faced shams—these heart disguises must be given up, and reality and honest endeavour take their place.

Now is the very time to change all this; to cast up accounts of the immense *deficits* of the year—to take stock of our mental acquirements, and *begin* to look after the true business of life with earnestness and vigour. Test the investments of that most precious of all capitals—Time—which have been made during this year, give no further credit to defaulters or impostors, however fair and specious their address or outward seeming, and hereafter follow the maxim of Shakespeare:—

"To thine *ownself* be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

Let us have no "mouth-made vows that break themselves in speaking," but real, earnest, energetic, rational *resolves*—and let each of us attempt to be henceforth

"True
To the great moral of a *passing* world."

The *Method* of Self-Culture signifies simply *the way to set about it*. This depends upon the aim we have. We have before noticed the difference between self-culture and professional culture, and have hitherto given forth our maxims in reference to the former. This course we shall still continue, and argue for the general culture of *the whole man* rather than any peculiar or special sort of culture.

The first element in self-culture is self-knowledge; for upon our perception of our own capacities or defects depends the proportionate amount of labour to be bestowed upon the several items in which culture is sought. And here we may be permitted to notice one special distinction between professional and self-culture. In the former we ought to follow our aptitudes and special likings; in the latter we ought specially and particularly to culture those portions of the mind in which the chief defects have been remarked. In any case self-knowledge is the initiative element in self-culture.

"Another's knowledge
Applied to my instruction cannot equal
My own soul's knowledge how to inform acts.
And the Almighty Wisdom having given
Each man within himself an apter light
To guide his acts, than any light *without* him,
It seems a fault in any that depend
On other's knowledge, and exile their own."

This self-knowledge being given, then, as the initial principle of self-culture—disclosing at one view, our various deficiencies, and the large capacities dwelling in our immortal

nature—these follow, as the general rules of method by which the life must be governed, that practical self-culture may be possible:—

1st. Consecrate and set apart some portion of each day, however short the hours may be with which leisure blesses us, for the culture of the soul.

While *of* the world and *in* the world, let this one season, brief as it may be, give you the power of rising *above* the world,—its low policies, its mean trickeries, its paltry hypocrisies, its money-making shuffles, its petty pleasures, its chasings of wealth up to—if not beyond—the very verge of dishonest dealing. Let the mind even for a little every day be lifted into a serener atmosphere, where truth may perchance find breath. Give your thoughts in these hours to quiet contemplation, to serious thought, to careful reading, to meditations on the purpose of being and the duties of life. Leave bustle, and business, and gain, and popularity, and schemes of worldly progress behind, and in the secret sanctuary of the mind, *think*, think upon things worthy of the noble destiny which each man is created capable of achieving, and *work* within your minds whatever change is needful to be wrought there, that you may more worthily fulfil the braveries which every human life that is worthy must exhibit. These braveries lie in the life-path of each mortal; blessed is he who without cowardice, as without foolhardiness, encounters and conquers them. Let no wavering of purpose, no allurements, no winning smile from the falsehoods of society, ever tempt you to violate the holy duty of meeting with your own soul each day to learn how the duties of life have found and left it.

2nd. Select the master-minds of our country for your subsidiary counsellors and auxiliaries in this work.

The voice of God to man must never be forgotten. Though we sedulously abstain from intrusion into the clerical province, and restrain ourselves from writing homilies, we must not permit our individual silence on these points to be mistaken or misconstrued. We recommend human authors only as *subsidiary* counsellors and auxiliaries. Let the voice of God be ever pre-eminent! But the noble literature of our land is rich in grand counsels, good thoughts, brilliant expositions of truth. Indeed, no man can become truly great, can ever write his name on the list of “the honourable ones of the earth,” without being the bringer of new light into the scheme of life, and flashing upon some truth which humanity loves in its heart of hearts—a brilliancy and attractiveness unnoticed before. The earth’s sages are heaven’s teachers. Each great soul learns all he knows from the universe of God around, and the gift of God within him; so far, therefore, as he is an apt scholar, he is “truly taught of God,” and bears a message, and fulfils an apostolate to his fellow-men. Thus he puts his talents out to usury, and makes posterity his heir. How often do we thoughtlessly fling aside “the precious life-blood” of these master-spirits among men. “Read, mark, learn, and inwardly digest;” in one word, *study* the works of great authors, and “grapple them to thy soul with hooks of steel.”

Books which are to be studied should be the best of their class. Superior knowledge can never be acquired without converse with superior minds. Quality, not quantity, is the element by which a good library must be judged. Isaac Watts makes a remark, somewhere, to the following effect:—Life is too short, and Time is too precious, to allow of our reading books only that we may learn they are not worth reading. In all cases, then, choose those books which the unanimous voice of ages, or what is equally satis-

factory, the unanimous suffrage of the wisest and best cotemporary judges, have recommended highly. A good library is as necessary for the purposes of study as a good dictionary is to aid us in understanding what we read. We must study *subjects*, not *books* merely. Hence every hour we spend in reading must be followed by some time spent in thinking, in connecting fact with fact, thought with thought, or thought with fact, and in comparing the views given on each subject by one author with the views advocated by others. Good books are the best company, and from the best company the greatest advantages may be gained. To keep the best company is, therefore, the special duty of every one engaged in Self-Culture.

3rd. Let order reign in the distribution of your time and the arrangement of your studies.

The order which we, from our own past experience, would advise is, study in the morning, contemplation and ordinary everyday-needed reading in the evening. The morning hour, however early the time of toil may be, is the best for study. Fix firmly, then, one or two facts, principles, or notions, and you have matter for contemplation and reflection to which the mind will naturally recur at every disengaged moment of the day. Thus the impression deepens, and becomes more distinct; and by entering immediately into the current and circulation of our thoughts becomes more intimately and indissolubly ours. In the evening-time, the day and its affairs are fresh and palpable before the Memory, who is quite ready to give true witness in the court of Reason as to the facts of the day gone by. To reflect, *then*, is to give conscience an opportunity of approval or disapproval,—is to bestow upon Sorrow the power of entering into alliance with Resolve to avoid or resist the evils of the morrow,—is to admit of the possibility of the whole faculties of the soul “taking counsel together,” regarding the futurity before them.

The order of study should be from the simple to the more complex in regular gradation. This should be perseveringly and unvaryingly pursued. Desultoriness is inimical to true progress. It flatters the vanity, but saps the strength of the soul. We must not haste too much to be wise, lest we enter into the snares with which the life-lot of man is strewn. The order of the practical papers in our course of “Aids to Self-Culture” will be guided by this principle. They shall be concise but accurate—brief but complete outlines of all matters necessary to be known in each of the branches of study which we shall think needful to advise to make “a full man.”

4th. Thoroughly comprehend, and accurately acquire, the signification of all absolutely necessary technical terms.

They form the points of attachment for all subsequent acquisitions. *These* fixed, all truths are easily grouped round and fastened to them, and all is then secure.

5th. Attempt no subsequent step until the preceding one has been successfully taken.

All knowledge properly arranged should pass from truth to truth with gradual increase of difficulty; if, then, one step be left untaken, the want of the knowledge which should have been gained must make itself felt at each subsequent occasion in which the truth not known mingles with, and forms an element in, any subsequent truth.

6th. Do not suffer the hours of study to be interfered with by any avoidable circumstance, and use every energy to avoid any circumstance which threatens interference.

Habits are only acquired and retained by perseverance; and new habits are formed by neglecting to keep the old ones bright and polished by use. To neglect the observance of

a good habit is to form at least one bad one, mayhap many such. Make study the habit of the soul. Let it be "native and endued into that element."

7th. PERSEVERANCE.

Difficulties should not daunt but nerve us. The mere fact of the emergence of a difficulty should arouse all our self-esteem and all our energy of mind to work out its subjection. We must, in all points, be conquerors—be invincible.

We press upon you *now* to single yourself from all aims inconsistent with making yourself worthy in life. Whatever be your station, be truly noble. Let none of the fallacies of worldliness impose upon you. One task is before you. See to it that it be done—to make your own soul worthy of a destiny such as Heaven designed it for. Self-hood and Man-hood;—twine these together with Saint-hood in one garland, and be worthy to wear them on your brow. Let not the gift of a new year be offered to us once more till we have resolved to use it better than we have used the present. And may its chronicles, written by the recording angel, contain many facts proving that some of my readers have striven to

"Follow my thought along its mountainous path ;"—

have changed resolution into action, thought into realization, and consecrated life to the performance of duty and the accomplishment of self-culture. And may the writer not neglect his own lessons.

Farewell now; may a new year bring us all together again, "wiser and better men."

S. N.

Politics.

UGHT THE UNIVERSITIES OF OXFORD AND CAMBRIDGE TO BE THROWN OPEN AS NATIONAL INSTITUTIONS FOR BRITISH SUBJECTS OF ALL RELIGIOUS OPINIONS?

AFFIRMATIVE REPLY.

AND do you not know, Grammarian ! H. D. L., that every general of an army does what "Rolla" has done? Pray answer me; it requires no *logic*. Did not Alexander and Hannibal, Cæsar and Napoleon, Christ and Paul, Luther and Knox, present in their day to thy unpenetrating class, as I do to thee, "such singular tactics," to use your own words, and such "bad generalship"? Did they not? Were not their characters and principles manifest in their actions? Were they not honest in the open avowal of their intentions, whether good or bad? They wished the world to understand them; therefore they had nothing to do with that which you so strongly recommend by implication in your splenetic attack; viz., reservation and double dealing! We reverence the per-

son who can fearlessly take his stand, not boastingly but quietly; and as fearlessly avow his religious and political principles touching any controversial agitation; such, we must tell H. D. L., were "the singular tactics" of Christ, and "the bad generalship" of Paul and Luther, and of all who have done anything for God on earth.

We should not think H. D. L. less honest, but the reverse, were he to tell us more plainly how he loves State Churchism, and how he would rejoice to see her reign yet again in Star Chamber intolerance!

Voltaire is not to be admired the less because he made the world to understand him, although his cause was not of God! Let H. D. L. remember the Latin apothegm,—"*Fas est et ab hoste doceri*;" and learning of

"Rolla," at least admire his plain dealings; and for the future be guilty of similar "bad generalship" in all his efforts.

We feel assured that all our readers know what "Rolla" stands for in this national arena of fair play, on subjects of pressing moment; we meant from the beginning they should, and our intention is still the same; but as for this *ignis fatuus* abstraction, H. D. L., who can predicate of it either logic, principle, motive, or transparency? Its high ambition is nothing more than a gallish attack, and, as it was to be expected, turns out a *gross mystification* of arguments and principles, instead of an exposition of truth involved in the debate. We have been picturing H. D. L. to ourselves weeping his tears "of considerable pity" while at his desk — tears over our "fallacies," be it known; which, if he had not told us, we should have been in danger of tracing to another cause, viz., that having examined our open position on the vast continent of truth, and finding all our points well defended, and evidently impregnable to all his artillery (which the article itself proves, by the way), he did, in his utter disappointment and despair, take to tears! We think there is good reason for this supposition even now, notwithstanding the words of our opponent to the contrary. *We refer to the facts that the article in question is as replete with unqualified dogmatism as it is utterly devoid of induction — virulent as it is superficial, and absurd as it is unsatisfactory.* Let us come to the substantiation of the several points of our decision in this matter.

I. This article, signed "H. D. L.," is as replete with unqualified dogmatism as it is utterly devoid of induction. The Church of England, says H. D. L., neither endeavours to kindle enmity nor arouse discontent against herself; nor has she such sentiments of acrimonious hatred against those, who, while they differ in a *few forms* and *outward rites*, agree with her in all the *grand truths* of Christianity (see p. 390). That the first statement in this summary sentence is not true, none will affirm. It is a truism. The self-satisfaction, lethargy, and moral corruption of the Church of England is demonstrative not only of her utter inutility as a system of religion, but of her deep toned apostacy from that divine institution she degrades and panegyricizes. But of the second

statement, the past history and present transactions of Episcopacy, both with volumed thunder pronounce an unqualified denial! We are amazed how H. D. L. dare to commit such palpable falsity to controversial paper! We hear in this nineteenth century of strange things and paradoxes, but this exceeds them all. The tolerant character of Episcopacy, the tenderness she manifests to those who differ from her! Right Reverend Fathers, Bishops, and Popes, here is the champion who defends the doings of Episcopacy as *mercifully tolerant*! Has H. D. L. read history? We presume not. Whence came the infamous Star Chamber, and who was its high priest? Who branded the followers of Wycliffe? Who persecuted the glorious Puritans? Why did that noble band of men, the Pilgrim Fathers, forsake their native land? Who condemned Lord Cobham to the flames? To come to our own times:—Who, but the other day, seized in our little town a tradesman's goods, and commissioned persons to buy them at a public auction? Who so lately stood in direct opposition to the rights of above half our population, as it regards the universities as national institutions? There is but one answer, H. D. L., and shame to thy dogmatism, it is—Episcopacy!

Gentle reader, bear with us while we yet again expose the errors of this writer, and do not deem it unnecessary, since H. D. L. has presumed to pen them. The divergencies of an opponent must not be overlooked. H. D. L. takes particular care to assert what he cannot prove, supposing we presume that his *ipse dixit* is sufficient guarantee for the truth of what he advances. He denies "that Dissenters are necessary to the well-being, morality, and religious state of our universities," and, of course, of society in general. Let the present immoral condition of the universities speak for itself! Is it not high time that the glorious principles of puritan dissent presented their mighty spiritual phalanxes in these domains of religious profanity and corruption? The time is come, and we can confidently anticipate the final and future reformation of these universities! As it regards Dissent and the moral well-being of society, H. D. L., and the testimony of history, are in direct opposition. If English history teach any one thing clearly and beyond dispute, down from that great

Dissenter Wycliffe to Luther, and down to our time, it is this—that the one great conservative religious element which redeems the character of our State-Church-ridden nation is *Dissent* and *Nonconformity*, whether in connection with Papacy or Episcopacy! Who were Wycliffe, Luther, Cromwell, Milton, Baxter, Bunyan, the Lollards, the Puritans, the Pilgrim Fathers? Who? Why Dissenters in whom the grace of Christ and the spirit of the Almighty reigned, amid the gross moral darkness and spiritual death of a State-imposed, supported, and subservient Church! This is historic fact, let H. D. L. remember; not the *ipse dixit* of any one man, but the voice and testimony of past ages. We would caution H. D. L. how he despises this evidence, and in future controversy commit himself again, by advancing anything so erroneous and absurd! Dissent—so long as a State Church exists in the British Constitution—is the bulwark of religious liberty, and the only God-appointed and approved conservative principle of moral character and national glory!

II. This article is extremely superficial and unsatisfactory in its gravest points and entire character. To the proof. Mark, then, the following extract:—"To support the Church of England ought, then, to be the aim of every patriot, and every Christian; and the more assistance she obtains, the greater will be the national benefit. Now, in the universities she finds a powerful aid, and a firm support to herself. But admit the Dissenters, and what is the result?" Do not forget the fact, reader, that Dissenters are admitted by Act of Parliament, lately triumphantly gained. Now, observe what H. D. L. says will be the result, to our great joy and his perplexity:—"Confusion and enmities in the universities themselves, and thus ruin to the Church, and consequently, the overthrow of at least our national Christianity." We trust H. D. L. is no false prophet, and that according to his own candid belief, *this* State Church, whose *securities*, he elsewhere remarks, are so good, is virtually ruined, and that her downfall is a moral certainty. This is the best news a true Dissenter can hear; and how gratefully does it come to his heart through the confession of one of its defenders. This thought will inspire him to unwearied activity in the cause of that Great Master, who declared

that his kingdom was not of this world. This glorious anticipation encircles his dreams of millennial glory with halcyon joy! In this event he sees the triumphs of religious liberty, and the growing empire of that kingdom which shall have no end, stable as the battlements of heaven, eternal as the throne of the Highest!

Verily, H. D. L., this is no fiction; you here establish as fact our own position in this debate—fact, however, which you do not hesitate to deny—the downfall of Episcopacy as a State Church, "an event, we repeat it, toward which the great popular agitations of the day, religious and political, all point."

This statement, H. D. L. affirms to be unproved in the face of the startling fact, which according to his own belief and words inevitably secures "the ruin of the Church!" He is not the only one who, in the exercise of a dogmatic spirit, has strengthened his opponent's argumentative position, and virtually lost the seeming plausibility of his cause in the pages of this magazine.

What does the reader think of the impertinent assertion that "*every* Christian ought to support the Church of England!" Does not H. D. L. know that every Christian has his conscientious convictions; and that every Dissenting Christian believes Episcopacy to be a false Church—the shrine of mammon and sin, and not of God and holiness,—that all State Churchism is opposed to the teachings of the New Testament? Is he not aware that there are more than three millions of such persons in England who more or less possess these *conscientious* and *scriptural* convictions concerning Episcopacy, and yet for all this he presumes to tell them their christian duty runs counter to their consciences and scriptural views! Such a statement is too puerile, dogmatic, and ridiculous to excite more than a smile! We would remind H. D. L. that Christ and his teachings alone are a Dissenter's standard of duty in matters of religion, from which he will not depart, however loud the clamours of a State Church!

H. D. L. would have us believe that religious character has hitherto been the passport to Oxford and Cambridge (*Vide p. 392, line 29—46*). He speaks of religion as a "necessary quality" in those who were to find an entrance there, and of talent as a

secondary consideration. But this subtle insinuation is too palpable to escape detection; the entire history of these universities under Episcopal domination is in startling opposition to it. It is not necessary, neither is it required, that those who enter there possess *vital religion*. The great mass of the students in Oxford and Cambridge are men of no real religious character. They go there for the most part profane, and oftentimes grossly immoral, men or boys, and such they leave these hitherto Episcopalian shrines! "Will you subscribe to these Thirty-nine Articles?" is the anxious enquiry of Episcopacy to those hitherto seeking entrance there. "Do this, and enter." Is it not a fact, that thousands have done it who had proved pests to society? Is it not a fact, that the mass of those now there are as completely devoid of christian principles as they are of a genuine desire for knowledge and study? We are amazed at the boldness of our opponent in even venturing such a gross falsity by way of open insinuation in controversy. If it is true that religious character is not a "*necessary quality*" in those who would enter these public schools under Episcopacy, it is quite as true that talent is not a "*necessary quality*;" for genius has left these places, almost as often as it has entered them, shocked and disgusted!

The concluding sentence of this article is a literary curiosity, and as such we beg our reader to inspect it. What can or does it mean?

From the analysis of this production we are led to suppose that Talleyrand's celebrated saying, viz., "That speech was given to man for the purpose of disguising his thoughts," has been received by our friend H. D. L. as an axiom in his philosophy, and logic to be embodied in all his writings.

Consistency demands an immediate audience with the other Episcopalian debaters on this question. We now come into close contact with, we presume, some important personages, if not mighty pens. There is F. J. L., invested with that awful college mystery—"B. A.,"—Lord "Justice," and Incumbent "S. S."

The only plausible aspect in which our opponents have, after great effort, left the shadow of truth as it regards their position, is in the assumption of a point which not only we as Dissenters deny, but also the two

Houses of Parliament, together with the great mass of Episcopalian Christians; viz., that these universities are "private property."

Never in the course of our reading have we met with a purer assumption, and a more untenable position, in a debate of this importance. This indeed should have been an impregnable fortress of truth; but most unfortunately for our eager opponents, it has proved a most miserable defence through the whole debate, alike opposed to the testimony of history, logic, reason, law, and statutes.

Are not these universities the schools of the Church? and is not the Church the Church of the State? Is not the English monarch declared the "Defender of the Faith," and the Head of the Church Episcopal? Has not English law pronounced and virtually made these universities, whatever their prior pretensions, public and national corporate institutions? Have they not ever been essentially subject to the legislative power? There is but one reply, and that—Yes! Where, then, is the use of such miserable sophistry as that which pompously and pseudo-triumphantly comes from the pens of S. S. and Lord "Justice!" Let it be remembered, that F. J. L. has even abandoned *this*, the only possible ground of defence in his wretched position, and has pronounced these universities "national" institutions, and in his lack of valid arguments has resorted to subterfuges and would-be objections, altogether unworthy of a man of his acquisitions! It would be waste of time and space to enter into the speculative digressions of our "B. A." opponent; we therefore pass on to the articles in the November number, signed "Justice" and S. S.

The assumption of the first of these names led us to expect something partaking of the awful and august character of that stern divinity—Justice. Reader, have you perused the article signed "Justice"? If you have, you know somewhat of our utter disappointment. It opens (we must be faithful) with a maudlin introduction of prosy cant, very like to the conversation of those pious persons who think if mankind would but be charitable to the monster crimes and gorgon evils which fallen humanity loves and groans beneath, *this* world of ours would soon be redeemed and blest. But my sin-oppressed and bound brother, out upon such nonsense and delusion. "Truth" is thy cry and mine

—first and last. 'Tis deepest, blackest profanity to hide Stygian error under the beauteous garb of heavenly charity!

Verily, "Justice," thou hast, in this Episcopal sermon of thine, forgotten the *modus operandi* of all earth's pious heroes in the awful mystery of human redemption. Their language ever seemed terrible in the ears of those whose errors and vices they exposed, and taught humanity to abhor. They, none of them, be it known, cloaked up their thoughts in ambiguous language, and never permitted error and sin to skulk beneath the "garments of charity." The words of Socrates, of Luther, of Knox, and chief of all, the God-Man himself, even after the lapse of ages, are big with "excess of wrath," as you call it, and terrible in the regions of error and vice, if but once sounded! You are loud in the praise of that sublime man, Milton; read, I pray, the last five pages of his treatise on "Reformation in England," when Episcopacy was blackest in crime, because most powerful! Is there no tenfold "excess of wrath" there, if my feeble utterance be the standard? What sayest thou of Socrates' dialogues, Christ's sermons, and Luther's debates in the era of Popedom?

If "Justice" admits "Rolla" to be "honest," "conscientious," and, above all, "doing service both to God and man," why all this cant about charity? If "Rolla" is doing such "service," bid him God speed, throw open thy region of thought, and ask him not to lay the implements of his successful warfare aside because some like half-truth and much principle abandoning Charity! Fie on thee, and thy counsel, O "Justice!" Never will we say polite ambiguities and charitable things in the awakened ear of corruption and error-enthroned Episcopacy.

So F. J. L. and "Rolla" met "like implacable foes!" This is a curious piece of information, since, in all probability, "Rolla's" opening article was written months before F. J. L.'s, and, what is most evident, could by no means meet in opening articles except as unknown debaters, *both alike unconscious of each other's arguments and articles!*

We submit this matter to the decision of our candid readers most gladly. Is there the shadow of personality in our opening article? Is it not throughout a plain statement of glaring facts, which none can gainsay without moral guilt? Is it not entirely

directed against national institutions, as based on false principles, and in every aspect perfectly devoid of personality? If we have used plain and expressive terms concerning error and guilt, no honest man will condemn us; for the rest, we care not. There is one redeeming feature in this article notwithstanding, and for the result of which we tender our sincere thanks. We refer to the category of contradictions which "Justice" has linked together on page 407, col. 1, which leaves no neutrality to any reflecting mind on this subject. The moral necessity is either the reformation of these hitherto Episcopalian shrines, or the extinction of them. It being an historic fact of everyday illustration that Episcopacy possesses no principle of self-reformation, it remains the terrible work of national legislation or Puritan Nonconformity! Let the future say which. We must, with a smile at "Justice," leave the reader to decide how far correct he is in his absurd notion of "partnership annihilation." Messrs. "Justice" and H. D. L. Company!!!

Here follows another specimen of our friend's rashness. He pauses before he attacks the stronghold of one whom he would not meet in "personal combat"—B. S.—because so mighty a champion, as he concludes, in debate. Strange to say, he commences the attack, and perpetuates it 'mid roars of laughter! His great battering ram is however nothing more than a *jeu de mot*, and his mighty cannonry a few Fifth of November schoolboy squibs, both hurled with puny might upon the eternal granite of everlasting truth, the sound of which scarce rends the air, much less pierces the circumambient clouds which roll around the topmost battlements of the heaven-reaching heights!

And yet for all this, our friend's tower, according to "Justice's" idea of triumph, "is fallen! is fallen!" from its sublime heights—overthrown from its eternal granite! while upon its terrible ruins "Justice" shouts his own praise and raises new ramparts! We have met with some rib-rending, Quixotic, convulsing laughabilities in the *Controversialist*, but this is the *chef d'œuvre* of ridiculousness, and the *vanitas vanitatum* of self-deception! We will give our friend "Justice" one word of advice, by way of exchange for his sermon. In future give us *logic* not *cant*;

arguments not nonsense; and ever remember that others should be left to shout thy praise and tell thy triumphs.

Of S. S.'s article little can be said, since like the one that has just passed under review, it amounts to nothing to the point at issue, being, we suppose, what it looks very like, the underhand attack of one who has no arguments to use, save one already worn out, in the parading of which sophistation, the reader is reminded of the "fire-brand" character of "Rolla's" article, and the "erratic course" of B. S.'s intellect. There is a class of men in society whose entire genius seeks to develop its activity and power in contradicting what others may say, or in echoing the arguments of their friends;—to this class, we imagine, our friends "Justice" and S. S. belong, by right of natural enrolment. But of what real service such characters are in intellectual warfare and logical antagonism, remains to be shown.

There are, however, two points we shall notice in conclusion. S. S., like "Justice," misconstrues the motives of Dissenters in this movement. "Justice" makes out that we demand a participation in university benefits because those who enjoy them so grossly abuse them. This is false. Dissenters demand what is their national due in national institutions, and no more. As a matter of right and justice the Dissenters have as much claim on the universities as Episcopalians. Possession is by no means an absolute proof of justicial right.

S. S. errs in his conclusion, that if the universities under Episcopacy are so grossly immoral, "every well-wisher of his kind would be anxious to circumscribe their evil influence as much as possible," by leaving them in the wide embrace of the Holy Church! Verily, S. S., this argumentation may do for Episcopacy, but not for Dissent. Dissent, be it known, seeks and demands their reformation on the broad principles of Christianity, that constant innovation shall be made upon the kingdom of darkness and sin, till "*He shall reign whose right it is*," at Oxford as well as in Nubia! Ergo, Dissenters do seek admission there in one great sense, just as

missionaries do into metropolitan dens of woe!

S. S. directs "Rolla's" attention to a lengthy extract from the "Edinburgh Review," as he supposes, to furnish an argument in his cause from the Dissenting mind. But S. S., as a debater, ought to have possessed sufficient penetration to have discovered that what he takes for a lucid statement of facts is a piece of fulsome panegyric, as Quixotic as untrue; which, if from the pen of a nominal Dissenter, should excite the rebuke of all true Episcopalians, and the scorn of every true Christian. In this, S. S., as a debater, resembles the drowning man, grasping at a straw, in the hope of deliverance.

As a proof of S. S.'s ignorance concerning British Dissent, we refer our readers to the erroneous statement that the *British Banner* is the leading Dissenting newspaper. We refer S. S. to the statistics of the *Nonconformist*, or even the *Patriot*, for his enlightenment. With all due respect to S. S., "Wall," and "Campbell," we must say, we have more faith in the reality and vitality of Nonconformity than in their veracity and insight, ever to believe that the throwing open of these universities will be anything in favour of that iniquitous hierarchy which has hitherto made them the tools of a corrupt priesthood!

Reader, we opened this debate in the anticipation of parliamentary triumph. We were not disappointed. The thunder of Dissent has again pealed through the crumbling dome of Episcopacy!

The Census has veiled the so-called National Church in growing gloom! Parliament having publicly proclaimed *her* iniquity in the usurpation of that which is not her own, has come to the rescue!

If H. D. L., "Justice," and Co., are right, the great body of Episcopalians, as well as religious-liberty-protecting Nonconformists, are wrong.

Reader, is there any doubt as to the justice of Parliamentary decision in this case? God speeds the progress of religious principles!

Buckingham.

ROLLA.

NEGATIVE REPLY.

"Frankly, yet firmly, did I fight,
Joining with others, for the Light,
Life, and Strength of Albion,
Episcopalian regimen!"

And now contend, no better rule
Can guide the Church and guard the school.
Harm to the universities
Must from its loss in time arise.

And schisms, born of wild and vain
Neology, and Atheism reign.

By it alone long to enjoy true freedom

May we hope,

And safety from excesses find of
Puritan and Pope!"

THE question to which, since the first paper on this side was written, a most inconsistent and arbitrary solution has been given by Parliament, depends on these simple principles:—Should there be a national religion supported by the State? and should the national seats of education be under the guidance of that religion?

In taking up my pen on this question once more, I beg to say, that I do so without the slightest hostility to any one; principles, and not men, have been and will be the sole object of my animadversion. Neither have I knowingly or willingly been guilty of untrue assertions or misrepresentations, as B. S. would insinuate (p. 414), in respect to which I shall have occasion afterwards to see if that contributor has not needlessly introduced personalities into the discussion.

The whole of the first paper on the other side has been so completely analysed by H. D. L. and "Justice," that any further investigation of it might appear superfluous. I might indeed have shown that Milton and Howitt, the Puritan revolutionists, and Besse the Quaker, with the Infidel Gibbon, and semi-infidel "Westminster Review," were not fit witnesses against universities which produced the most illustrious defenders of the Constitution in Church and State; and I might, in opposition to them, have quoted a host of witnesses who have spoken, some most enthusiastically, in favour of universities which they knew well; from Chaucer's character of the "Clerk of Oxenford," or Oxford student of his day; from Shakspeare's allusions to the high reputation of the same university; from Dryden's laudatory addresses to the same. I might show, from Bacon's own testimony, in the letter he sent to Trinity College, Cambridge, with the presentation copy of his great work, the "Novum Organum," that he himself attributed his vast and varied knowledge to the foundation laid at that university; and that the hope he therein expresses has since, by the confession of a modern philosopher of great name, been amply fulfilled.* I might quote

a host of other modern writers to the same effect, but *cui bono*? With a few brief remarks then, to show that the admission of Dissenters to the universities would not do the latter so much good as "Rolla" supposes, I shall pass from him to engage antagonists more worthy of my pen.

Now, is it possible to deny that the science and philosophy of the universities will suffer greatly when they cease to be regarded as the handmaids of religion? And what is the admission of Nonconformity but a step towards the virtual separation of learning from religion? Evidently no system of religious doctrine could be taught, no regular religious ordinances observed in the college chapels, without exciting animosities among the various classes who will thus meet together, unless one class or another should abstain from religious worship altogether during the terms. The forms of worship, even among Dissenters, are at present numerous, and their doctrines still more divergent; how would they agree among themselves? And if all religious tests were abolished, both for admission to degrees, and to fellowships, and to professorships, have we not too much reason to believe that ere long the latter would be filled, many of them, by enemies, not only to the National Church but to every religious system alike? We should soon have infidel teachers occupying posts founded and endowed for the propagation of sound religious education. That such would be the case is proved by the history of the London and German Universities. Who can be ignorant of the infamous and Atheistic opinions that have been propounded by professors of the former since its foundation to the present time?—of the lectures and written works derivative of Christianity and the Holy Scriptures that have been put forth by its teachers from Mühlensfels to Newman? And who has not heard of the host of infidels or semi-infidels who have broached their opinions from the professorial chairs of Germany?—opinions utterly at variance with the belief of the inspiration of scripture—who have ranked the books of Moses with heathen mythology, and treated the stories of sacred scripture as fables and myths? Surely, the danger of admitting Roman Catholics to Oxford, great as that is, is small compared with that of having there

* See Sir D. Brewster's *Life of Sir Isaac Newton*, chap. ii. p. 13.

such teachers as Rosenmüller, Paulus, Gesenius, De Wette, Bauer, &c.*

That our universities are now perfect, I would be the last to maintain; no human institution, under merely human direction, ever can be; and to assert that there have been no great abuses in their administration in times past would be absurd indeed; but tenfold greater is the absurdity of attributing these abuses and this imperfection to the connection of the universities with our pure and apostolic Church. Might we not rather, with the case of the universities of London and Germany before our eyes, and the closing arguments of "Justice" in our minds, come to some such conclusions as these:—That the admission to our universities of Antinomianism and Nonconformity, which, constituted as the colleges are, will probably result in the entire separation of religion from education and learning, is, besides being an act of flagrant injustice, dangerous to the Christianity of this country, and must therefore in the end be productive of enormous evil to the nation at large; and that, under the guidance of the National Church, these institutions have worked better, and been more beneficial to all classes, than if they had been thrown open to all, as schools of dissension and infidelity.

Turning now to "Benjamin," we are prepared to adopt all that he says, until, in his ethico-metaphysic theorising upon moral truth, he stumbles against subscription to the Thirty-nine Articles as a test which excludes a large portion of British subjects from the universities. But did it never occur to him to inquire how far "truth of the subjective sphere" is compatible with gross injustice? Has he read my first article? Can he account for Churchmen being excluded from Dissenting colleges? Is no religious test required for entrance there? But further, his remarks on the "presumptuous sin" are evidently grounded on the theory of a verbal inspiration—a doctrine must be clothed in the exact language of scripture, or none at all—how, then, does he account for the thousands of variations in the text of the New Testament? How, especially, would he treat that verse in St. John's first Epistle (v. 7) which, while it is, if genuine,

the strongest authority for the doctrine of the Holy Trinity, has been by a great number of the most famous commentators almost equally disputed and defended? The weight of modern opinion is against its genuineness, yet it is to be found in all our English Bibles, —in most editions of the Greek Testament. Will "Benjamin" allow the words the authority of holy writ or not? But again, if progress be essential to human happiness and wisdom, what does that prove with respect to creeds based on scripture? If of merely human contrivance and *theory*, they would indeed be false and injurious. Such are the Romanist doctrines of purgatory, transubstantiation, worshipping of angels, &c. But not such are our creeds, as the Nicene, which may be most certainly proved from holy scripture. And to what a length does "Benjamin's" theory carried out lead us! Many a well-taught English child knows the holy scriptures well, and has very intelligent and understanding views of the fundamental doctrines taught therein. Must he, as he grows older, retain those doctrines? or must he not, on the theory of progress, forsake them—"forsake the fountain of living waters, and hew him out cisterns that can hold no water?" Can any doctrine exist for man which cannot be clothed in human language? Are not the divine truths of the Bible offered to our understandings through the medium of such language? Did not the great "I Am" reveal himself to the ancient Jews under images suited to their ignorance and helplessness? And shall a form of words adapted by general councils from holy writ, for the prevention of noxious heresy, and which has served to keep the Church pure in ages past, be denied all authority because an individual or a sect dislike such formulas? Shall not rather he who wilfully breaks or contemns them be deemed to have set up his own voice against the voice of the universal Church, and to have placed himself in the position of him of whom our Lord commanded,—"If he will not hear the Church, let him be unto thee as a heathen man and a publican"?

But what appears to me most inconsistent in "Benjamin's" reasoning is, that while dogmatizing on the necessity of confining ourselves strictly to the text of scripture, he puts forth notions resembling, in some points, those of the old Neo-Platonists, of Philo, and

* See the whole of the Rev. G. Pearson's masterly tract on "The Danger of Abrogating Religious Tests, &c.," especially p. 25.

of Origen, which have, as far as I am aware, not the least foundation in Scripture, viz., that Holy Writ has more than one sense:—a sense for men, a sense for angelic apprehension, and a sense transcending angelic intelligence. Where in Scripture is there authority for such an opinion? St. Paul indeed says, of certain advice he had given,—"This I say not of commandment;" and there are numerous other passages, such as,—“The cloak which I left at Troas bring with thee,” which can scarcely be conceived to transcend the highest angelic intelligence. We fear, then, “Benjamin” has strayed somewhat too far in his theorising, and has spoken somewhat too dogmatically against dogmatising. Enough perhaps has now been adduced, with the former part of this reply, to convince him (and we believe he is open to conviction) that the removal of religious restraints from the universities may not subvert the cause of truth and wisdom, but may open the door of a prison-house, through which the religious faith of the community may pass to corruption and death.

If I might trust the adulatory terms in which my next opponent has been addressed, I ought to decline to meet such a doughty champion of Congregationalism, and to lay down my pen. But as I cannot find anything unanswerable in his essays on this question, and more especially as “Justice” has cleared the way for me, I shall take courage, and advance to the attack; trusting, with the aid of this ally, to show that B. S.’s outworks are not impregnable, and that his fortress may be stormed.

Now, my readers are probably aware that the University of London is represented by various colleges, under various guidance and regimen. Two of these I propose to take for illustration of the present question, viz., King’s College, which is under Church of England guidance, and which is mostly officered by clergymen; and University College, where no religion whatever is professed. Those persons who live in or near London, or those who have been in the habit of reading the medical papers, as the *Lancet*, or even the daily newspapers for the last few years, must know that the students of the former have a very high character for gentlemanlike conduct and decorum,—those of the latter quite the reverse. They must be aware that the most disgraceful and dis-

orderly brawls have been constantly occurring at the latter; the medical students, on one occasion, turning the arts students out of the library, upsetting the secretary’s carriage, and when the police were called in to keep them in order, giving them battle; driving the professors from their lecture rooms, and using the latter to smoke in! All this is notorious to Londoners who know anything of University College, as, on the other hand, is the comparative order and decency observed by students of King’s College, and other colleges where the professors cannot, if they wish, sneer at religion where religion is taught. Now, who can doubt which of the two colleges has done, and is doing, most for truth, for religion, and for the world at large? And do not, then, Dissenters most resemble the dog in the manger, who, while they have more colleges of their own than they can fill, will, in order to gain admittance to institutions which their forefathers had no share in founding or endowing, transform them from the model of King’s College to that of University, and virtually proclaim that rather than have the established religion taught, they will have none at all? This is what Dissenters do, and they could do little more if they were professed infidels. Whatever their private profession may be, practically they are almost Atheists. The change, however, we are taught to believe that “an immense majority of Churchmen desired,” viz., the throwing open to the Spiritualist, and by consequence, in many cases to the Sceptic, who are enemies by principle to every established religious institution,—universities endowed for the support of a religion, will probably be found to be taking away one main prop on which religion rests. And in view of the metropolitan university claimed by Dissenters as their own, and of the kindred universities of Germany, and of what both have done to the discredit of religion, and the spread of rationalism and infidelity,—I would say to Dissenters:—Seek knowledge, if you will, apart from religion, at this your London Alma Mater; † but pray leave the older

* I once heard a Dissenting minister, otherwise a very estimable man, make this admission in company, with respect to the Government scheme of education for children:—“Alas! to what a length will our prejudices lead us?”

† B. S. refers to the value of London degrees; I have no wish to depreciate them. As, however,

institutions to work as they were intended,—for the spread of sound learning and religious education through the country. Leave Oxford scholars and Cambridge fellows: the Butlers, Wilsons, Paleys, and others to turn their scholarship to account in the service of religion; and the Whewells and Sedgwicks to defend it from the attacks of an infidel science: pray do not attempt to replace such men by a Strauss, a De Wette, a Schelling, a Kant, a Hegel, a Mühlensfels, or a Newman! To such advice, however, we fear there is little hope of Dissenters listening: will they not welcome any change which will weaken the Established Church?

Henceforward, however, at least for some time, the fellows and professors of Oxford will be Churchmen; and as they will necessarily be in a great measure the teachers, there is reason to hope that all the more intelligent and conscientious graduates will have some knowledge of the principles of the Christian religion, and the ill effects of doing away with religious tests may not come upon this generation.

The universities, being national religious institutions, should not send irreligious or sectarian teachers through the country to undermine its unity and strength. This is indisputable, and may be resolved into a brief syllogism:—An educational establishment, founded in connection with the national religion, should not be perverted to the furtherance of infidelity or sectarianism; but the universities, belonging to the nation, were founded for the furtherance of the national religion:—therefore, the universities ought not to be thrown open to Dissenters or Infidels. And who are confessedly the teachers of the great masses—the masters in public grammar and proprietary schools—the originators and supporters of Sunday and day

he refers to the examination papers as compared with Oxford and Cambridge, I may tell him that I know from those who have taken the highest honours in them that the papers are framed more to meet the eye of the public, than with any expectation of their being answered entire. There was one who was reported to have been absent from one day's examination, yet stood near the head of the first class, and after three years' more study at Cambridge, was not in the first ten wranglers. There were graduates in honours of London undergraduates in my college, who were not at the head of the college examination lists. Moreover, the London examiners (as Mr. Alford, editor of the Greek Testament) are frequently graduates of Oxford or Cambridge.

schools for the poor? The clergy. And these clergy are educated at the universities. The universities, therefore, answer their end when they send duly qualified religious teachers through the land. The Church opens her portals to all, and through them all may have access to the universities; and well for England is it that the latter have hitherto refused to consider any education as perfect which does not embrace religious training. And as reasonably might I expect a bishop to ordain me a minister of the Church, while publicly professing Atheism, or living in the commission of flagrant sin, as suppose that any person had a right to intrude into institutions founded and endowed for the furtherance of an established system of religion to which he will not belong. And if the Church is to be the religious educator of the people, why should Dissenting colleges be closed to Churchmen? If Dissenters must have colleges for the training of their ministers, why should the Church be denied the same privilege? The law does well in throwing open the Parish Church to all—no harm can come of that—but it does harm, because it acts in violation of right and justice, because it acts like a thief and burglar, when it attempts to secularise what was intended for religious instruction,—an instruction which, while it would carefully guard on the one hand from irreligion, would, on the other hand, discourage alike the persecuting spirit of intemperate bigotry, and those antinomian principles which led to the murder of Charles I., and the subversion of the Constitution.

That the restrictions imposed on the universities have hitherto had this beneficial effect, none can doubt who has carefully compared their history with that of the universities of Germany and London (i. e., University College, and other unrestricted colleges of the latter) already alluded to; the immense number of professed infidels who have unblushingly propagated their opinions from the professorial chairs of the latter, contrasted with the eminent defenders of religion who have opposed them from the former. On the one hand we have a Professor Newman attempting to destroy our belief in Christianity by his "Phases of Faith," and "History of the Hebrew Monarchy;" on the other a Professor Blunt building and fortifying it by his masterly "Undesigned Coincidences

of the Old and New Testaments. We probably owe to the London University the noisome and pestilential work, "The Vestiges of Creation;" and to Cambridge belong, in Professors Sedgwick and Whewell, its most able and distinguished opponents.

In face of Census figures, I still humbly maintain that the voluntary system is utterly inefficient. Not to mention that immense numbers of Dissenting chapels are curious places—often rooms of private houses being used, and great numbers that I have seen, built expressly for the purpose, having certainly cost under £900;—not to mention this, I would ask, where would the thousands of clergy who now minister in the parishes find support if State aid were entirely withdrawn? From my own knowledge of many a rural parish, I believe that were there not ministrations of religion supported by the State, there would shortly be no religious worship whatever. Many a Dissenting chapel has grown up under the protecting wing of the Establishment; and the Church has laid those foundations of piety and religious feeling in the people, on which free chapels of all denominations have found support. And here I cannot but note the disingenuousness of classing together all Dissenters, as if they were "of one heart and of one mind,"—as if many of the sects were not directly opposed to each other. Some—as the Primitive Wesleyans and the Moravian Brethren—agree far more nearly with the English Church than with some Dissenting sects. It is a little too much for one's patience to hear a Dissenter, in a comparative estimate of the strength of the Church and of the sects, claim above three million persons as of his persuasion. And here I may say that in calling those who were excluded from the universities, by the restrictions of subscription, "a few disqualified persons," I spoke advisedly. Dissenters have already more theological colleges than they need. And of the great body of Dissenters, who by the testimony of Nonconformist witnesses examined before the Church-rate Committee, consist almost entirely of the trading classes,* how many are probably able, how many are likely to be willing, supposing they are able, to send their sons to the university? A

Baptist minister lately told me he thought there would be very few Dissenters indeed who would avail themselves of the new regulations. And why then, for the sake of those few, should the universities be spoilt as institutions for sending duly qualified religious teachers to every parish in the land? Why are Dissenters so short-sighted or so invidious as to require it? The Church of England has not, out of Oxford and Cambridge, any theological colleges sufficient for her needs,—Dissenters have more than sufficient, and yet wish to turn the universities into secular institutions. How inconsistent is this!

But B. S. having, in his second paper, returned to the subject of voluntaryism, and made some offensive insinuations (p. 414) with respect to myself, I feel in duty bound not to let the subject pass without explaining further the position I have taken up. It is perhaps unnecessary to remind the reader that the whole section—to parts of which B. S. has almost exclusively confined his criticism—formed a very insignificant part of my general argument, and was besides mostly a compilation, as there stated, from Gladstone's admirable work on Church and State, in which the inefficiency of voluntaryism is broadly and repeatedly asserted. Taking, however, all the culpability of such a statement to myself, I will, in reply to B. S.'s call (p. 414), beg to ask him a few questions bearing on the question at issue between us. Is the providing of churches and chapels the sole method by which religious worship is to be maintained in decency? Is it not a duty which (the State has found) may be left to private beneficence far more than some other religious duties? But may even church building be safely entrusted wholly to individual exertion? Will not people often build a church or chapel for themselves, and even support a minister in respectability, who will not do so for others? "It is admitted by the testimony of Nonconformist witnesses examined before the Church-rate Committee, that the congregation of a Dissenting chapel consists of the trading classes, *to the almost entire exclusion of the labouring poor.*"* But again, of the churches raised since 1801, how much of the

* "Edinburgh Review," No. 204, October, 1854, p. 335.

* "Edinburgh Review," No. 204, p. 335; and see note.

building funds were raised by local acts, which, though stated in the Census Report under the head of public beneficence, is really a tax, as much as the State Church is involuntary to the Dissenting minority of the State? How much of those funds were due to the exertions of the Established clergy, and to the numerous lay agencies they set on foot? How much of the incomes of our eighteen thousand and odd clergy, who minister in every parish, is due to voluntarism? Let the known condition and sentiments of the labouring masses in manufacturing and commercial towns, and the mental depression and poverty of agricultural labourers, answer the question. The Census Report states, as the income of the Church of England in 1831, the following:—*Bishops*, £181,631; *deans and chapters*, £360,095; *parochial clergy*, £3,251,159; *church rates*, £500,000: total, £4,292,885—derived from lands, tithes, &c., and adds that now probably the total income of the Church exceeds £5,000,000. I demand of B. S. how much of this is due to voluntarism? Taking from it the utmost that can be traced to such a source, will he venture to assert that voluntarism produces annually twenty-five times as much as the remainder? Let readers examine who are in every locality the prime agents in getting up contributions for church building, and other purposes of a religious nature; let them consider whether, if those agents—the clergy—were not there, those contributions would ever be thought of or commenced; let them remember the truism I have elsewhere stated, that in every district the desire of religious instruction is in inverse proportion to the need of it, and they will understand what I meant when I said, “the voluntary system is utterly inefficient.” Would England have been what she is, the first Christian nation in the world, if her religion had been left entirely to voluntarism for support? Does not the history of all nations, in all ages, from Abraham downwards, declare the general belief of mankind that religion, as a national principle, cannot safely be trusted to such support? Does not the policy of the United States, by which every man is compelled to contribute to the support of religion, justify that belief? I would by no means underrate free agency as subsidiary to the State support of religion. It has in

our days done wonders. But until it can be proved to me that the more debased and corrupt a society is, the more it feels its need of reformation, and strives to attain it, I shall venture to hold the opinion I expressed, that the voluntary system, by itself, without extraneous assistance, is utterly inefficient.

I cannot see, then, that I have anything to confess or retract; that I have been guilty either of untrue assertions or misrepresentation; whereas B. S., unless he can make good his insinuations, or will apologise for his carelessness in making them, must stand convicted of the very faults with which he has charged me.

I will now briefly pass a few more of B. S.'s arguments under review. We are informed that a national religion without persecution is an absurdity. Is it so? May we not suppose the possibility of an entire people professing a religion, without any dissentients?—have we no parallel in history? And may there not be a religion established on sound reformed principles, of the majority of a nation, observing the healthful mean between Popery and extreme spiritualism? Does the history of this country, or of Scotland, afford no parallel? Is there not an absurdity in supposing that a State religion must needs persecute? Has not Christianity, from the time of the first Christian emperor, wherever it has appeared and prospered, generally taken the form of a national religion; and has not history proved that nothing so much hindered its taking that form as persecution? I accept, then, B. S.'s challenge. By means “short of actual persecution,” I intended those means which are and have been employed in England, in Scotland, and in other reformed communions to support religion: by giving the State Church an integral share of the legislative functions; by making it necessarily the *bona fide* religion of the throne; by allowing it State funds to diffuse sound religious principles among the masses. But let me exemplify what I understand by “actual persecution.” If a man be imprisoned for his religious opinions; or if, as in the case of the Royalist clergy under the Commonwealth (see p. 374), a man be deprived of his benefice, or forbidden to use the prayer book he has been used to, or to act as an instructor of children,—I call this “actual persecution,” and though it is a length to which many good men, Dissent-

ers and Churchmen, have conscientiously proceeded, I consider it both morally wrong and politically absurd. I beseech B. S., however, before he sets himself up as a judge over this country, and threatens, in the true spirit of persecution, to deprive her of her Church to which she owes so much, to ponder well to what excesses of "actual persecution" his own party proceeded when they were in power.*

But exclusion from colleges endowed by and for a particular Church of Dissenters from that Church cannot be termed "actual persecution." Otherwise, of what preposterous folly are Dissenters guilty in crying out against such persecution, and yet excluding Churchmen from their own numerous colleges—so numerous that they cannot themselves fill them!

Confining himself still to the same unimportant section of my first article, B. S. next questions the good effects of a national religion, and adduces against me the Papal States, Naples, Russia, and Spain. Now, if those countries have such a national church, as it is evident, from the very section B. S. attacks, that I intended, viz., a church "based on essentially *scriptural* and catholic principles;" supported by the State indeed, but by means "short of actual persecution;" one of those means being "the control of the educational establishments," and those educational establishments, as explained in an after part of the same article, such only as rightfully and legally belonged to the Church:—if those countries have such a national church, I own myself vanquished, not otherwise. The United States will hardly, I fancy, assist B. S., as the assailant of *established* religion; for, if my memory does not mislead me, all persons there are *compelled* to contribute to the support of religion, though each is left free to choose to what denomination his contribution shall be given; and I am by no means certain that our Church would not be greatly benefited by the same policy being adopted in this country, provided that her position as the Church of England be otherwise left untouched.† B. S.'s comparisons, then, of Washington and

Rome, &c., fall pointless to the ground. So does his criticism of my next adaptation from Gladstone. Will he deny that all power (seeing that "*all powers* are ordained of God") should be used with reference to God's will? Does he, who has said, "By me kings reign and princes decree justice," take care of individuals and neglect nations? Has his power no influence in determining the destinies of the latter? Does not every Christian nation acknowledge it by national humiliations,—by national thanksgivings? Have not all governments, all legislators, been obliged, whatever their own private opinions may have been, to recognize the existence of such a power? But B. S. must be blind not to see the very obvious reasons why one nation should not interfere with the religion of another,—one I may remind him of which he might have gathered from the section he attacks,—that all such attempts and interference as he describes, and especially "our army and navy exerting all their powers of destruction" in such attempts, could not be in accordance with the principles of a Church "based on *scriptural* and catholic principles," could not be "short of actual persecution." Such means of extension are unworthy of any but a Mahomedan or Pagan; are utterly incompatible with Christianity; and their recommendation cannot, by any twisting and torturing, be extracted from my "Gladstonian logic;" therefore B. S.'s assumption that it can, is untrue in fact, and arguments built upon that assumption must go for nothing.

Lastly, B. S., fondly thinking to floor H. D. L., asserts that the universities are not private property, but "civil lay corporations, public institutions." This assertion is only half true; it is true in one sense, in one degree, but not altogether. The universities cannot, indeed, be strictly termed private property, any more than the English Church can be termed a private institution; but neither can they be termed "public institutions," in the sense of being necessarily and rightfully open to all who may choose to use them. For obvious reasons they are not regarded in the eye of the law as strictly ecclesiastical corporations; not even colleges, though possibly composed wholly of ecclesiastics; but as civil corporations they were founded, endowed, and have always existed for a particular purpose—the advancement

* Hume's "History of England," chap. 54 to 62 inclusive; and see note DD at end of vol. vi.

† See the "Edinburgh Review," before referred to, on "Church Vestries and Church Rates" (No. 204).

of religion as by law established, together with general learning. Such corporations exist for the very purpose of preserving intact the rights and privileges which, if granted only to individuals, would expire at their death, and for this end are regarded as one person by law; "as one person, they have one will, which is collected from the sense of the majority of the individuals," and which may establish rules for the regulation of the whole. And "the privileges and immunities, the estates and possessions of the corporation, when once vested in them, will be for ever vested without any new conveyance to new successors."* All civil corporations, as the College of Physicians and Surgeons, require certain qualifications of candidates for membership; and one of the qualifications hitherto required by law of candidates for admission to degrees at the universities has been Church-membership,—most rightly and justly, as I proved that these corporations owe their existence, their present condition and prosperity, entirely to members of the National Church,—of the National Church under one form or another, but chiefly under its present Protestant form. The law acts as an unjust aggressor when it infringes such privileges: Churchmen would, I am sure, scorn to gain such forced admission to Dissenting corporations and colleges. Wherefore the decision B. S. refers to proves nothing to the point at issue; for if to enact a religious test is virtually to change the universities into ecclesiastical corporations, how singular is it that Dissenters, immediately on that decision being given, by which, on B. S.'s own showing, the test of Church-membership was rendered illegal, did not claim and gain admission to them! The universities then are, in the sense intended by H. D. L. and "Justice," strictly private

property, i. e., restricted to those who have the qualifications which the Church, to whom the universities of right belong, requires of those who would share in her endowments. I will then attempt a new definition:—Oxford and Cambridge are mixed lay-clerical corporations, the qualifications for admission to which have been, and in strict justice ought to be, Church-membership; they are educational institutions, endowed by and justly belonging to Churchmen. To assert that they were originally, or have generally been, in a religious sense, unrestricted, is historically untrue (for the Popish clergy considered them as strictly ecclesiastical corporations); to pretend that they ought so to be, is theoretically absurd.

In conclusion, it may be as well to add, lest the animus in which the foregoing thoughts have been penned, should be misunderstood, that I have generally had in view not the simple admission of Nonconformists to all the educational advantages of the universities (to which there is no very great objection), or even to degrees,—but the entire secularization of the universities by taking away the clerical tenure on which fellowships and most professorships are held (which must result if Dissenters are admitted to them), and the destruction thereby of the only safeguard against the evils of disunion and Atheism, and the excesses of all kinds to which they naturally lead. It is needful to remind readers of this, lest they should misinterpret the strong language I have occasionally used. I can honestly affirm that I have uniformly written without the slightest hostility save to *principles* that I considered dangerous, and that there is nothing I desire more earnestly than that "*all who profess and call themselves Christians*" may be led into the way of truth, and hold the faith in unity of spirit, and in the bond of peace.

F. J. L., B.A.

* H. J. Stephen's "New Commentaries on the Laws of England," vol. iii., p. 166, 7.

Social Economy.

OUGHT GOVERNMENT TO PROHIBIT THE SALE OF INTOXICATING DRINKS?

AFFIRMATIVE REPLY.

WE concur, in its whole substance, with the article of "Maine Law," in answer to that of our opponent J. G. R.; and we do not consider it necessary to make any addi-

tion to it. Scarcely any one who peruses the article of J. G. R. can conceive that there was any intention in the author of it to grapple seriously with the question. If we have any fault to find with the individual who baptizes himself with the honourable name of "Maine Law," it is in expending so much strength in reply to an article so frivolous. The plan, so frequently adopted in the *Controversialist* of late, of the writer of an article answering that which appeared in the preceding number on the opposite side, materially restricts the province of the party whose special duty is to reply.

We fully admit what "Horatio" says, regarding the benefit of discussion. The opponents of the abstinence movement had little disposition to discuss the question; certainly no desire to do so with a conviction of the important matters involved in it. Their general answer was a contemptuous or angry one, embracing merely the determination not to allow argument to have any weight in producing practical conviction. By the Maine Law agitation discussion cannot be avoided. The movement is intended to be national. It is insisted that the trade in intoxicants shall be put down, a step which must affect the position of the moderate drinker. We rejoice in the fact that the question must inevitably be discussed, inasmuch as in this way the agitation will be propelled, and a conviction favourable to a law of the kind for this country will prevail. In any fair discussion, independent of the principles on which such a law is advocated, the enormous evils of intemperance, and the favourable results wherever a Maine Law has been put in force, meet us at the threshold, and cannot be overlooked. Neither of these facts appear to be disputed by either of our opponents, and so far the field is unquestionably our own. We must endeavour to find a remedy for intemperance; and we should be slow to believe that a law is founded on erroneous principles which would remove the evil referred to, and promote the happiness and morality of society to an extent much beyond what any other means could do. If the tree is to be judged by its fruit, the Maine Law cause may be regarded as established on a very strong foundation. Our opponents in the present debate do not seem to us antagonistic to total abstinence. "Horatio" says, "Total

abstinence is truthful, so long as it is confined to individuals believing it, and we are of that class." We are willing to assume that both of those gentlemen are total abstainers; that they are themselves labouring, in some form or other, in the cause of temperance. We think it proper to observe, however, that many who never did anything to promote total abstinence, and would not now become total abstainers, affect to be favourable to that cause, and blame its advocates for insisting on the Maine Law. The question cannot be, Total Abstinence *versus* the Maine Law. Our opponents need not be afraid that the Maine Law agitation will absorb the other. When we begin practically to realize that man is our brother, that we are the disciples and should follow the example of One, the energies of whose life were expended for us, there is a fund of moral energy bestowed on us which will not allow the rear of a noble cause to languish as we press on towards its national realization. As the grounds on which the Maine Law is advocated are in many respects similar to those advanced in favour of total abstinence, it is probable that the agitation for the former may induce many to become personal abstainers; or, in other words, to be "a" Maine "Law" to themselves. The evil of intemperance is great enough to require both agencies. Without the preparation of the abstinence movement, the advocacy of a Maine Law would have been fruitless; and even after our country shall have the benefit of such a law, the total abstainer will still require to urge his principles, so that both individually and nationally their triumph may be secured. On the other hand, without a law of this kind, it is the experience of total abstainers, as a body, that they cannot be successful; that they are met by obstacles which cannot be removed by the process of individual conviction, but require the interposition of the law. While the total abstainers will support the legislative enforcement of their views, a large number desire a Maine Law as a deliverance from the evils of the drinking customs; and it is both to total abstinence and a Maine Law that we must look for the cure of intemperance, accompanied with those means of rational instruction and innocent recreation, which require a Maine Law before the people can have much taste for them. We have considered it pro-

per to make these observations, with the view of presenting, in a clear light, the position and relation of the two movements referred to, which have been controverted in the present debate.

"Horatio" cautions us against our feelings being so worked on, in view of the magnitude of the evil of intemperance, that we might "be led to assent to propositions which the morning's reflection would show to be extremely fallacious." We cannot keep out of view the important results which will follow the introduction of a Maine Law into this country, as well as the fact that unless the law referred to be passed, it is hopeless to expect any material diminution in the prevalent intemperance. We have to fight against the frigid influence of men who, in reference to the abstinence movement, could not be awake to a sense of the stupendous evils resulting from the drinking customs, and to their duty in relation thereto. There is a danger, then, that many will take too low a view of the question; and surely if, as we maintain, and we think have proved, that the proposed law is just *per se*, and is *consistent* with the theory and the practice of modern legislation, and that to refuse to adopt that law would be *inconsistent* with what is most valuable on our statute book, the interests of the country demand that we should give the law a fair trial. The publican has not suffered wherever the law in question has been adopted; he has found other occupations; and in this country he need not lose in the improved condition of affairs introduced by a Maine Law; but even if he did, the welfare of the community should not be sacrificed to his. Our two opponents at least cannot object to this, on the ground of their maintaining the right of the publican to sell intoxicants; they do not share in the intense sympathy which has been aroused for the publican. We presume they agree with us in thinking the trade in intoxicants a nuisance. They rather argue for the right to drink, a right with which the proposed law does not interfere, as it would only prohibit the existence of houses for the sale of drink—houses which spread disease, poverty, and misery in every neighbourhood where they are opened. "Horatio" need not be alarmed that the Maine Law advocates should fill the public mind with untenable and extravagant views, which would speedily be regretted.

In the State of Maine, and other places where the sale of intoxicating liquors has been prohibited, the question underwent a long and searching discussion; the law has been confirmed, after its adoption, by largely increasing majorities; not merely has the law been discussed by the people, but also in the legislature, and its strict justice and constitutional character maintained in courts of law. "Horatio" proceeds to speak of the proposed law as "a degrading dietetic restraint;" and in another part of his article observes, "We had intended to show that a law to regulate men's stomachs was unjust in principle." It is not a general dietetic measure, laying down minute regulations regarding different articles of food. It deals only with the case of intoxicating liquors, and these are acknowledged to be a luxury, something for which a taste must be acquired, and not a proper article of diet. The law does not prescribe what we shall eat and drink. There are certain cases, as when a great scarcity of food prevails, with reference to which it would be reasonable in a legislature to prohibit the production of food into that which would be at best a mere luxury. The distilleries in Ireland were once shut up under the operation of a temporary law, and the people were never happier. Even now, with the high price of food, the heavy taxation, the curse of war, and the curse which the publican spreads abroad, Parliament would be justified in prohibiting brewing and distillation, if, in the present state of public opinion, the law could be enforced. A Maine Law does not prohibit the use of intoxicating liquors; it puts a stop to the public sale of them. We trust, then, that the bugbear of a dietetic law will not be considered any obstacle to its enactment. Even if it be, in the strictest sense, dietetic, the peculiarity lies in the dietetic character of the evil. It is easy to talk of such restrictions as degrading; but the imperfection of society, and the misconduct of a portion of its members, both justify and compel the adoption of many restrictions on the rights which individuals might otherwise enjoy; so that the good of society as a whole may be promoted, by lessening the unnecessary temptations before which the more exposed classes are certain to fall; and the State should not be prevented from doing its duty by any punctilious notions regarding individual liberty.

The true freedom of the community will be best promoted by removing the incubus of the drinking customs. Intelligence, education, and morality will then advance, and with these, political freedom also. Few will feel that a law productive of such results can itself be an oppression of the individual. The enormous and peculiar evils which flow from intemperance sanction the interference of the legislature, which would not be required regarding the regulation of people's appetite in general. The stigma of a dietetic law, as well as various arguments of our opponents, strike at the root of the Acts which in effect regulate the number of public houses, and the hours at which they are opened. According to them, why should justices of the peace be allowed to refuse applications for licenses? and why, so long as people feel that they require intoxicating liquors, should they be prevented from getting them after certain hours, if the publican be willing to keep open his shop? We think they should be so prevented; but on the same grounds we cannot stop short of a Maine Law.

We do not think the third and fourth paragraphs of "Horatio's" article, in which he attempts to expound the principles of legislative right on this question, give any substantial support to his views. We can adopt nearly the whole of his remarks as arguments in favour of a Maine Law. He says truly that republicanism is the theory of the British Constitution. The Maine Law advocates recognise that the function of government is to promote the good of the people, in obedience to the national will. The "United Kingdom Alliance" aims to secure the result which they have in view by means of the people themselves influencing the Houses of Parliament. "Horatio" properly remarks that laws passed by the majority should be obeyed by the minority. We wish public opinion to be so wrought on, that the proposed law may be agreed to, and allowed to pass. He inquires, "Radically and constitutionally different, how is it possible to circumscribe man's animal wants within the limits of a legislative enactment?" There is a sense in which men are radically and constitutionally the same; and the evidence of medical practitioners that intoxicants are unnecessary in a state of health, and the fact that many thousands live without using them, show that it is

possible to put a stop to the consumption of those liquors with great advantage to the community. The great argument of our opponent is this:—we enter into a compact not to interfere with the rights of our neighbour, but have a right to use our own, and the use of intoxicating liquors is one of our rights. We reply, that society is a compact for mutual protection and assistance; for carrying out objects which cannot be effected by single persons. Hence, no one is entitled to sell that by which the community is injured. The State's first duty is preservation, defence, and it cannot allow its vitality to be sacrificed to the use of a certain luxury. Its right to interfere cannot be strictly limited to the abuse of intoxicants, but it is at liberty to put a stop to the sale of them itself, as prejudicial to the public interest. We deny, then, upon the clearest principles of government, that a man has a right to sell any mere luxury by which misery is spread through society. The State may say to him, "You may trade for our benefit, but you shall not open a shop by which you can do no good to society, but are certain to injure it." The inevitable and peculiar results which follow the existence of dramshops would demand a peculiar law, if the principle had not been before applied. The principle has, however, been acted on. It was not till the year 1691, in the reign of William and Mary, that an act was passed, not without opposition, allowing in England distillation from corn, which had previously been prohibited. We wish simply to go back, with the consent of the people, to an old law of the realm. The select committee of the House of Commons which met in 1829, including the late Sir Robert Peel and other distinguished statesmen among its members, after examining a number of witnesses, recommended that the Government should make a public declaration of their determination to introduce some general and comprehensive law for the *progressive diminution*, and *ultimate suppression* of all the existing *facilities* and *means* of intemperance." The right of parliament to suppress the drinking customs is here recognized. In reference to other matters, laws exist, which, for the public good, materially *restrict* the rights of individuals. The Public Health Bill, for instance, compels proprietors to make a certain use of their houses, irrespec-

tive of their own profit or inclination. Various practices are absolutely *prohibited* by the Legislature. Thus betting houses have been recently suppressed, because they were found to throw undue temptation in the way of the public, not because it was judged wrong to bet. On the whole, the right of Government to put down the trade in intoxicants cannot be seriously disputed. Without such a right, society could not exist. It is a right which cannot be denied without pronouncing our best and wisest laws to be based upon a fallacy, and the work of parliament to be useless. The only question is, Shall the legislative principle adverted to be applied to minor evils, and not to the monster evil of intemperance? We think there can be but one answer. It will be recollected that the Maine Law does not prohibit the use of intoxicants; it suppresses "the existing facilities and means of intemperance." The folly of our opponent's argument on the subject of the right to the use of those liquors is clear enough from one consideration alone. Suppose various shops were opened, selling articles of a kind that were abused in the vast majority of cases; or that intoxicating liquors were made an improper use of by ninety-nine out of every hundred of those who drank them, yet the legislature, however great be the misery and degradation which such shops would create, would not be justified in closing them because a few did not abuse those articles, and were not answerable for the fault of others, and had a right to continue to purchase them. The State's right to interfere is undeniable; in some cases it may not be called on to do so; other instances may be of such an overwhelming character as to render interference obligatory; and we submit that the liquor traffic is one that, above all others, calls for suppression. It has been urged against total abstinence principles, "that the abuse of a thing good in itself does not afford a valid argument against the right use of it." With reference to this, Archdeacon Jeffreys, of Bombay, makes very pertinent remarks, which we beg leave to quote as applicable to our opponent's objection to the suppression of dramshops. "The truth is," he observes, "that the adage is only true under certain general limitations; and that out of these, so far from being true, it is utterly false, and a mischievous fallacy.

And the limitations are these; if it be found by experience, that, in the general practice of the times in which we live, the abuse is only the solitary exception, whereas the right use is the general rule; so that the whole amount of good resulting from its right use exceeds the whole amount of evil resulting from its partial abuse, then the article in question, whatever it be, is fully entitled to the benefit of the adage." "But, on the other hand, if it be found by experience that there is something so deceitful and enmeshing in the article itself, or something so peculiarly untoward connected with the use of it in the present age, that the whole amount of crime, and misery, and wretchedness, connected with the abuse of it greatly exceeds the whole amount of benefit arising from the right use of it, then the argument becomes a mischievous fallacy, the article in question is not entitled to the benefit of it, and it becomes the duty of every good man to get rid of it." He then goes on to prove the applicability of this principle to the case of intoxicating liquors.

"Horatio" grants the fact of the misery, wretchedness, and expense, which intemperance entails on the sober portion of society, but maintains that no just law can prevent these evils, as they arise from the constitution of society. A certain amount of evil, arising from our connection with others, we may expect to bear, but we ought not to suffer injury where we can avoid it; and in this case we can do so. The true theory of society is the very opposite of that stated by "Horatio." No one has any right to act in such a way as that the interests of the community will be sacrificed. Society cannot admit of individuals committing mischief with impunity; from such it can protect itself, and the laws by which it does so are of their nature just.

"Horatio" maintains that the grand argument for a liquor law is that intoxicants are poisonous; and if poisonous, he grants they should be prohibited. Assuming that they are poisonous, Government is wrong in having so long allowed them to be sold; and it is against first principles to ask a government so bad to devise a remedy. We do not attach much blame to the legislature. The people themselves have been in the habit of using intoxicants; their poisonous character has only of late years been brought clearly

home to them. Yet the influence of custom, combined with a lingering mistake as to the tendency of those drinks, has prevented their complete discontinuance. Supposing intoxicants to be injurious only when taken to excess, "Horatio" recurs again to the hardships of disallowing the use of them altogether, and cites two or three illustrations, which, however, do not touch the question. He refers, for instance, to corruption existing among electors, and inquires if it would be just to deprive electors who were innocent of the right to vote on that account. It is sufficient to answer, that parliamentary election is an essential part of the British constitution; that greater evils would be caused by any other form of government; hence it should not be abolished. Parliament has, however, without objection, temporarily disfranchised particular places in consequence of general corruption having been disclosed; it has gone as far in this direction as it considered could be done. Intoxicating drinks are a luxury, not a necessity; with them, therefore, Parliament is entitled to deal, and their prohibition could only promote the good of the State. Leaving this topic, "Horatio" asks how intoxicating liquors can be poisonous, seeing that men take them and do not die in consequence? and he maintains that the cases of injury inflicted arise from their abuse alone. He must be aware of the fact that poisons may be slow, but no less certain to produce their natural effects. It has been clearly shown that intoxicating liquors, when drunk to a certain quantity, create intoxication. Dr. Carpenter remarks, what will not be disputed, that "the term, intoxication, is sometimes employed in this country to designate that series of phenomena which results from the action of all such poisons as first produce stimulation and then narcotism; of these, however, alcohol is the type; and the term is commonly applied to alcoholic intoxication alone." Again; "If the classical term, 'intoxication,' be habitually employed as the equivalent of the Saxon 'drunkenness,' we are justified in turning that classical term into English again, and in asserting that the condition of drunkenness, in all its stages, is one of poisoning."* Dr. Carpenter proves that the

habitual use of intoxicating liquors is injurious to the human system, the reason being, the action of the poisonous principle, which, when taken at once in a large quantity, produces intoxication. It is not difficult to see, therefore, that the occasional use of those drinks must be attended, in a corresponding degree, with the same results. "Horatio" tells us that beef contains prussic acid, and should, on the principle of the Maine Law, be prohibited. Articles of food are indispensable, and in such cases no injurious effects arise from any quantity of poison which may be extracted from them. Not so with intoxicating liquors. Fermented liquors contain a large amount of alcohol; hence the pernicious results which flow from their habitual use; and hence intoxication, with its accompanying evils. We can best judge whether or not those drinks are poisonous by their effects. They are alcoholic liquors, and consequently poisonous in their tendency. "Horatio" does not dispute that alcohol is poison; and it would be singular if articles which produced intoxication, which is a state of poisoning, had not a poisonous effect when taken to a less extent. He confines his remarks to fermented liquors, he cannot deny the intensely alcoholic or poisonous character and effects of whisky or brandy, and maintain that the alcohol in either has been so changed or altered as to be no longer poisonous or injurious. "Horatio," however, after all, is quite wrong in stating that the basis of the liquor law argument is that intoxicating drinks are poisonous in themselves; and even though he could show that these liquors are not poisonous, the question under discussion is not touched. The liquor law advocates assert that certain shops, by the undue temptation they hold out, spread disease, misery, and poverty through the community, and should be shut up.

We have not space to dwell at large on the concluding remarks of "Horatio." They amount to this: the Temperance movement is moral, and should not seek the aid of acts of parliament. The Maine Law agitation will not supersede that for total abstinence. There is, therefore, no reasonable ground for total Abstinens, opposed to such an enactment, giving up their principles. It may be expected that thousands, fettered by the drinking customs, will hail a Maine

* "On the Use and Abuse of Alcoholic Liquors, in Health and Disease." Prize Essay. By William B. Carpenter, M.D., &c., pp. 9, 10.

Law as their deliverance; and it being shown that such a law is likely to promote the good of society and of its individual members, we may hope that there is sufficient moral feeling in the country to make it regarded as far other than a piece of tyranny, or a degrading restraint. It is through moral means the agitation is to be carried on; and the prospect of success, which could not be felt in the total abstinence cause, will stimulate the agitation to deliver our country from intemperance. It is impossible that total abstinence *alone* can make much progress. Every society of the kind finds that the intemperate are generally immovable to its appeals, and that its pledge, so far as regards drunkards, is a mere nullity. Intoxicating drink has brutalized them. They

are the prey of the gin palace; and so long as unholy gains can be made, it is vain to think of inducing the publican to cease his traffic. These circumstances justify and necessitate the adoption of a Maine Law.

We must now leave the question. In doing so we refer to our opening article as containing many of the grounds on which we advocate a Maine Law; and we entreat a consideration of the question in a spirit corresponding with its importance. Brethren! we have a work to do in relation to the prevalent intemperance. Let us not shrink from it. We shall thus labour in the cause of God, and realise in our characters the earnestness of life, and its great and solemn purposes. T. U.

NEGATIVE REPLY.

SOME people appear to be perfectly oblivious to the distinctions which exist between comparisons; and not being willing to understand their true attributes, assume that there is nothing further to be done than to produce what they consider to be parallel and coincident illustrations. There are others who cannot see the difference between an argument laid down and exceptional cases; and, thirdly, there are those, including the foregoing, who, whilst endeavouring to show the reason and justice of their own individual opinions, cannot perceive the resemblance between their own sentiments and those of their opponents.

Amongst these disputants we feel bound to place that ambiguous *nom de plume*, "Maine Law," for he admirably combines a triple union of the foregoing in his article, defensive of the "Alliance." We shall only substantiate this assertion in our present paper, as we consider that the article by T. U. is somewhat akin to a certain indescribable discovery made some years ago in Anstralia, and which was represented by naturalists to be neither "fish, flesh, nor fowl," but a sort of nondescript, which could not be conveniently and intelligibly represented by any term or designation. Our November opponent has, by a series of comparisons, the force of which we thought we had destroyed, endeavoured, by a species of capricious retaliation, to show the fallacy of our reasoning, not referring, however, to the Maine Law itself, but considering, we sup-

pose, that it is effectively vindicated, should his arguments be sound. As a set-off against our illustrations, he cites the suppression of gambling houses, as being conducive to morality; and by this line of reasoning leaves us to suppose that the need of a Maine Law will be equally established. We wish he had come nearer the point in dispute, and referred to the Maine Law *de facto*, and not to other questions which will not at all affect this one, for it is obvious that from gambling real harm ensues, however slightly indulged in, whereas malt liquors possess nutritive and strengthening qualities, as I asserted in the opening article, and our opponent has not dared to deny it. Equally unsuccessful is he in his analogy respecting dirty houses, and the compact of men associated to cleanse them; for it is not only entirely destitute of reason, but contains an assertion in which we are audaciously represented as objecting to sanitary reformers, because the precise nature of their duty was not properly expressed. What reference there can be in this to the "law," we are at a loss to conceive; indeed there is so little reason in it that we are at a loss to understand its meaning.

Another most singular, and to me inexplicable feature of the "Alliance," as well as of our opponent's defence, is the permission to be given in the contemplated bill for private distilleries and breweries. This is the most outrageous feature of the scheme, and totally at variance with common sense. If

intoxicating drinks be so destructive to morality and so friendly to crime, why not remove them *entirely*? The allegation, that the traffic is responsible for the ill effects resulting from drunkenness, is false; it would be as reasonable to assert that chemistry should be prohibited because it has been brought to bear on the destruction of mankind. We should like to know what guarantee or security the "Alliance" has against precisely the same results in private residences as in the saloon or gin palace. The "Alliance" will have great difficulty in showing that private distillation will be free from those evils which they lay at the door of the traffic. We should like to know what they would say if the traffic was prohibited from allowing their liquors "to be drunk on the premises," as that would amount to the same thing as the permission allowed by the bill, and which we think would be equally open to the same objection from them as the present system.

Another species of reasoning, even in the face of the exception which follows that part of my article referred to by "Maine Law," is the objection that any force there might have been in my protesting against State interference is invalidated because I admit that the prohibition to the Indians of intoxicating drinks, as their properties were not known to them, might be salutary. Now is it not surprising, that although we give a clear reason for deviation in one case, that our opponent must immediately look upon this as an error in the principle? Perhaps he wishes barbarians to be treated as the civilized; if not, what force is there in his objection?

Again, "Maine Law" recognises the enormity of the evil as the reason for annihilating the traffic. Our judges, however, proceed on a different principle, looking at the intention as the groundwork on which to base their proceedings. If any evil be found (and in this instance drunkenness will be found in private as in public), why should it not be rooted out, and not allowed to skulk under the paltry and insulting compromise to the feelings of the temperate man by the concession of "private distillation"? There is, in the last named mediatory proposition, such a total inconsistency with sound judgment—as though this provision would annihilate drunkenness and crime, the avowed

objects of the society's indignation—that we cannot but look upon it with pity, mingled with contempt for its advocates.

Neither can we understand how "Maine Law" makes sewerage beneficial to the minority and not to the majority, by an anomalous train of reasoning which we confess it difficult to understand. The argument referring to governments and bad laws, which he brings forward in reply to my question why the Bible should not be condemned as an heretical work, because it is frequently made the authority for the worst of purposes, is equally whimsical. Our opponent appears unable to discriminate between the infallibility of the Bible and the constitutional uncertainty of human, not theocratic, combinations.

We notice another point, and we have done, so far as animadversion is concerned. The reply of the "Alliance" to Mr. Hume's observation on the prohibition of money, &c., is duly in keeping with the remarks of our opponent. Undoubtedly it would divert to other objects, as the prohibition of the liquor traffic would (in a limited degree, unless "private manufactories" were also prohibited). The condemnation of either would reduce crime; but certainly there is much *greater* temptation to robbery and crime in gold and silver than in intoxicating drinks. Hence it necessarily follows that by diminishing the temptation to crime, the greater chance there is for improvement in morality.

To conclude, the "Alliance" has based its object on a false principle, and to that they have allied selfish, inconsistent, and erroneous reasoning. They have, in the first place, misunderstood their position, by attempting to deprive mankind of that which, judiciously used, is conducive to health. 2ndly. They have tacitly admitted this, by allowing "private distillation," which, if likely to fall into disuse by the "force of public opinion," is no justification of the concession: and, 3rdly. They have, in their attempts to prove the justice of their cause, adduced reasons as applicable to other misused passions, all of which present allurements equally as captivating, or, more properly as intoxicating, "as strong drinks." The members of the "Alliance" surely do not, by such a scheme as that propounded, recognise man as a rational, reasonable, and intelligent being, for they take upon them to deprive

him of that which, under proper limits, is not deleterious to his health. We have no sympathy whatever with intemperance, in any form, but that is no reason why the "Alliance" should seek entirely to deprive us of alcoholic and malt beverages. To stem the tide of intemperance, let them place public houses and saloons under stringent regulations; let them punish the drunkard by forfeiture of political and civil rights:—but let them, under no circumstances, take

upon themselves to dictate what "we shall eat, and what we shall drink, or where-withal we shall be clothed," for as surely as they usurp that province will they be repulsed by every man who prides himself on being a rational being. They have gone too far already; and have, consequently, awakened a determined opposition, which, it is hoped, will be perseveringly maintained.

Manchester.

J. G. R.

The Essayist.

DECIMAL COINAGE:—THE NECESSITY FOR ITS ADOPTION—ITS ADVANTAGES OVER THE PRESENT SYSTEM—AND THE VARIOUS PLANS FOR CARRYING IT OUT WHICH HAVE BEEN PROPOSED.

No. III.

SINCE the report of the Committee, with which we dealt in our last paper, only stands in its present form as a *proposal* for the introduction of the decimal system; and since the reports of parliamentary committees are proverbially not infallible, it may be desirable to notice the suggestions which have emanated from other quarters, bearing upon the decimal system, with a desire to judge if any of these should be substituted for, or grafted on to the Committee's plan.

First, with respect to the *unit*, no less than eight variations have been proposed—viz., the £1; the half sovereign, or ducat; the dollar, 4s. 2d.; the florin; the shilling; the franc; the penny; and the farthing. We propose separately to notice these suggestions, and state their respective merits as they appear to us, and to others from whom we shall quote.

The £1 unit.—The adoption of this sum for the unit was recommended by the "Decimal Coinage Committee;"—the great majority of the witnesses they examined having either expressly, or by inference, spoken in its favour; and it seems generally to give great satisfaction. In addition to the other reasons given by the Committee, and quoted in our previous paper, they add,—"Its tenth part already exists in the shape of the florin, or two-shilling piece, while an alteration of four per cent., in the present farthing will

serve to convert that coin into the lowest step of the decimal scale which it is necessary to represent by actual coin, viz., the thousandth part of a £; and the addition of a coin to be called a cent, of the value of ten mills, and equal to the hundredth part of the pound, or the tenth part of the florin, will serve to complete the list of coins necessary to represent monies of account."

The 10s. unit.—The proposal for a unit of this amount was introduced to the Committee by one or two of the witnesses examined, but so far from finding any favour, it was stated by Professor Airy and Mr. De Morgan to have objections fatal to its adoption. However, it has found a great champion in Mr. E. Ryley, of London, an actuary of no mean standing.* The details of his proposal are these:—

1st. His unit of account to be 10s., and to be called an *angel*, a *mark*, a *Victoria*, a *Queen*, an *eagle*, or a *piece*.

2nd. *The shilling*—one-tenth of an angel.

2rd. *The penny*—one-tenth of a shilling
=one-hundredth of an angel.

* Since this paper was written, the 10s. unit has found an additional champion in the person of Mr. W. T. Thomson, the eminent Scottish actuary. The details of his plan are precisely the same as those given above, and he adduces some very strong arguments in support of his plan.

4th. The Cross, or new farthing=one-tenth of a penny=one-hundredth of a shilling=one-thousandth of an angel

Here, then, are four denominations, as in the proposal of the Committee, the essential difference being that each denomination of coin here given represents but half the value of the corresponding coin in the Committee's plan. Thus, the new pound, so to call it, would be 10s., and the new farthing half the present farthing. This arrangement would, no doubt, be very useful in minute calculations, but whether for ordinary transactions it has special advantages, is a point for consideration. As bearing upon this proposal it may be stated, upon the evidence of Professor Airy, that *half-farthings* are at present in existence, but *very seldom used*, and that they would *not* confer any advantages on the poorer classes in their dealings with tradesmen.—*Report, sec. 309—343.*

The Dollar as unit.—We do not know the origin of this proposal, nor have we seen in detail the advantages likely to proceed from its adoption. It is well known that in the United States of America, in Canada and British America, and in some parts of Europe, the dollar (4s. 2d. English money) has been adopted both as a *coin and money of account*. It also has the further advantage of assimilating with the French franc, 10d., five francs (or the French five-franc piece) being=one dollar. Looking at the evidence of Mr. De Morgan that “in a complete decimal system everything must have its 10ths, 100ths, and 1,000ths” (*Report, answer 732*), we see great difficulty in adopting the dollar, or several other of the units which have been proposed, without entirely re-modelling our coinage—a task fearful to contemplate.

The Florin as unit.—This proposal emanated from Mr. James Laurie, the author of “Universal Exchange Tables,” and a witness examined by the Committee. He puts his proposal thus:—

100 cents=1 florin; 10 florins=1 pound.

He would make the “florin the unit of mercantile accounts,” and remarks, “the florin being thus divided into 100 cents would afford a gradual rise from 1 to 100 cents, and so meet wholesale and retail prices, small wares, groceries, &c., in a series of figures of the same denomination and value, and then

by florins and cents up to any amount. A sum of 379 florins 25 cents would be paid by £37 9 florins and 25 cents,” and accounts would be kept in two columns. Sir John Herschel, speaking of the florin system, says, “this makes the pound a natural decimal multiple, and so far good. But it assumes a *silver monetary standard*; whereas for good or for evil, for better for worse, we are married to a gold one. *I do not mean to say a silver one would not be better. I believe it would*, and I believe a binary standard, half silver, and half gold, at the option of either party to insist on, would be better than either; but gold is our standard of value, and we are lashed on to it, and must be carried along with, toss as it may.” Happily for us, then, the “tyrant gold” does admit of being decimalised.

The Shilling as unit.—This has been called “the poor man's unit,” we suppose from its being silver instead of gold. It is a part of this proposal that the penny should be retained, but that there should be only *ten* instead of twelve to the shilling, in order to make the relation of the one to the other a decimal one, and this could be done without difficulty. Sir J. Herschel, in reviewing the systems proposed, says: “Then comes the shilling system. It has no one point to recommend it but its copper dime. The sovereign must be called a twenty-shilling piece, the penny must be demonetised, and we are landed in a system having no relation to any, either in Europe or elsewhere.”

6th. *The Franc as unit.*—This suggestion emanated from a gentleman styling himself, in a pamphlet published on the subject, Theodore W. Rathbone, Esq. If he had employed less bombast and more sound reasoning in support of his own plan, his proposals might have met with greater support. However, we will review his proposals on their own merits. While admitting that the £1 sterling should be allowed to “retain its time-honoured useful place in all such large amounts as the National Debt and the public accounts,” this writer proposes *francs* (tenpences) and *pence* as the “monies of account.” “Half-a-guinea, for instance, would be twelve francs (or tenpences) and sixpence; that is, either a 12fr. 6d. or 12·6 decimal; . . . the half-sovereign 12·0; the sixpence, 0·6. The penny to be divided into 10 cents, thus, in tabular form:—

The *cent*—the tenth of a penny, the hundredth of a franc.

The *penny*—the tenth of a franc.

The *franc*—the twenty-fourth of a pound.

Under this system all the silver coins, except the *shilling* and *florin*, would be retained; the 3d. piece as threepence; the 4d. piece as fourpence; the 6d. as sixpence (a new shilling, value 10d.); the half-crown as three francs; the crown as six francs; the half-sovereign would be twelve francs; and the present sovereign 24 francs. A new sovereign to be coined, value 25 francs, forms a part, and we think a fatal part, of the plan now under notice. However, we think the proposal worthy of careful consideration; for in addition to what we have said, it has the advantage of assimilating with the French franc—10d.; American dollar—five francs, 4s. 2d.; and with the Dutch florin—1s. 8d., two francs.*

The penny as unit.—We have not seen any direct proposal to make the present penny the unit, although it is said to have been made, and that Mr. Gray, a gentleman connected with the British Museum, was its champion. During the progress of the Committee's enquiry, frequent allusion was made to this coin, and the relation it could be made to bear to a decimal system. When it is remembered how many of our obligations as Englishmen are expressed in the "old English penny," ranging from the penny-a-mile railway train up to the penny postage and receipt stamps, it will at once be seen to present considerations of great importance. Some strong opinions were expressed before the Committee on this point. Professor Airy said, in a statement put in by him, "Any adjustment whatever will be better than permanently retaining the present 1d., or a coin equivalent to it. This retention would cause infinite confusion." Sir J. Herschel, in his paper previously quoted, says

* In an appendix to Dr. Bowring's recent work on the decimal system is a paper contributed by some other person, and which Dr. Bowring says—"so completely demolishes Mr. Rathbone's scheme," that he gives it entire. Still more recently, however, a pamphlet has been written by the celebrated Mr. James Laurie (who advocated the florin before the Committee, and who completed the pamphlet now under review on his death-bed), strongly advocating the adoption of the "cent of 10d.," or the franc as the unit of account, more especially on the ground of its facilitating our foreign exchanges.

(after speaking of the shilling plan):—"The penny system is a little better. It would give us a franc not very far from the French, and a pound of 200 pence, which was the old Saxon pound of Ethelbert." He says he took occasion to suggest this not long ago for a Canadian pound, but it is quite visionary as applied to England.

The Farthing as unit.—This proposition emanated from Mr. T. E. Headlam, M. P. He adopts the present farthing as his unit, and builds up upon that, his monies of account being:—

1. The "mil," being the present farthing.
2. The 10-mil piece, value 2½d.
3. The florin, value 2s. 1d.
4. The Victoria, being=1000 mils (farthings), 100 ten-mil pieces, ten florins (2s. 1d.), and £1 0s. 10d. of our present coinage.

The present £1 sterling would thus be altogether discarded both in name and value, but the "old English penny" would be retained. The Committee made a special note of this proposal in their report. After stating that various proposals had been brought before them, they say:—"Of these the one recommending the retention of the present farthing as the basis of a new system of coinage, leaving its relation to the existing penny untouched, presents the greatest amount of advantage. The large number of payments which are now expressed in pence would remain unaltered, and a great portion of those daily transactions, in which the mass of the population are engaged, would be unaffected by the change; but when it is considered that the adoption of that alternative would, by adding 10d. to the value of the present £1, and a half-penny to that of the shilling, necessitate the withdrawal of the whole of the present gold coinage, and nearly the whole of the silver, and involve the alteration of the terms of all contracts and obligations expressed in coin of either of the latter metals, your Committee would not feel themselves warranted in recommending the adoption of such a proposal."

We have now reviewed the whole of the proposals for a decimal system so far as they have come before us, and perhaps we cannot close this paper better than by stating that at two meetings of the Institute of Actuaries (men whose profession it is to investigate

these questions) held not very long since, the decimal system came under discussion, and the whole of the proposals we have noticed in this paper passed under review; and although advocates were found for the farthing, the penny, the shilling, and the

ten-shilling units, the great preponderance of opinion was in favour of the retention of the pound sterling as the unit, thus backing the proposal of the Committee.

C. W., Jun.

(To be continued.)

The Inquirer.

ANSWERS TO QUESTIONS.

201. *Oxford University*.—Surely the question of H. C. must have been overlooked, or some of your readers would have answered it before now. As it is probable that he has obtained the information he desired from other sources, I will not occupy your space with a lengthened reply, but would recommend him and any other reader interested in the subject to obtain the "Oxford University Calendar" for the present year, which may be had, on order, of any bookseller, price about 5s.—R. M.

224. *Educational Advice*.—"Saturn's" question is somewhat obscurely expressed. He says that he neglected his studies during his school days, but now feels his ignorance, having arrived at "a more advanced period of life;" but what this advanced period is, whether youth, manhood, or old age, he does not tell us. Again, he asks to be informed how to proceed with his studies; but he does not tell us what the studies are which he has commenced, nor how far he has already proceeded with them. Under these circumstances, any hints that we may give will necessarily be of a very general character. If "Saturn" be deficient in the elementary parts of education, such as reading, writing, and arithmetic, he may obtain valuable instruction from Cassell's "Popular Educator," the articles under the head of Self-Culture in the *Controversialist*, and the various classes connected therewith. If he be deficient in general information, he may read a selection from the list of books mentioned in the "Course of Reading for a Young Man," in the first volume of this work; but whatever book he may read, let him be careful to master its contents, and make its leading facts or principles his own. There is one work that I cannot help specially recommending, viz., Todd's "Student's Manual." In it he will find much that will interest and instruct him.—C. A.

227. *Aculephæ*.—That sparkling appearance of the ocean which may frequently be observed in crossing it, is to be attributed to the presence of phosphorus in the minute bodies of the aculephæ, or sea nettles,—

"Those living jellies which the flesh inflame,
Fierce as a nettle, and from that the name."
The light emitted by these animalculæ is much more brilliant in the warmer latitudes. The naturalist Humboldt says, "Between the tropics the ocean simultaneously develops light over a space of many thousands of square miles, and every scintillation is the vital manifestation of an invisible animal world."

Their internal structure is as yet scarcely understood, but it has been ascertained that they are

almost entirely composed of a fluid, which, when analyzed, is found in no respect to differ from ordinary sea water. It seems to be an undisputed fact that the aculephæ are capable of producing sparks of light at pleasure, and it is probable that the action of a ship, in passing through their tangled masses, causes them to exercise this power. They are frequently called sea-anemones, or jelly-fish, and

"Figured by hand divine, there's not a gem
Wrought by man's art to be compared to them;
Soft, brilliant, tender, through the wave they glow,
And make the moonbeams brighter where they flow."—FANNY, Worcester.

229. *Intellect and Dark Hair*.—We certainly think that "Enitor" is quite right in his opinion upon this subject, and that intellectual persons will be more frequently found with hair of a dark shade than any other. It is out of our power to give any reason for what we believe to be a fact, and on that account should not have thought of expressing an opinion, had not our friend "Red Head" been rather ungenerous towards the dark haired portion of mankind.

In our estimation, he has misunderstood the original question, which is not—Which will be found the more intellectual race, white or dark? but, What is the predominating shade of hair of intellectual persons, dark or light?

He seems to give no credit whatever to the fact of there being even a few men of intellect with dark hair; but after taking to himself a host of men of genius, he gives (though he says with truth "that he has taken them at random") but two poor specimens of dark haired intellect, and as those are the only two that he can call to mind, we will endeavour to refresh his memory.

To go back to past ages, we find the Egyptians, when in the height of their power, by far the most advanced in civilization and refinement (and therefore in intellect) of any nation upon the earth, and yet, as "Red Head" must admit, they were a dark haired people. The Grecians, too, were dark haired, and yet they have most considerable claims upon the intellectual world. The conquerors of the "fair haired Saxon, who has outshone all his fellows in the might of his intellect and the glory of his achievements," were the dark haired Normans, who were as far beyond the Saxons in intellectual attainments as they were in refinement.

Even in modern days we can find a considerable number of men of intellect with dark hair. We give the names of a few, and our friend will give us great pleasure if he will add them to his very small list:—Richelieu, Lamartine, Danton, Voltaire, Burhitt, Moore, Macaulay, Longfellow

Brougham, O'Connell, Kossuth, Vaughan, Gough; and, to close our list, Wellington and Napoleon, who, though placed last, are far from being least: and we are surprised that "Red Head" could have lost sight of two such men.

"Red Head" winds up by saying, "Who that gazes at a Shakespearian forehead can picture him with black hair?" We, in return will ask, Who can, for one instant, picture him with white or even golden locks? We believe ourselves right in saying that he had hair of a dark brown.

We should, with all friendliness of feeling, advise our red haired brother to think over the matter once more *seriously*, and see if he must not change his opinion on at least some points of the subject.—BLACK HAIRER G. N. T.

235. *The Dies Irae*.—The *Dies Irae* may be found in any Catholic missal in the Mass for Nov. 2. It forms the words of Mozart's Requiem. The author is not known, but Bezovius, A.D. 1394, considers Cardinal Ursini as its author; others think Humbert, the fifth general of the Dominicans, to have been the author.

Mr. Crashaw's translation is highly approved of by Wharton. Lord Rosecommon is much indebted to this translation for his poem on the Day of Judgment, which may be found in Chambers' edition of the British poets, &c.

236. *George Sand* is the "nom de plume" of an eminent modern French lady who has produced some works of startling interest; her real name is *Aurora Dupin*, and I may call F. S.'s attention to an excellent review of her principal works from the pen of Joseph Mazzini, the great Italian patriot, in the "People's Journal," No. 62, March, 1847.—CASSIO.

238. *Style of Verse*.—"Fanny" having answered "Augustus's" question as far as regards the metre of "Evangeline." I beg to offer a few remarks explanatory of that in which Martin F. Tupper has written his "Proverbial Philosophy." First I will observe that many of his verses do not appear capable of being scanned at all; for instance, take this line from the chapter on "Marriage":—

"Youth longeth for a kindred spirit and yearneth for a heart that can commune with his own."

Of the verses that admit of scansion the most common are iambic trimeters, sometimes pure but more frequently varied by the introduction of anapaests in one or more of the first five feet, and a bacchius in the last. There are several lines

containing 7, 8, 9, and 10 iambs varied in the same manner. Then there are several trochaic metres, and occasionally we meet with a line beginning with iambi and ending with trochees, and vice versa. In "Proverbial Philosophy" there are also a few dactylic hexameters, not formed on the classic models, but similar to those in "Evangeline." I transcribe some of them:—

In the chapter on "Friendship": "Those hours are not lost that are spent in ce-menting af-fection."

In the chapter on "Marriage": "Hide not your grief nor your gladness; be open one with the other."

"Confide, I love, and be happy: be faithful, I firm, and I holy." (spondaic.)

In the chapter on "Authorship": "Where are the mighty kings that reigned before Ages ago?"

Much more numerous than these are the septameters, of which I will give only one example, taken from the chapter on "Marriage":—

"Bride and bridegroom, pilgrims of life, hence forward to travel together."

Few, if any, verses not included under one or other of the above heads can be intended to be considered metrical. It will be seen from the irregularity of the metre that Tupper was unfettered by any rules in its construction.—F. S.

239. *A Taste for Poetry*.—A. D. confesses he does not possess a taste for poetry. Poor fellow! I neither envy his state nor desire his friendship. If it be true that—

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils—"

what shall we say of the man who has no taste for poetry—no love for the sublimity of beauty, truthfulness, or goodness? But I will not surmise evil; for I believe that A.B. means only to say that he has little or no taste for the works of our poets; but this he wishes to acquire or to strengthen. I would therefore recommend him to read the most interesting works of our best poets, with a desire to discern their meaning, and catch their spirit. He cannot do better, I think, than thus peruse the heart-stirring poetry of Longfellow, and the unobjectionable productions of Byron. Let him at once begin with these, "report progress," and I will advise him further.—L. R.

The Young Student and Writer's Assistant.

MATHEMATICAL CLASS.

SOLUTIONS.—XIX.

Question 97. As 3 : 60 :: 7×3-5 shillings :: £24 10s.—Ans. SPERO.

Question 98. As £105 : £18 12s. :: £5 : 17s. 8½d.—Ans. P. T.

Question 99.

The assets $\frac{20000 \times 15-5}{20} + 400 = £15,900$.—Ans.

Question 100. The amount declared would be $\frac{15900}{20000} = 15s. 10\frac{1}{2}d.$ —Ans. P. T.

Question 101. The sum = $(2 \times 1 + 30 - 1) \times \frac{1}{2} \times \frac{30}{2} = 16\frac{1}{2} \times 15 = 247\frac{1}{2}$ —Ans.

Question 102. $\frac{x^3 + x^2 - 2x}{x^2 + 2} = x^2 - x$.—Ans.

Y. BLAIDD.

Question 103. Let x = the number of persons. Then $12x = 9(x + 4) = 9x + 36$.

$\therefore 3x = 36$, or $x = \frac{36}{3} = 12$.—Ans.

ELEVE.

Question 104. $\frac{12^2 \times 5236}{15^2 \times 7854} = 5-12$ inches.—Ans.

J. M.

$$\text{Question 105. } \frac{927+750+1080}{2} = 1378.5.$$

From this half sum take each succeeding side.

$$\text{Thus } 1378.5 - 750 = 628.5 \text{ to find A.}$$

$$1378.5 - 927 = 451.5 \quad " \quad C.$$

$$1378.5 - 1080 = 298.5 \quad " \quad B.$$

Then to find A :

$$\text{Log. } 1378.5 = 3.1394068$$

$$628.5 = 2.7983053$$

$$\text{Cos. log. } 927 = 7.0329203$$

$$" \quad " \quad 1080 = 6.9665762$$

$$2)19.9372086$$

$$\frac{1}{2} \text{ cos. A } \quad 9.9686043 =$$

$$21^{\circ} 31' 28'' .674$$

$$2$$

$$43^{\circ} 2' 57'' .348 = \text{Angle A.}$$

To find B :

$$\text{Log. } 1378.5 = 3.1394068$$

$$298.5 = 2.4749443$$

$$\text{Cos. log. } 927 = 7.0329203$$

$$" \quad " \quad 1080 = 7.1249387$$

$$2)19.7722101$$

$$9.8861050 =$$

$$39^{\circ} 42' 26'' .826$$

$$2$$

$$79^{\circ} 24' 53'' .652 = B.$$

$$\therefore 180 - (43^{\circ} 2' 57'' .348 + 79^{\circ} 24' 53'' .652) =$$

$$57^{\circ} 32' 9'' = C. \quad \text{A. G. B.}$$

Question 106.

$$2.598076 \times 12^3 \times 36 = 48.5744 \text{ gallons. — Ans.}$$

$$277.274$$

$$\text{Question 107. Here } \frac{(36^3 \times 2 + 29^3) \times 40 \times .2618}{1728}$$

$$= 20.80461 \text{ cubic feet.} \quad \text{J. M.}$$

$$\text{Question 108. Here } \frac{(60^3 \times 2 + 54^3) \times 50 \times .2618}{277.274}$$

$$= \frac{132418.44}{277.274} = 477.5725 \text{ imperial gallons.} \quad \text{J. M.}$$

$$\text{Question 35. } x^4 - 10x^3 - 94x + 160 = 0.$$

$$\therefore (x-4)(x^3 + 4x^2 + 6x - 40) = 0.$$

$$\text{Or, } x-4 = 0 \therefore x=4.$$

The other values of x are 2.1137, and 5.1698
 $\pm \sqrt{-95787}$, &c. J. C.

GRAMMAR CLASS.

MODEL EXERCISE, No. XX.

I, pers. pron., 1st pers. sing., nom. to *love*.

Love, verb, act. trans., 1st pers. sing., agr. w. *love*.

Them, pers. pron., plu., 3rd, obj., gov. by *love*.

That, rel. pron., 3rd pers. plu., agr. w. *them*, and nom. to *love*.

Love, verb, act. trans., 3rd plu., agr. w. *that*.

Me, pers. pron., 1st pers. sing., obj., gov. by *love*.

And, conjunction.

Those, demons. pron., having *persons* understood.

That, as before, agr. w. *persons*, and nom. to *seek*.

Seek, verb, act. trans., 3rd pers. plu., agr. w. *that*.

Me, as before, gov. by *seek*.

Early, adverb qualifying *seek*.

Shall find, verb, act. trans., 3rd pers. plu., agr. w. *persons* understood.

Me, as before, gov. by *shall find*.

Thou, pers. pron., 2nd pers. sing., nom. to *have loved*.

Have loved, verb, act. trans., 2nd pers. sing., agr. with *thou*.

Righteousness, abs. noun, sing., 3rd pers., obj., gov. by *have loved*.

And, conjunction.

Have hated, verb, act. trans., 2nd pers. sing., agr. w. *thou* understood.

Iniquity, abs. noun, neut., sing., 3rd pers., obj., gov. by *have hated*.

He, pers. pron., 3rd pers. sing., nom. to *leave*.

Leave, verb, act., 3rd pers. sing., agr. w. *he*.

Home, com. noun, neut., sing., 3rd pers., obj., gov. by *leave*.

At, preposition.

Nine, com. noun, gov. in obj. by *at*.

In, preposition.

The, dem. adj. pron., qual. *morning*.

Morning, com. noun, obj. case, gov. by *in*.

We, pers. pron., 3rd pers. plu., nom. to *go*.

Go, verb, act. intrans., 3rd pers. plu., ag. w. *we*.

To, preposition.

Boston, prop. noun, obj. case, gov. by *to*.

Next, adjective, qual. *week*.

Week, com. noun, obj., gov. by prep. *during* understood.

Where, adverb of place.

We, pers. pron., 1st pers. plu., nom. to *expect*.

Expect, verb, act. trans., gov. *you will meet us* in the obj.

You, pron., 2nd pers. plu., nom. to *will meet*.

Will meet, verb, act. trans., 2nd pers. plu., ag. w. *you*.

Us, pron., 1st pers., obj., gov. by *will meet*.

Thy, poss. adj. pron., 2nd pers. sing., qual. *brother*.

Brother, com. noun, 3rd pers. sing., nom. to *was*.

Was, verb neut., 3rd pers. sing., ag. w. *brother*.

Present, adj., qual. *brother understood*.

Last, adj., qual. *year*.

Year, com. noun, obj., gov. by *on* understood.

Benjamin, prop. noun, mas. sing., 3rd pers., nom. to *works*.

Works, verb, act. intrans., 3rd pers. sing., ag. w. *Benjamin*.

Foundry, com. noun, obj., gov. by prep. *at*.

Henry and Thomas, prop. sing. nouns, con. by *and*, nom. to *are*.

Are, verb neut. plu., ag. w. nom. *Henry and Thomas*.

In, preposition.

Office, com. noun, obj., gov. by *in*.

From and to, prepositions.

Crag, 1 and 2, com. noun, obj., gov. by *from and to* respectively.

Leaps, verb act. intrans., ag. w. *thunder*.

Live, adj., qual. *thunder*.

Thunder, com. noun, sing., 3rd pers., nom. to *leaps*.

To err, verb in the infinitive, equivalent to a noun, and nom. to *is*.

Is, verb neut., 3rd pers. sing., ag. w. its nom. to *err*.

Human, adj., qual. a noun understood.

The, demons. adj. pron., qual. *fear*.

Fear, com. noun, neut., 3rd pers. sing., nom. to *prevents*.

Of, preposition.

Possible, adj., qual. *evil*.

Evil, com. noun, neut., 3rd pers. sing., obj., gov. by *of*.

Often, adverb, qual. *prevents*.

Prevents, verb, act. trans., ag. w. nom. *fear*.
The, as before, qual. *performance*.
Performance, com. noun, neut., sing., 3rd pers.
Of, preposition.
Certain, adj., qual. *good*.
Good, com. noun, neut., sing., 3rd pers., obj., gov. by *of*.
Your, poss. adj., pron. qual. *bread-and-milk*.
Bread-and-milk, compound com. noun, neut., sing., 3rd pers., nom. to *is*.
Is, as before, ag. w. *bread-and-milk*.
Ready, adjective.
To write, to *speak*, to *compose*, three verbs in the infinitive, equivalent to three nouns, and nom. to the verb *are*.
And, as before.
Legibly, *correctly*, *readily*, adverbs of manner, qual. to *write*, &c.
Useful, adj., qual. *arts*.
Arts, com. noun, neut., sing., 3rd pers., nom. case after the verb *are*.
Either, or, conjunctions.
George, *Henry*, prop. nouns, mas., sing., 3rd pers., nom. to *is coming*.
Is coming, verb, act. intrans., 3rd pers. sing., ag. w. *George* or *Henry*.

To-day, com. noun, neut., sing., 3rd pers., gov. in the obj. by a preposition, *during*, understood.
Neither, *nor*, conjunctions.
Samuel, noun proper, sing. number, &c., nom. to *have arrived*.
His, poss. adj. pron., qual. *friends*.
Friends, com. noun, plu., nom. to *have arrived*.
Have arrived, verb, act. intrans. 3rd pers. plu., ag. w. the nom. *friends*.
Their, poss. adj. pron., qual. *party*.
Party, collect. noun, neut., sing., nom. to *is divided*.
Is divided, verb passive, 3rd pers. sing., ag. w. *party*.
Too much, adv., qual. *is divided*.
To do, act. trans. verb, infin. mood.
Any, adj., qual. *good*.
Good, com. noun, neut., sing., 3rd pers. obj., gov. by *to do*.
The, as before.
Clergy, com. noun, neut., plu., 3rd, nom. to *are*.
Are, verb neut., plu., 3rd, ag. w. *clergy*.
Unanimous, adj., qual. noun understood.
On, preposition.
Convocation, adj., qual. *question*.
Question, com. noun, neut., sing., obj., gov. by prep. *on*.

The Societies' Section.

REPORT OF MUTUAL IMPROVEMENT SOCIETY.

Padiham Literary and Scientific Mutual Improvement Society.—This society was recently formed under very favourable circumstances. On Wednesday evening, the 2nd August, a meeting of a few young men was convened, and the following officers elected; viz., Mr. John Hargreaves, president; Mr. Burt, treasurer; and Mr. Elijah Helm, jun., secretary; a few rules were then drawn up, to which others, selected from those of various mutual improvement societies, have been added and adopted. Our number at present is restricted to 15, it being thought advisable not to admit more until the society shall have obtained a more permanent footing. Meetings are held every Wednesday evening, at each of

which an essay is read, and a discussion carried on; the time allowed for reading an essay is half an hour, and for the discussion two hours. Our discussions are conducted in a lively and spirited manner, but with the entire absence of personality or ungentlemanly feeling. Many of our members take in the *British Controversialist*, which forms an admirable text-book, and affords material assistance in the treatment of our subjects. The society is in connection with our Mechanics' Institute, which has been established several years; its meetings are held in the Trade School, for the use of which we are indebted to the generosity of Sir J. B. Kay Shuttleworth, Bart.—E. H., jun.

Literature.

LITERARY INTELLIGENCE.

We regret to have to announce the death, at the early age of thirty-nine, of Edward Forbes, Esq., F.R.S., and Professor of Natural History in the University of Edinburgh. He was an occasional contributor to the "Westminster Review" and the "Literary Gazette."

Frederick Knight Hunt, since 1851 principal editor of the *Daily News*, died, on the 18th inst., in his 40th year. In the intervals of his professional exertions he contrived to find time for the composition of several works, of which the most important is, "The Fourth Estate," a history of the newspaper press.

Our readers will be glad to learn that Lord Brougham is collecting and revising his various works, to be published in a series of quarterly volumes, by Messrs. R. Griffin and Co., Glasgow.

M. Guizot, we hear, is engaged in preparing for

publication a new and important work on the English Revolution—his favourite subject; and M. Cousin is writing one, to be called "Philosophy of the People."

Professor Zahn, who has passed not fewer than fifteen years in investigating the ruins of Heracleum and Pompeii, is preparing for publication at Berlin the twenty-seventh and last part of his great work on the monuments discovered in those towns. The work is one of the most expensive ever published in Germany, each copy costing 300 thalers (about £46).

The text of an old opera, performed so far back as 1322, at Eisenach, has just been found by a German author. It is called the *Ten Virgins*, and it is recorded that the performance of it made such profound impression on a certain Landgrave of Meissen as to hasten his death.





